Southeast Asian Personalities of Chinese Descent

A Biographical Dictionary

Volume I

Edited by
Leo Suryadinata
Foreword by
Wang Gungwu

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Southeast Asian Personalities of Chinese Descent

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Volume I

The **Chinese Heritage Centre** was established in May 1995 to promote knowledge and understanding of people of Chinese descent outside China and their heritage through research, publications, conferences and exhibitions. It also houses the Wang Gungwu Library which has a specialized focus on the Chinese overseas and their heritage. As the first organization to specialize in the study of Chinese communities outside China, it is most appropriate that the Centre be housed in the former Nanyang University's historic Administration Block, which itself is a relic of the landmark establishment of the first and only Chinese-medium university outside China founded by the ethnic Chinese.

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CHINESE HERITAGE CENTRE 華裔館 SINGAPORE

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Contents

List of Advisers
vii

Editorial Board
ix

List of Contributors
xiii

Foreword by Wang Gungwu
xxi

Acknowledgements
xxv

Introduction by Leo Suryadinata
xxvii

Dictionary User's Guide
xli

List of Entries
xliii

Biographical Dictionary (A–Z)
1

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Foreword

This is a bold project recording the lives of a particular group of Southeast Asians in a distinctive framework. For more than a hundred years, various writers ranging from trade and government officials to journalists and scholars have studied the traders and workers from South China now spread around the world. Most of those adventurous people left China and headed towards neighbouring ports, kingdoms and colonies that are now recognized as a single geographical entity, hence the grouping in this volume of the lives that have contributed in their various ways to the new Nanyang, the strategic region of Southeast Asia.

If the authors of the biographies had to trace their respective subjects back to an earlier past, they would have been confronted by many different names for these merchants and adventurers overseas. For example, Europeans like the Portuguese, Dutch and English followed those in the Malay Archipelago by calling them China or Chinese, while they would normally refer to themselves as Tongyan, Denglang or Tangren 唐人. In China, they would be described as MinYueren 闽粤人, people from Fujian and Guangdong and, for a while under the Mongol Yuan dynasty, they were known as Nanren or southerners 南人; later, they were likely to have been referred to as the subjects or chenmin 臣民 of the Ming and Qing dynasties. Locally, in Southeast Asia, there were also a variety of names, like the Baba or peranakan for Chinese whose first language was Malay; and there were others like the Lukchin, the Sangley and the Hoa among those who lived alongside the Thais, the Filipinos and the Vietnamese. Chinese records rarely recorded the achievements of individuals and were not always polite when referring to those outside China, often purposely emphasizing the illegal status of those who had left their homes in China without official permission.

Most of the people whose biographies are included here have settled down in the ten countries that constitute the region. Each of them has either self-identified as Chinese or is comfortable to be known as someone of Chinese ancestry. There are also those who were born in China or elsewhere who came here to work and do business, including seeking help from others who have ethnic Chinese connections. With the political and economic conditions of the region in a great state of flux for the past two centuries, it is impossible to find consistency in the naming process.

Confucius had stressed that correct names make for the best relationships. In this case, Professor Leo Suryadinata has been pursuing for decades the elusive goal of finding the right name to give to the large numbers of people who have, in one way or another, made their homes in, or made some difference to, Southeast Asia. I believe that, when he and his colleagues selected the biographies to be included here, they have taken a big step towards the rectification of identities for many leading personalities. In so doing, he has done us all a great service.

I notice that he has modestly not included a biography of himself in this volume. Allow me therefore to say a few words about how he meets the criteria for entry into the volume splendidly, and also why I am proud to be associated with his lifework. I had the fortune to meet Professor Surydinata when he first embarked on his lifelong study of the Chinese in the Malay Archipelago. He has always been in a good position to capture in his writings the ambiguities that surround his subject of research. Born in Indonesia of Chinese parents, speaking and writing Bahasa Indonesia fluently, and fully immersed in the lives of those who have long settled in the country, he was formally educated in a Chinese school. The school was one that originally set out to redefine an identity that would fit in with the strong modern state that the new generation of Chinese leaders was building in China. After World War II, however, the school went through a time of radical transitions. Hard choices, therefore, had to be made. His arrival in Singapore to study at the newly established Nanyang University brought him deep into the heart of one of those transitions. This was a time when Chinese who faced the rise of new nations were asked to differentiate themselves from a revolutionary China that was beginning to sow alarm among its smaller neighbours.

That was more than 40 years ago. From the start, he faced a world of social discontinuity, political uncertainty and cultural transformations. It is no wonder that he was drawn to the study of nation building in Indonesia, to the political awakening of two generations of leaders both civil and military, to a sensitive understanding of the media and the country's opinion-makers, and to the thinkers and the creative writers and artists who were all struggling to ensure that a great nation would emerge out of the multiple challenges of decolonization, nationalism and Cold War ideological confrontations. At the same time, he could not but be troubled and fascinated by the special position of those of Chinese descent, the millions who were torn three ways by conflicting loyalties: the pull of their ancestral home, the temptation of their Dutch mentors' refuge, or the nascent patriotism inspired by the new Indonesian nation.

Professor Suryadinata was always interested in the study of literature and history and this interest took him to the subject of prominent people who had made their mark in the transition years from the Dutch East Indies to the Republic of Indonesia. It was therefore not surprising that one of his first published writings was on prominent Indonesian Chinese in the twentieth century (1972). A few years later, he completed his first collection of biographical sketches, a work that has received much deserved attention and one that he has updated and reprinted several times. In short, he has had the subject of personalities on his mind for a long while. For this volume, he has persuaded many others to join him, not only in telling fuller stories about so many lively personalities all over the region, but also to determine more precisely what is remarkable about the variety of Southeast Asians who can be identified by their Chinese descent.

When he retired from the National University of Singapore and the Institute of Southeast Asian Studies and was appointed Director of the Chinese Heritage Centre in 2005, Professor

Suryadinata saw his chance to achieve the goal he set for himself. By careful selection of the personalities here, he provides a larger picture of men and women whose distinctive lives gave them a place in the history of modern Southeast Asia. That makes his a landmark study. I know no one better positioned than he is to produce this collective volume. And while it gives me great pleasure to commend this pioneering work to the reader, I know that he would see it but as a beginning. He would be the first to say that there are many other personalities who could have been included if only we knew more about their lives. Let me join him in hoping that future volumes will follow when more data and documents become available and more scholars are ready to tell the stories that are not in this dictionary.

Professor Wang Gungwu
National University of Singapore
22 May 2012

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Leo Suryadinata
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Introduction to Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary

Leo Suryadinata

It is estimated that about 75 per cent of the ethnic Chinese outside China live in Southeast Asia. The Chinese Heritage Centre, established in 1995, is located in Singapore, one of the Southeast Asian states. It is thus understandable that the ethnic Chinese biographical project of the Chinese Heritage Centre started with this region. The biographical dictionary was conceptualized when I was invited to head the Chinese Heritage Centre in 2006. Most of the available publications (see references) at the time were mainly ethnic Chinese biographical dictionaries on a few individual countries, ethnic Chinese historical figures of individual countries, or biographies in a special field. Only three titles — all in the Chinese language — attempted to cover Chinese overseas all over the world (including Southeast Asia).

The first one, *Shijie Huaqiao Huaren Cidian* (世界华侨华人辞典，English title: Dictionary of Overseas Chinese), was edited by Professor Zhou Nanjing and published in 1993 by Peking University. The 1025-page book includes entries of overseas Chinese organizations, names and contents of publications related to Chinese overseas and biographies of leading Chinese overseas. Strictly speaking, it is not a biographical dictionary. The entries of the figures were very brief. Prof Zhou in 2001 edited and published another book, *Huaqiao Huaren Baike Quanshu Renwu juan* (华侨华人百科全书：人物卷，Encyclopedia of overseas Chinese: biographical volume), focusing on biographies of prominent "overseas Chinese" from all over the world. It was an ambitious and a pioneering publication. The publication is a major improvement of the previous one, but due to difficulty in gathering relevant information in China, the entries were mainly based on secondary sources and the write-ups were still very brief, they are mainly biographical sketches. Some sections on Southeast Asian countries were poorly researched and the information was also dated.

An overseas Chinese organization in Taiwan in 2000 published *Huaqiao Da Cidian* (华侨大辞典，A Large Dictionary of Overseas Chinese) which also attempted to present biographical sketches on the overseas Chinese in the world, but it is a much smaller number of entries than that of Beijing's publication, and more limited in the countries covered. Worse still, the emphasis tends to be on those who are affiliated with Taiwan. There is hence a need for a more detailed,

informative and up-to-date publication in English on Southeast Asian Chinese personalities such as a biographical dictionary on twentieth-century ethnic Chinese personalities and beyond. Unlike some dictionaries which include only dead figures and the volumes of Who's Who listing only living individuals, this CHC biographical dictionary includes both the dead and the living. The purpose is obvious: to help the readers understand modern and contemporary Southeast Asia in which personalities of Chinese descent have played significant roles. Hopefully, readers and researchers will be able to get a clearer picture of modern/contemporary Southeast Asia and their personalities of Chinese descent from this biographical dictionary.

To start the project, I began to identify scholars and writers in the relevant fields. Some Southeast Asian countries have more experts than other Southeast Asian countries. Nevertheless, we were able to have a good team to begin with. Many of these experts were invited to come to the CHC for a brain storming sessions for a day to construct a basic framework. We also started to appoint country editors but the process was not very smooth as a few invitees were busy and declined to accept. After several attempts, the country editors were appointed. Country editors of Malaysia, Brunei, the Philippines, and Indonesia were the first to organize their respective committees followed by other country editors. Each country editor and his/her editorial committee came up with a list of contributors to be invited. As the project started moving forward slowly, a panel of international advisors led by Professor Wang Gungwu was also established.

In the brain-storming sessions, we discussed some of the basic concepts and frameworks of the biographical dictionary. However, as these are complex issues we were unable to resolve all. The following are based on my discussions with other scholars beyond the one-day brain-storming sessions. When there were disagreements I made my own decisions. The first major problem we faced was to come to grips with the definition of "ethnic Chinese" or "person of Chinese descent". How does one define an ethnic Chinese, or a person of Chinese descent? There are no easy answers. One way is to find out whether a person has/had a Chinese name. Those who have/had Chinese names are very likely to be ethnic Chinese. Leaders or members of Chinese organizations/associations are likely to be Chinese. But what about the descendants of those who intermarried with non-Chinese? If the father is Chinese and the mother is non-Chinese, the Chinese identity is usually preserved by their offspring (e.g. among the peranakan Chinese, especially those in Malaysia and Singapore), but if it is the other way around, the descendants are likely to be absorbed into the non-Chinese community.

In the case of those who no longer keep their Chinese names, it is more difficult to tell whether they are ethnic Chinese/persons of Chinese descent. The Chinese have lived in Southeast Asia for centuries and many have been assimilated and absorbed into the so-called "indigenous" communities. However, there are many who are only partially acculturated and still identify themselves as Chinese. Some have assumed a different nationality or nationalities but continue to regard themselves as being of Chinese descent. Therefore, while Southeast Asian Chinese share a common ancestry, they may not share the same culture. To determine whether a person is an ethnic Chinese/of Chinese descent, one often has to rely on self-identity, especially in the case of those *who are still alive*. If a Southeast Asian person of Chinese descent refuses to identify with the Chinese community, the person is not included in our selection. This is out of respect for the individual who identifies himself/herself completely with the "indigenous" community and no longer wishes to be regarded as ethnic Chinese or of Chinese descent.

It is also important to note here that many Southeast Asians of Chinese origin have been localized and even indigenized, and are reluctant to be called "ethnic Chinese", let alone "Chinese overseas" or "overseas Chinese". They claim to be Thai, Filipino/Filipina, Indonesian, Vietnamese, or Burmese/Myanmar, etc. Nevertheless, with the end of the Cold War and the rise of China, many of these Southeast Asians have openly admitted that they are of Chinese descent, e.g. Thai of Chinese descent, Filipino of Chinese descent, Indonesian of Chinese descent etc. In order to include this group of personalities, we use the term "Southeast Asian personalities of Chinese descent" rather than "Ethnic Chinese of Southeast Asia". In this usage, the former term includes both ethnic Chinese and persons of Chinese descent.

As a matter of fact, in China today, there are three Chinese terms, viz. Huaqiao 华侨, Huaren 华人 and Huayi 华裔, which may be used to refer to different kinds of "Chinese". "Huaqiao" refers to Chinese citizens who are sojourning overseas. "Huaren" refers to ethnic Chinese who are foreign citizens outside China, while "Huayi" refers to non-Chinese citizens who are of Chinese descent but have lost their Chinese culture. Such usage often does not coincide with the Southeast Asian Chinese usage, however. The Southeast Asian Chinese use "Huaren" to refer to those Chinese who were local born or even foreign-born but have lived and identified themselves with the local Chinese. Southeast Asian Chinese also use Huayi to refer to Chinese who have foreign (read: non-Chinese) citizenships regardless of their cultures. Many do not speak, read and write Chinese and are highly "indigenized".

Owing to the above reasons, in order to include a wide range of Chinese in Southeast Asia, we have called this biographical dictionary *Southeast Asian Personalities of Chinese Descent,* not "A Biographical Dictionary of Ethnic Chinese in Southeast Asia".

The term "Southeast Asian Personalities" rather than "Southeast Asians" is used for the following reasons: The leading figures included in this dictionary are not all Southeast Asians in terms of citizenship/nationality. As the nationality law of China was only introduced in 1909 and many Chinese in Southeast Asia before the second half of the twentieth century were of dual nationality as the law in China claimed all Chinese overseas as nationals of China while the colonial powers claimed local-born Chinese as their subjects. However, after World War II, many ethnic Chinese, especially the local-born, have adopted Southeast Asian citizenship/nationality; others have remained Chinese citizens or held non-Southeast Asian citizenship. Only after 1980, with the promulgation of the 1980 nationality law of the PRC which recognizes only single nationality, that the citizenship issue for the ethnic Chinese was resolved. Therefore "Southeast Asian personalities" here refers to ethnic Chinese in Southeast Asia, or Southeast Asians of Chinese descent regardless of their citizenships. The personalities that are included in the dictionary have lived in Southeast Asia and made a major impact, including contributions, to Southeast Asian societies or local Chinese communities or both. Foreign nationals of Chinese descent who do not hold Southeast Asian citizenships are also included if they fit into our categories as listed below. Who then are the personalities included in this dictionary?

Southeast Asian Personalities of Chinese Descent

Definition of "ethnic Chinese" and "of Chinese descent": The Southeast Asian personalities included in this dictionary are either "ethnic Chinese" or people who are of Chinese descent.

The term ethnic Chinese here refers to the Chinese who live or have lived in Southeast Asia and consider the region as their permanent or semi-permanent home. Many of them, especially the second generation, were born and brought up in Southeast Asia and hold the citizenship of one Southeast Asian country. Nevertheless, not only are they descendants of the Chinese, more often than not, culturally they still retain some degree of Chinese culture. However, "Southeast Asian personalities of Chinese descent" refer to Chinese people in Southeast Asia or their descendants regardless of their cultural backgrounds. Therefore, the term "Southeast Asian personalities" here is used to include both ethnic Chinese and those of Chinese descent in this region. These persons of Chinese descent were mainly born, raised, and resided or have been residing in Southeast Asia, and whose achievements in certain arena(s) have made a significant impact in the region from the twentieth century to the present. In other words, a person who was born in, but grew up outside the region, made a name outside Southeast Asia, holds non-Southeast Asian citizenship, and never identifies himself or herself with Southeast Asia will not be included in this dictionary (e.g. Hou Jiachang, a PRC badminton champion who was born in Java and "returned" to the People's Republic of China when he was 16 years of age and emerged as the top player in China and the world. He represented China and contributed to the development of badminton in China throughout the 1960s and the first half of 1970s. He eventually retired in the United States, not in Indonesia).

Citizenship: The current nationality of a selected personality may not necessarily be that of a country in Southeast Asia. For example, the personality may have been born and raised in Southeast Asia, but holds the citizenship of another country outside the region. (For instance: Professor Wang Gungwu, an Australian citizen, was born in Indonesia, grew up in West Malaysia and returned to Singapore and Malaysia to work and have made major contributions in those two countries.) It is particularly difficult in the case of personalities before World War II when the issue of citizenship was unclear and ambiguous. (For instance: Tan Kah Kee was born in China, was both a Chinese citizen and a British subject, and eventually returned and died in the People's Republic of China.) These two examples show that they have/had non-Southeast Asian citizenship but they made major contributions to and significant impact on this region and are hence included in this dictionary. A Southeast Asian citizen who has made a name and significant impact outside Southeast Asia and continues to identify with a particular Southeast Asian country will be included in the dictionary. (For instance: Michelle Yeoh, a Malaysian who became well known making movies in Hong Kong and Hollywood.)

Self-identification: As noted earlier, this is the primary criterion for inclusion in the Dictionary. The personality has made known the fact that he/she was/is a Chinese or ethnic Chinese, or that he/she is of Chinese descent. (For instance: Thaksin Shinawatra, former Thai Prime Minister who went to Guangdong to trace his Chinese ancestry and openly admits that he is a Thai of Chinese descent: he has a Chinese surname Qiu or Khoo with a given name Daxin.) Those who are alive and refuse to acknowledge their Chinese ancestry are not included in this dictionary:

(1) A few Chinese Indonesians and Sino-Vietnamese who belong to this category as most do not want to be identified as "Indonesian or Vietnamese of Chinese descent".
(2) Those who are ambiguous in their descendant background such as award-winning Thai movie director Apichatpong Weerasethakul who is a third-generation Sino-Thai but does not know the surname of his Chinese ancestor and identifies himself as Thai; Rany Bun, the First Lady of Cambodia who was noted by some Chinese publications as a woman of Hainanese descent but this was never confirmed by herself.
(3) Those who are known as of Chinese descent but there is a lack of detailed information, e.g. Deputy Premier of Laos, Somsavat Lengsavad, who was identified in Hong Kong's *Yazhou Zoukan* as Ling Xuguang.

Assessment of Influence/Impact and Recognition

The Southeast Asian personalities of Chinese descent who have been included in this biographical dictionary are selected because they are significant, prominent and have made a major impact, either positive or negative, in Southeast Asia. Because of the Dictionary's emphasis on personal impact/influence in Southeast Asia, they are not likely to be very young when they made their impact.

Evaluation Criteria: Some arenas have their own systems of meritocracy; others do not. The arts and sports arenas, for example, recognize talents by conferring awards, but in the political arena, dissidents or opposition leaders may not be ceremoniously honoured. Furthermore, the yardsticks for assessing excellence or measuring influence/impact, both positive and negative, vary across countries, or may be variably applied even within the same country, or may not be used at all. Each country editor was asked to draw up the general criteria for selection in accordance with his/her country's standards, use his/her power of discernment, and present a convincing case for his/her selection. Most importantly, the inclusion of these prominent individuals is subject to the quota of each category. The person may be quite prominent but he/she will not be included as the quota for that category is already full.

Various Categories and Selection Criteria of the Personalities

The personalities are evaluated and organized into categories in accordance with the areas of their expertise/occupation that are listed in an index volume.

1. Community Leaders: Every community has its leaders. For the ethnic Chinese, the community leaders come from various ethnic organizations/associations. The most common is Chinese clan associations (including federations of clan associations and dialect group associations). As there are many types of dialect groups, the selection of leaders from this category will be based on the eminent positions they held such as founding members, long-serving presidents or leaders that made major impacts on the community. Nevertheless, since the pool of such personalities is large, only 25 are selected for this category. It is well-known that many community leaders

are also successful businessmen; therefore more often than not we are selecting the leading businessmen as well. Nevertheless, they were not necessarily the wealthiest. The personalities in this category are therefore not selected based on wealth and status, but merits and influence/power in the Chinese community within the country and beyond.

2. Businessmen/Businesswomen: The ethnic Chinese in Southeast Asia are often referred to as a "trading community" or "business community". They are the entrepreneurs, merchants, bankers, industrialists, real estate leaders, business consultants, etc. Those selected are top leaders in their respective sectors or those who won national or international recognition. Again, the number of entries in this category is limited to 30, and whenever possible, the number is evenly divided among various subgroups. As mentioned in category 1, some of these business leaders are also active in community organizations. But those who are included in the category of business leaders are specially successful and influential in their businesses, not in their community leadership and services. It should also be noted that business leaders who failed or got involved in illegal activities and were in consequence sentenced by the courts are also included.

3. Politicians: The ethnic Chinese in Southeast Asia are often thought to be apolitical. In fact this notion is incorrect; the reality has a lot to do with the environments in which they live. In some countries where political activities were/are restricted, no Chinese political leaders, or few of them have emerged. But in many Southeast Asian countries there has been a significant number of ethnic Chinese or Southeast Asians of Chinese descent who were/are leading politicians. A total of 25 of them have been selected in this category for each country. They include holders of important positions in major political parties of the countries, e.g. chairmen and secretaries-general in Chinese or Chinese-dominated parties, outstanding cabinet ministers, members of parliament and bureaucrats, revolutionaries and opposition leaders with strong influence, etc.

4. Professionals: Many ethnic Chinese in Southeast Asia are leading professionals such as lawyers, architects, engineers, physicians, natural scientists (such as physicists, life-scientists, etc.), and social scientists (economists, political scientists, historians, etc.). The selection is from among the holders of important positions in professional organizations especially those with achievements and influence, and also authors of works of influence as well as leaders in professions. In this category, a maximum of 15 personalities are selected. The number is, as far as possible, evenly distributed among the professions/fields.

5. Artists: There is also a large number of Southeast Asian artists of Chinese descent. They include painters, playwrights, movie directors, actors and actresses, dancers, choreographers and musicians (conductors, pianists, composers etc.). In this category, artists are selected based on their achievements such as the recipients of awards (international, regional and national); international award winners are given priority over regional and national award winners. If a country has not produced personalities of international recognition, the selection criteria are based on their achievements at the regional or national levels. The maximum number of entries in this category is 12 and when possible, it is distributed evenly among various sub-groups.

6. Mass Media Leaders: The achievements of Southeast Asians of Chinese descent are likewise well recognized in the field of mass media/mass communication. This category includes press editors, photographers and journalists, and film producers. The selection is based on the criteria listed for artists. The maximum number of entries in this category is 12.

7. Writers: Chinese in Southeast Asia are also well known for their contributions in the literary field. There are many writers who wrote/write in various languages including Chinese, English and some Southeast Asian national languages. The criteria used for this category are similar to those for the Artists. Nevertheless, the impacts of these writers may be confined to the local, rather than the national, community. For example, the impacts of some ethnic Chinese writers (writing in Chinese) are often confined to the local Chinese community, but are included for being equally significant. The maximum number of entries in this category is 15.

8. Sportsmen/Sportswomen: Southeast Asians of Chinese descent have been active in sports since the second half of the twentieth century and have made remarkable achievements in the world arena. These sportsmen and sportswomen include badminton players, swimmers, footballers, athletes, martial art experts, bowlers, table tennis players, weight lifters, etc. Again, the selection criteria are similar to those for the 5th category for the Artists. The maximum number of entries in this category is also 15.

9. Educators/Promoters of Education: One of the major characteristics of Southeast Asian Chinese is the great attention they place on education. The Chinese are known to value education highly and put a lot of effort into building Chinese schools for their children after migrating to new places. Initially they built Chinese-language schools but as time passed, they also built schools in local languages. In this category, we include personalities such as school principals and influential contributors to education who may not have been educators (e.g. Tan Kah Kee). The selection criteria are based on the national and international recognition of the individuals, the highest positions held/have held in the educational institutions and the extent to which they made/have made a difference. The maximum number of entries in this category is 12.

10. Religious Leaders/Promoters of Religion: After migrating to a new land, the Chinese also built temples, as religion became an important part of their daily life. However, they were not confined to worshipping traditional Chinese religions; some of them also took up non-Chinese religions. This category includes the founders of religious groups or religious leaders who made/have made significant contributions to the host country. The maximum number of entries in this category is 12.

11. Others: There are many other personalities who may not fall into the above categories. However, they have been included in this dictionary as they played important roles and made an impact on Southeast Asian Chinese communities and national societies. These personalities include philanthropists, social-political activists, public intellectuals, national heroes, military leaders, etc. The criteria for selection of these people include the extent of their recognition by the communities within the country and beyond. Many of them may also be included in other

categories such as businessmen, professionals and education promoters. The maximum number of entries in this category is 15.

Number of Entries

The number of entries in each category (between 12 and 25) is arbitrary. The rationale is that Southeast Asian personalities of Chinese descent who are involved in the first three categories are large and hence have to be given a larger proportion (80 out of 188 entries). Nevertheless, the role of these personalities in eight other fields is equally significant and hence should be recognized (108 out of 188). If a country fulfils the quota mentioned above, it will consist of 188 entries. Initially we had hoped to gather around 800 personalities for the project, but we realized in the process of research and writing that it was impossible to get that number of "top leaders" in many countries, especially in the Indochinese states and Myanmar, where there are insufficient materials and where many personalities have complex identities which preclude them from being classified as personalities of Chinese descent (e.g. the deputy Prime Minister of Laos and the wife of Cambodian Prime Minister Hun Sen, who have been mentioned earlier). Besides, due to the different levels of development in Southeast Asian states, in countries such as Indochinese states and Myanmar, certain types of Chinese leaders are either very small in number or cannot be found. Even Bruneians fill only a few categories. Besides this, we also have problems in getting enough entries on Thailand as fewer Thai scholars/writers can write in English. We therefore set a more realistic target of around 600 personalities, the majority of whom are from the original members of the ASEAN states where there is a larger pool of personalities of Chinese descent and the materials relating to them are easier to obtain. On account of these limitations, this is not a *comprehensive* dictionary. Nevertheless, the editors are satisfied that it includes the major figures on whom rather detailed information is available. In other words, the Chinese figures included in this dictionary are fairly representative. To a large extent, it reflects the situation of their influence and impact in modern/contemporary Southeast Asia.

As stated, we have more than 11 categories and not every category has been able to reach the maximum number of entries. This is due to the fact that Southeast Asian countries are at different stages of development. The more developed the country, the more categories can be found in the country. It is not surprising that some countries have more entries in certain categories and fewer or even none in other categories. As such, the representation of the personalities across the countries is bound to be uneven. Nevertheless, we believe that this work is a fairly accurate reflection of the Chinese community in the respective countries. It is hoped that in providing some detailed information on Southeast Asian personalities of Chinese descent, this work will also be a useful reference for future research.

Country Editors and Actual Number of Entries

The following table shows the names of country editors and total number of entries of personalities in each country/region. The original members of ASEAN tend to have more "Chinese personalities" for obvious reasons: they have relatively larger Chinese populations and they have undergone longer stages of economic development which has brought about

more notable personalities especially in the economic, professional, sports, arts and other arenas. Nevertheless, we have encountered various difficulties as there are not many specialists who studied Southeast Asian personalities of Chinese descent; it is especially difficult to find scholars/writers on Indochinese states and Burma/Myanmar. In the existing biographical publications on the Chinese in the above countries, entries on Laos and Cambodia are especially difficult to come by. Some dictionaries have only one on Laos and a few on Cambodia. We had foreseen some of the problems but had not been fully aware of the amount of work demanded for the completion of the project. We are fortunate that at various stages, we were able to bring in scholars in residence to write some of the entries. Lim Boon Hock, Grace Chew, Daw Win, and Goh Yu Mei deserve to be mentioned as they contributed tremendously towards the completion of this dictionary.

Countries/Region	Number of Entries	Country Editor(s)
(1) Singapore	§ 161	Ho Khai Leong
(2) Indonesia	§ 107	Leo Suryadinata
(3) Malaysia	§ 105	Ho Khai Leong
(4) Philippines	§ 92	Teresita Ang-See
(5) Vietnam	§ 40	David Koh & Grace Chew Chye Lay
(6) Thailand	§ 33	Michael Montesano
(7) Brunei	§ 31	Niew Shong Tong
(8) Myanmar	§ 20	Daw Win
(9) Cambodia	§ 10	Lim Boon Hock
(10) Laos	§ 6	Lim Boon Hock
Total	§ 605	—

Contents of the Entries

Each entry is between 1,000 and 1,500 words in length. The country editor assesses the suitability of the length in relation to the impact/achievements/importance of the personality, but a maximum of 2,000 words is adhered to. A few entries from the Indochinese countries and Myanmar barely make up 1,000 words as the writers had difficulties in obtaining more information. It is hoped that readers and researchers will build on the information provided in this dictionary in their ongoing research on those personalities.

Each entry includes the following:

- Formal names (local names, Chinese names and Chinese characters, if available)
- Year of birth and death
- Importance/Significance of the personality
- Country (of residence, not necessarily citizenship)where the impact/contribution was made
- Profile
- References (in general, maximum of six items)

The Structure of this Biographical Dictionary

The entries in this dictionary are arranged in alphabetical order of names of personalities, not countries. The names are often local names (official names), others are Chinese names rendered in local spellings. A personality is entered by his/her local name, not Chinese name, except for a few who have been well known by their Chinese names before they changed their names (e.g. All England champion Tan Joe Hok, not Hendra Kartanegara.) Readers who only know the persons' Chinese names (in local spelling or Hanyu Pinyin) should use the volume on Glossary and Index, which are listed in Volume II. The Glossary and Indexes are useful: not only do they give the definitions of some common terms used in the dictionary but they also provide lists of indexes, for instance, of names in Chinese and non-Chinese, of countries, and of occupations. Without these indexes, readers may find it difficult to use the dictionary effectively.

Concluding Remarks

This is a big project and is the first book of its kind. There are bound to be inadequacies. Despite obvious limitations as mentioned in the earlier sections of this introduction, I would argue that this dictionary which consists of 605 entries with more than 620 personalities has presented a generally correct picture of Southeast Asian personalities of Chinese descent. It has shown that the Southeast Asian Chinese are not a homogeneous, but a heterogeneous group.

The Southeast Asian Chinese do not fit into the old perception that all Chinese are traders who are only concerned with their own community and never change but remain "Chinese" forever. In fact they are not confined to one or two fields but many. They are not a group which resists change but many groups which have changed and are changing. They are not isolated but part and parcel of Southeast Asian history and society. They are Southeast Asian personalities of Chinese descent.

Readers and researchers who would like to use this dictionary and analyse the issues and problems relating to Southeast Asian personalities of Chinese descent will find Volume II Glossary and Indexes useful.

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Dictionary User's Guide

1. The dictionary is arranged in alphabetical order.
2. The entry usually starts with the surname of the individual. For a Chinese name, it is easy as the first word is the surname (e.g. Goh Keng Swee; Lie Kim Hok), but for a non-Chinese name it follows the customary usage.
3. For Vietnamese-Chinese names/Vietnamese names, the first name is the surname and the entry is listed in accordance with the first name: Đặng Văn Thành; Ngô Dư Hiệp.
4. For Chinese Indonesian names, usually the Indonesian "surname" is often used in the entry, for instance, Salim, Soedono rather than Soedono Salim; Wanandi, Jusuf rather than Jusuf Wanandi.
5. The Indonesian Chinese name used in the entry is the original old spelling, unless the person himself changed it to a new spelling; For examples, Liem Koen Hian, not Liem Kun Hian; but Ciputra, not Tjiputra.
6. For Chinese Thai names, usually the first word of the Thai name is used, not the surname. For instance, Bunchu Rotchanasathian, not Rotchanasathian, Bunchu; Chuan Likphai, not Likphai Chuan.
7. Transliteration of Thai names and terms in this volume follows a modified version of the Thai Royal Institute/United States Library of Congress guidelines.
8. For Chinese Filipino names, usually the surname is used. For instance, Go-Belmonte, Betty; Ty, George S. K.; SyCip, Washington.
9. For Chinese-Burmese names, usually there is no surname; therefore the entry uses the first word as the entry name: Hoke Sein; Kyee Paw.
10. In general, the name used in the dictionary is the original name in the local spelling (e.g. Lee Dai Soh), the name can be Chinese (e.g. Kwik Kian Gie) or non-Chinese name (Silalahi, Harry Tjan), if it is not a Chinese name, it is followed by Chinese full name (if available) and followed by characters (if available), name in *hanyu pinyin*,year or birth and death, and category, and country where the contribution/impact was made. For instance:

Lee Dai Soh
(李大傻, Li Dasha, 1913–89)
Cantonese story-teller, broadcaster, Singapore

Another example:
Bunchu Rotchanasathian
(Ui Bun Bo, 黃闻波, Huang Wenbo, 1922–2007)
Leading businessman, politician, Thailand

11. If the personality is well-known by his/her other name rather than original name, especially for writer or artist, the other name (or pseudonym) is adopted as the entry name. For instance, Marga T. rather than Tjoa Liang Tjoe, Botan rather than Supha Sirisingha, Wu An rather than Qiu Liji, Tan Joe Hok rather than Hendra Kartanegara.
12. As noted, some individuals are known to have a few names, for instance, Rudy Hartono Kurniawan, a badminton champion from Indonesia, is listed under Kurniawan, Rudy Hartono. But many may only know his name as Rudy Hartono or Rudy Nio or Nio Hap Liang or Liang Hailiang, these names are listed in the accompanying Volume II: **Glossary and Index**.
13. It is therefore important for the reader to also refer to the accompanying Volume II which consists of glossary, indexes of list of various names, indexes by gender, by author, by country and by category.
14. Each entry contains basic information about the person. The length of each entry is between 1,000–1,500 words, except a few major leaders such as prime minister or president or a towering figures or two figures combined.
15. At the end of each entry, references are included. With the exception of a few entries, almost all have listed only six items due to space limitation.
16. Chinese or local languages in the text of the entry are translated into English; in the references section, Chinese and foreign languages are not translated as they are meant for researchers.

List of Entries

1. Aik Htun 李松枝 3
2. Aing Khun 洪群 5
3. Alim, Markus 林文光 7
4. Amphon Bulaphakdi 黄作明 9
5. Ang Kiukok 洪救国 11
6. Ang Peng Siong 洪秉祥 14
7. Ang, Samuel Dee 洪鹏生 16
8. Ang-See, Teresita 洪玉华 18
9. Aquino, Corazon Cojuangco 21
10. Aung Twin 苏天发 24
11. Aw Boon Haw 胡文虎 26
12. Bai Yao 白垚 28
13. Bangayan, Teofilo Tan 雷绵泰 30
14. Banharn Silpa-archa 马德祥 33
15. Benedicto, Francisco 周清琦 35
16. Botan 38
17. Budianta, Melani 40
18. Budiman, Arief 史福仁 43
19. Bunchu Rotchanasathian 黄闻波 45
20. Cabangon Chua, Antonio 49
21. Cao Hồng Lãnh 高红岭 51
22. Cao Triều Phát 高朝发 54
23. Cham Tao Soon 詹道存 57
24. Chamlong Srimuang 卢金河 59
25. Chan Ah Kow 陈亚九 62
26. Chan, Carlos 施恭旗 64
27. Chan Choy Siong 陈翠嫦 67
28. Chan Heng Chee 陈庆珠 69
29. Chan, Jose Mari 曾焕福 71
30. Chan Li-Yin, Patricia 陈丽燕 74
31. Chan Sarun 吴和顺 76
32. Chan Sui Kiat 曾瑞吉 78
33. Chan Sze Jin 陈祀恩 80
34. Chan Wai Chang, Rose 陈惠珍 82
35. Chao Tzee Cheng 赵自成 83
36. Charoen Siriwatthanaphakdi 苏旭明 85
37. Châu Trần Tạo 朱陈造 87
38. Châu Văn Xương 朱应昌 90
39. Cheah Fook Ling, Jeffrey 谢富年 92
40. Chee Soon Juan 徐顺全 95
41. Chee Swee Lee 徐瑞莉 97
42. Chen Chong Swee 陈宗瑞 99
43. Chen, David 陈充恩 101
44. Chen, Georgette 张荔英 103
45. Chen Huiming 陈辉明 105
46. Chen Lieh Fu 陈烈甫 107
47. Chen Su Lan 陈树南 109
48. Chen Wen Hsi 陈文希 111
49. Cheng Ching Chuan, Johnny 庄清泉 113
50. Cheng Heng Jem, William 钟廷森 116
51. Cheong Soo Pieng 钟四宾 119
52. Chia Boon Leong 谢文龙 121
53. Chiam See Tong 詹时中 123
54. Chiang See Ngoh, Claire 张齐娥 126
55. Chien Ho 陈清河 128
56. Chiew Chee Phoong 丘启枫 130
57. Chin Fung Kee 陈宏基 132
58. Chin Peng 陈平 135
59. Chin Poy Wu, Henry 陈沛武 138
60. Chin Sophonpanich 陈弼臣 140
61. Ching Banlee 庄万里 142
62. Ching, Jeffrey 庄祖欣 144
63. Chiongbian, William Lee 147
64. Chiu Kim She, Santos 张金扇 149

65. Chock, Angela 卓如燕 151
66. Chong Ah Fok 张亚福 154
67. Chong Kah Kiat 章家杰 156
68. Chong King Liong 张景良 159
69. Chong, Rosemary 周宝琼 161
70. Chong Wan Oon, Steven 张万安 163
71. Choo Hoey 朱晖 165
72. Choo Seng Quee 朱成贵 168
73. Choo Yeang Keat, Jimmy 周仰杰 170
74. Choong Ewe Beng, Eddy 庄友明 172
75. Choy Su-Mei, Elizabeth 蔡杨素梅 175
76. Chua, Antonio Roxas 蔡文华 176
77. Chua Ek Kay 蔡逸溪 179
78. Chua, Gerry 蔡自强 181
79. Chua Kaw Bing 蔡求明 184
80. Chua Mia Tee 蔡明智 186
81. Chua Soo Bin 蔡斯民 189
82. Chua, William T. 丁克铭 191
83. Chuan Likphai 吕基文 194
84. Chuan Tanthana 陈景川 196
85. Chuang Chu Lin 庄竹林 198
86. Chuk Mor 竺摩 201
87. Chung Dụ Quang 钟裕光 204
88. Chung Tiong Tay 庄长泰 206
89. Ciputra 徐振环 208
90. Co, Charlie 王显良 210
91. Coseteng, Anna Dominique M.L. 许尔绮 213
92. Cu Unjieng, Guillermo A. 邱允衡 215
93. Dai Xiao Hua 戴小华 218
94. Dakay, Benson 尤金隆 220
95. Dananjaya, James 陈士林 222
96. Đặng Văn Thành 邓文成 224
97. Darmaputera, Eka 227
98. Dee Ching Chuan 李清泉 229
99. Dhanin Chiarawanon 谢国民 232
100. Diệp Bá Hành 叶伯行 233
101. Diệp Truyền Anh 叶传英 236
102. Diệp Truyền Hoa 叶传华 238
103. Đới Ngoan Quân 戴顽君 241
104. Dư Thị Hoàn 王莺儿 243
105. Dy, James 李逢梧 245
106. Dy, Manuel B., Jr. 李继鹏 248
107. Ear Cheam Heng 杨国璋 250
108. Ee Peng Liang 余炳亮 252
109. Ee Tiang Hong 易天鸿 254
110. Eu Tong Sen 余东旋 256
111. Fang Beifang 方北方 259
112. Fang Xiu 方修 261
113. Fann Wong 范文芳 263
114. Fong Chong Pik 方壮壁 265
115. Fong Swee Suan 方水双 267
116. Gaisano, Henry 施维鹏 270
117. Gan Say Hong 颜世芳 272
118. Gautama, Sudargo 吴玉祥 273
119. Go Ching Hai 吴清海 276
120. Go, Josiah Lim 279
121. Go Kim Pah 吴道盛 281
122. Go-Belmonte, Betty 吴友德 284
123. Goh Chok Tong 吴作栋 287
124. Goh Choo San 吴诸珊 289
125. Goh Keng Swee 吴庆瑞 292
126. Goh King Chin 吴景进 294
127. Goh Poh Seng 吴宝星 296
128. Goh Then Chye 吴天才 299
129. Gokongwei, John Jr. 吴奕煇 300
130. Gotianun, Andrew L. Sr. 吴天恩 303
131. Gozali, Hendrick 吴协和 305
132. Gunarsa, Singgih D. 吴启祥 307
133. Hà Lãn Hùng 何嬾熊 310
134. Han, Awal 韩浩泉 312
135. Han Min Yuan 韩勉元 314
136. Hàng Vay Chi 杭慰瑶 317
137. Hann Khieng 韩强畴 319
138. Hardjonagoro 吴德宣 322
139. Harsono, FX 胡丰文 324
140. Hasan, Mohammad Bob 郑坚盛 326
141. Hau Chiok 施荣宣 and Sy Chiu Hua 林玉琦 329
142. Hiaguang-iam Iamsuri 蚁光炎 332
143. Ho Ching 何晶 334
144. Ho Kwon Ping 何光平 336
145. Ho Kwong Yew 何光耀 338
146. Ho Minfong 何明芳 340
147. Ho Peng Yoke 何丙郁 342

148. Hoke Sein 李福星 345
149. Hon Sui Sen 韩瑞生 347
150. Hong Kok Tin 方国珍 349
151. Hong Taechawanit 郑志勇 352
152. Howe Yoon Chong 侯永昌 354
153. Hsu, Teresa 许哲 356
154. Hsu Yun-Tsiao 许云樵 358
155. Hu Yi 胡翼 361
156. Huang, Daniel Patrick Lim, S.J. 黄大年 363
157. Huang Yao 黄尧 365
158. Huang Yun Yo 黄润岳 368
159. Huỳnh Thủy Lê 黄水梨 370
160. Inthilath, Xay 林浙民 373
161. Iskandar, Nathanael 陈源长 375
162. Jahja, H. Junus 刘全道 378
163. Jao Triệu Phát, Frank 赵阀 380
164. Jinarakkhita, Bhikku Ashin 郑满安 383
165. Jing Junhong 井浚泓 385
166. Jun Hong 王俊宏 387
167. Jusuf, Ester Indahyani 沈爱玲 389
168. Jusuf, Tedy 熊德怡 391
169. Kan Hok Hoei 简福辉 393
170. Kartajaya, Hermawan 陈求学 395
171. Karya, Teguh 林全福 397
172. Khachon Tingthanathikun 丁家骏 399
173. Khaw Kai Boh 许启谟 401
174. Khine Khine Maw 林青玉 404
175. Kho Ping Hoo 许平和 406
176. Khong Kam Tak 孔锦德 408
177. Khoo Kay Kim 邱家金 410
178. Khoo Kim Hai, Eric 邱金海 412
179. Khoo Oon Teik 邱恩德 415
180. Khoo Seok Wan 邱菽园 417
181. Khoo Teck Puat 邱德拔 419
182. Khun Sa 张奇夫 422
183. Kim Beng 金明 423
184. King, Angelo A. 龚诗贮 426
185. Ko Kwat Tiong 高厥忠 428
186. Koa Chun Tee 柯俊智 431
187. Koa, Johnlu Go 柯遵儒 433
188. Koh Thong Bee, Tommy 许通美 435
189. Koh Tsu Koon 许子根 439
190. Kong Hee 康希 441
191. Kong Hiap 广洽 443
192. Kuan Yin Choi 关英才 445
193. Kuek Ho Yao 郭鹤尧 448
194. Kuo Pao Kun 郭宝崑 450
195. Kuok Hock Nien, Robert 郭鹤年 453
196. Kurniawan, Rudy Hartono 梁海量 455
197. Kwa Tjoan Sioe 柯全寿 457
198. Kwan Wai Meng, Robert 关伟明 459
199. Kwee Hing Tjiat 郭恒节 461
200. Kwee Tek Hoay 郭德怀 464
201. Kwek Leng Beng 郭令明 467
202. Kwik Djoen Eng 郭春秧 469
203. Kwik Kian Gie 郭建义 472
204. Kyaw Khine 林成隆 474
205. Kyee Paw 柯聚宝 476
206. Kyin Bin 吕振膑 478
207. La Doãn Chánh 罗允正 480
208. Lai Kui Fang 赖桂芳 482
209. Lao Lianben 刘安民 485
210. Lau Ah Kok 刘锦国 487
211. Lau Hong Siong 刘鸿祥 489
212. Law Fah Ngin 刘华源 491
213. Law Sit Han 罗星汉 494
214. Lee Chee Shan 李志城 496
215. Lee Chong Wei 李宗伟 498
216. Lee-Chua, Queena N. 李婷雅 501
217. Lee Dai Soh 李大傻 503
218. Lee, Dick 李炳文 505
219. Lee Hau Shik 李孝式 508
220. Lee Hsien Loong 李显龙 511
221. Lee Khoon Choy 李炯才 513
222. Lee Kim Sai 李金狮 515
223. Lee Kok Liang 李国良 517
224. Lee Kong Chian 李光前 519
225. Lee Kuan Yew 李光耀 521
226. Lee Lam Thye 李霖泰 525
227. Lee Loy Seng 李莱生 527
228. Lee Man Fong 李曼峰 529
229. Lee, Ricardo Arriola 532
230. Lee San Choon 李三春 534
231. Lee Seng Gee 李成义 536
232. Lee Seng Peng 李成枫 539

233. Lee Seng Wee 李成伟 541
234. Lee Siew Choh 李绍祖 542
235. Lee Sin Cheng 李深静 544
236. Lee Tzu Pheng 李子平 546
237. Lee Wee Nam 李伟南 549
238. Lee Yee 李逸 551
239. Lembong, Eddie 汪友山 552
240. Leong Yew Koh 梁宇皋 555
241. Li Boon Tin 李文珍 557
242. Liang Wern Fook 梁文福 558
243. Liao Kongpo 廖公圃 560
244. Liaw Yock Fang 廖裕芳 562
245. Lie, Dharmawan 李德美 565
246. Lie Kim Hok 李金福 567
247. Lie Tek Tjeng 李德清 569
248. Lie Tjeng Tjoan, John 571
249. Liem Bwan Tjie 573
250. Liem Koen Hian 林群贤 576
251. Liem Swie King 林水镜 579
252. Liem Thian Joe 林天佑 580
253. Lien Ying Chow 连瀛州 583
254. Lim, Alfredo Siojo 585
255. Lim Beng Thai 林明泰 588
256. Lim Bo Seng 林谋盛 590
257. Lim Bon Liong, Henry 林育庆 591
258. Lim Boon Keng 林文庆 594
259. Lim Cheng Choo 林清注 597
260. Lim Chin Siong 林清祥 599
261. Lim Chin Tsong 林振宗 601
262. Lim Chong Eu 林苍祐 603
263. Lim Chong Keat 林苍吉 605
264. Lim Chong Yah 林崇椰 607
265. Lim Chooi Kwa 林水檺 610
266. Lim, Elena Sen 林孙美玉 612
267. Lim Fong Seng 林晃升 615
268. Lim Geok Chan 林玉静 617
269. Lim Geok Lin, Shirley 林玉玲 619
270. Lim Goh Tong 林梧桐 621
271. Lim Hak Tai 林学大 624
272. Lim Kean Siew 林建寿 626
273. Lim Kek Tjiang 林克昌 628
274. Lim Keng Lian 林庆年 631
275. Lim Keng Yaik 林敬益 633
276. Lim Kim San 林金山 635
277. Lim Kit Siang 林吉祥 638
278. Lim Kok Wing 林国荣 639
279. Lim Lean Teng 林连登 642
280. Lim Lian Geok 林连玉 645
281. Lim, Mary 许嫣樱 647
282. Lim Nee Soon 林义顺 649
283. Lim Phaik Gan 林碧颜 651
284. Lim Poh Imm, Catherine 林宝音 654
285. Lim, Roseller T. 656
286. Lim, Samson 林杉顺 658
287. Lim Seng Kok 林成国 660
288. Lim Siew Ming, Arthur 林少明 663
289. Lim Siew Wai, William 林少伟 665
290. Lim Swee Tin 林天英 668
291. Lim Teck Hoo 林德浦 670
292. Lim Tong Hai 林东海 671
293. Lim, Vicente Podico 674
294. Lim Yew Hock 林有福 677
295. Limpe, James 林锦谷 and Teh Siu Yong 戴秀容 679
296. Lin Dieyi 林蝶衣 681
297. Linsakoun, Tei 林振潮 683
298. Liu Kang 刘抗 685
299. Liu Thai Ker 刘太格 687
300. Liu Yin Soon 刘英舜 690
301. Loh Boon Siew 骆文秀 692
302. Loke Wan Tho 陆运涛 694
303. Loke Yew 陆佑 697
304. Looi Lai Meng 雷丽明 700
305. Loot Ting Yee 陆庭谕 703
306. Lopue, Benjamin 卢谋国 705
307. Low Thia Khiang 刘程强 708
308. Lu Do 吕裕 710
309. Lu Lay Sreng 吕来盛 712
310. Lum, Olivia 林爱莲 714
311. Lương Chí Cường 梁志强 717
312. Lương Thiếu Hàng 梁少航 719
313. Lưu Quang Xe 刘光星 722
314. Lý Lan 李兰 724
315. Lý Ngọc Minh 李玉明 726
316. Ly Sing Ko 李星可 728
317. Lý Văn Hùng 李文雄 731

318. Lyman, Susanta 李尚大 733
319. Ma Mon Luk 马文禄 736
320. Mallare, Florencio Tan 陈华岳 738
321. Mang Lee 梦莉 741
322. Marga T. 蔡良珠 743
323. Masagung 蒋维泰 745
324. Maung Maung Than 许文亭 747
325. Murdaya, Siti Hartati 邹丽英 749
326. Myint Shwe 吴继垣 751
327. Na Teng Choon, James 蓝廷骏 754
328. Neo Chee Keong, Jack 梁智强 757
329. Neo Chwee Kok 梁水国 759
330. Newn Ah Foott, George 尹亚佛 762
331. Ng Eng Teng 黄荣庭 764
332. Ng Keng Siang 黄庆祥 766
333. Ng Teng Fong 黄廷芳 768
334. Ngan Ching Wen 颜清文 770
335. Ngeow Sze Chan 饶师泉 774
336. Ngiam Tong Dow 严崇涛 776
337. Ngô Dủ Hiệp 吴猷合 777
338. Ngô Quốc Tuấn 吴国俊 780
339. Ngô Thanh Hoa 吴清华 782
340. Ngor, Haing S. 吴汉润 784
341. Nianlamei 许静华 786
342. Nio Joe Lan 梁友兰 788
343. Nubla, Ralph 高祖儒 790
344. Nyau Tze Lim 饶梓琳 792
345. Nyoo Cheong Seng 杨众生 794
346. Oei Tiong Ham 黄仲涵 796
347. Oei Tjoe Tat 黄自达 798
348. Oey, Abdul Karim 黄清兴 800
349. Oey-Gardiner, Mayling 黄美玲 803
350. Oey Kim Tiang 黄金长 805
351. Oey Tong Pin 黄东平 807
352. Ojong, Petrus Kanisius 欧阳炳昆 810
353. Ong Beng Seng 王明成 812
354. Ong Boon Pang 王文邦 814
355. Ong, Charlson Lim 816
356. Ong Chiow Huen 王超群 819
357. Ong Chuan Seng 王泉笙 821
358. Ong Hok Ham 王福涵 823
359. Ong Ka Ting 黄家定 826
360. Ong Keng Sen 王景生 828
361. Ong Kim Kee 王金纪 831
362. Ong, Lawrence Dy 王名愉 833
363. Ong, Omar Yoke Lin 翁毓麟 835
364. Ong Pang Boon 王邦文 838
365. Ong Poh Lim 王保林 841
366. Ong Soon Hock 王顺福 843
367. Ong Teck Mong, Timothy 王德望 845
368. Ong Teng Cheong 王鼎昌 847
369. Ong Tjoe Kim 王梓琴 850
370. Ongpin, Roman 王翼彬 852
371. Onn Siew Siong 温瑞祥 855
372. Ophat Hanvanich 林耀 857
373. Ouw Tjoei Lan 区翠兰 859
374. Paik Wan 伯圆 861
375. Palanca, Ellen Huang 黄淑秀 864
376. Pan Shou 潘受 867
377. Pangestu, Mari 冯慧兰 869
378. Pangestu, Prajogo 彭云鹏 871
379. Pao Shih Tien 鲍事天 874
380. Paua, Jose Ignacio 刘亨赙 876
381. Pedro, Cecilio 施东方 878
382. Peng Eng Lee 方永利 880
383. Phaichit Uwatthanakun 余子亮 883
384. Phan Thiểu Vân 潘少云 885
385. Phan Xích Long 潘赤龙 887
386. Phat, David 徐光发 889
387. Pho Chaeng 普净 890
388. Phoa Keng Hek 潘景赫 892
389. Phonlachet Kitaworanat 方思若 895
390. Phraya Ratsadanupradit 许心美 896
391. Pitt Chin Hui 毕俊辉 899
392. Preecha Phisitkasem 谢慧如 902
393. Puey Ungphakon 黄培谦 903
394. Pung Kheav Se 方侨生 905
395. Pusadi Kitaworanat 何韵 907
396. Quách Đàm 郭琰 909
397. Quách Tấn 郭晋 911
398. Quek Leng Chan 郭令灿 914
399. Quek Suan Hiang 郭全强 916
400. Rahardja, Hendra 陈子兴 919
401. Rattanavan, Bou 陈克威 920
402. Riady, James Tjahaja 李白 923
403. Riady, Mochtar 李文正 926

404. Robredo, Jesse Manalastas 林炳智 928
405. Sahat Mahakhun 张兰臣 931
406. Salim, Anthony 林逢生 933
407. Salim, Soedono 林绍良 935
408. Sampoerna, Putera 林天宝 939
409. Sarasin Viraphol 吴汉泉 941
410. Savanvaly, Thao Leng 张贵龙 943
411. Seah Cheng Siang 佘正祥 945
412. Seck Hong Choon 宏船 947
413. See Chinben 施振民 949
414. Seow Houtseng Sribunrueang 萧佛成 952
415. Setiono, Benny Gatot 许天堂 954
416. Shaw, Runme 邵仁枚 956
417. Shen Demin 沈德民 959
418. Shen Ren Shi 沈仁史 961
419. Shen Ting 沈亭 963
420. Shih Choon Fong 施春风 965
421. Sia, Isidro C. 谢西乐 967
422. Siauw Giok Tjhan 萧玉灿 970
423. Sidharta, Myra 欧阳春梅 973
424. Sidharta, Priguna 薛碧玉 975
425. Siem Piet Nio 沈泌娘 977
426. Silalahi, Harry Tjan 曾春福 979
427. Sim Kee Boon 沈基文 981
428. Sim Mow Yu 沈慕羽 983
429. Sim Wong Hoo 沈望傅 985
430. Sima Gong 司马攻 987
431. Sin, Jaime Lachica 989
432. Sindhunatha, Kristoforus 王宗海 991
433. Siong Khye 常凯 994
434. Soe Hok Gie 史福义 996
435. Soeryadjaya, William 谢建隆 999
436. Soesastro, Hadi Marwoto 1002
437. Soeto Meisen 司徒眉生 1005
438. Somsath, Boun Iene 陈文森 1007
439. Song Ong Siang 宋旺相 1008
440. Soon Peng Yam 孙炳炎 1010
441. Soon Seng Lee 孙胜利 1012
442. Su Bin 徐四民 1015
443. Su Guaning 徐冠林 1017
444. Sun Yanzi, Stefanie 孙燕姿 1019
445. Sung, T.S. 宋之绚 1021
446. Suryono, Bambang 李卓辉 1023
447. Susanti, Susi Lucia Francisca 王莲香 1025
448. Sy, Henry 施至成 1027
449. Sy Kong Triv 徐光秀 1030
450. Sy Sieng Suy 施性水 1031
451. Sy Yinchow 施颖州 1033
452. SyCip, Washington 薛华诚 1036
453. Tạ Mã Viễn 谢妈延 1040
454. Tam Assou, Franciscus Xaverius 谭亚苏 1041
455. Tan Ah Tah 陈亚达 1044
456. Tan Chay Yan 陈齐贤 1046
457. Tan Chee Khoon, David 陈志勤 1048
458. Tan Chee Yioun, Vincent 陈志远 1050
459. Tan Chee-Beng 陈志明 1052
460. Tan Cheng Lock 陈祯禄 1055
461. Tan Chi'-Loong, Benedict 陈智龙 1058
462. Tan Chin Tuan 陈振传 1060
463. Tan Chong Tin 陈忠登 1062
464. Tan Chye Cheng 陈才清 1065
465. Tan, George G. 陈掌谔 1067
466. Tan Hong Boen 陈丰文 1069
467. Tan Howe Liang 陈浩亮 1071
468. Tan Joe Hok 陈友福 1073
469. Tan Kah Kee 陈嘉庚 1075
470. Tan Keng Yam, Tony 陈庆炎 1079
471. Tan Koon Swan 陈群川 1081
472. Tan Lark Sye 陈六使 1083
473. Tan Lo Ping 陈罗平 1086
474. Tan Lok Han 陈洛汉 1088
475. Tan, Lucio 陈永栽 1090
476. Tan, Mary Christine R.GS 1093
477. Tan, Mely G. 陈玉兰 1095
478. Tan, Michael L. 陈万杰 1097
479. Tan, Paulino Yu 陈忠诚 1100
480. Tan, Samuel K. 陈清风 1103
481. Tan Siew Sin 陈修信 1105
482. Tan, Sofyan 1108
483. Tan Swie Hian 陈瑞献 1110
484. Tan Tai Bin 陈台民 1113

485. Tan Thoon Lip, John 陈椿立 1116
486. Tan Tian Zhen 陈天振 1117
487. Tan Tjeng Bok 陈清木 1119
488. Tan,Vidal Arceo 1121
489. Tan Wee Hin, Leo 陈伟兴 1124
490. Tan Yoke See, Henry 陈玉书 1125
491. Tancaktiong, Tony 陈觉中 1127
492. Tang Choon Keng 董俊竞 1130
493. T'ang Leang-Li 汤良礼 1133
494. Tang Pui Wah 邓佩华 1135
495. Taw Sein Ko 杜诚诰 1138
496. Tay Chong Hai 郑宗海 1140
497. Tay Kheng Soon 郑庆顺 1142
498. Tay Lian Soo 郑良树 1145
499. Tee Han Kee 郑汉淇 1147
500. Teehankee, Claudio M. 郑建祥 1149
501. Teh Hong Piow 郑鸿标 1152
502. Teo Bak Kim 张木钦 1154
503. Teo Eng Hock 张永福 1155
504. Teo Soo Cheng 张泗清 1157
505. Thái Thạch 蔡陈石 1160
506. Thaksin Shinawatra 丘达新 1162
507. Thaw Kaung 1166
508. The Teng Chun 郑登俊 1167
509. Thee Kian Wie 戴建伟 1169
510. Thio Thiam Tjong 张添聪 1171
511. Thio Tiauw Siat 张肇燮/张弼士 1174
512. Thung Sin Nio, Betsy 汤新娘 1176
513. Ting Pek Khiing 陈伯勤 1178
514. Tio Ie Soei 赵雨水 1180
515. Tiong Hiew King 张晓卿 1182
516. Tjan Tjoe Siem 曾祖沁 1184
517. Tjan Tjoe Som 曾祖森 1186
518. Tjiok San Fang, Elsie 石圣芳 1189
519. Tjoa Hin Hoeij, Mrs. 郭悦娘 1191
520. Tjoe Bou San 朱茂山 1194
521. Tjong A Fie 张耀轩/张鸿南 1196
522. Toh Chin Chye 杜进才 1199
523. Tong Djoe 唐裕 1201
524. Tong, Stephen 唐崇荣 1204
525. Too Joon Hing 朱运兴 1206
526. Trần Chí Kiên 陈志坚 1209
527. Trần Đông Sanh 陈东生 1211
528. Triệu Quốc Hưng 赵国兴 1213
529. Trịnh Thủy Diêu 郑水渺 1215
530. Trương Hán Minh 张汉明 1217
531. Tsai Ming-liang 蔡明亮 1219
532. Ty Eng Liong 郑荣亮 1222
533. Ty, George S.K. 郑少坚 1224
534. U E 余巴挨 1227
535. Uray, Burhan 黄双安 1229
536. Uthen Taechaphaibun 郑午楼 1231
537. Uy, Alfonso A. 黄祯谭 1233
538. Visonnavong,Vithoune 刘光明 and Visonnavong,Vouavansy 张玉梅 1236
539. Vương Bái Xuyên 王沛川 1239
540. Vương Hồng Sển 王鸿盛 1241
541. Vưu Khải Thành 尤凯成 1243
542. Wanandi, (Albertus) Sofjan 林绵昆 1246
543. Wanandi, Jusuf 林绵基 1248
544. Wang Gungwu 王赓武 1250
545. Wee Boon Ping 黄文彬 1253
546. Wee Cho Yaw 黄祖耀 1255
547. Wee Chong Jin 黄宗仁 1258
548. Wee Kim Wee 黄金辉 1260
549. Wee Swee Teow 黄瑞朝 1262
550. Wen Zichuan 温梓川 1264
551. Widjaja, Eka Tjipta 黄奕聪 1266
552. Widjaja, Mira 1268
553. Winarta, Frans Hendra 陈贤伟 1271
554. Wong Hie King, Ruth 王惠卿 1273
555. Wong Hock Boon 黄学文 1276
556. Wong Hong Kwok, Alfred 黄匡国 1278
557. Wong I Ek 黄怡益 1280
558. Wong Kee Tat 黄纪达 1282
559. Wong Meng Voon 黄孟文 1284
560. Wong Peng Soon 黄秉璇 1286
561. Wong Pow Nee 王保尼 1288
562. Wong Yoon Wah 王润华 1291
563. Wu An 吴岸 1292
564. Wu Jiyue 吴继岳 1295
565. Wu Lien-Teh 伍连德 1296
566. Wu Teh Yao 吴德耀 1299
567. Xiao Yao Tian 萧遥天 1302

568. Xing Ying 杏影 1304
569. Yan Weizhen 严唯真 1306
570. Yang Quee Yee 杨贵谊 1308
571. Yao, Alfredo Macam 蔡其仁 1310
572. Yao Tuo 姚拓 1312
573. Yap Chioh Hiong, Arthur 叶纬雄 1315
574. Yap Chong Teck 叶宗德 1317
575. Yap, Daza Jullie 叶美敏 1319
576. Yap Thiam Hien 叶添兴 1321
577. Yap Tjwan Bing 叶全明 1324
578. Yeap Chor Ee 叶祖意 1326
579. Yen Ching-hwang 颜清湟 1328
580. Yen, Y.C. James 晏阳初 1330
581. Yen Yuan Chang 严元章 1332
582. Yeng Pway Ngon 英培安 1335
583. Yeo Keng Lian 杨景连 1336
584. Yeo Kuei Pin 杨圭斌 1339
585. Yeo Liat Kok, Philip 杨烈国 1341
586. Yeo Weiling, Joscelin 杨玮玲 1343
587. Yeo Yong-Boon, George 杨荣文 1346
588. Yeoh Chu-Kheng, Michelle 杨紫琼 1347
589. Yeoh Ghim Seng 杨锦成 1350
590. Yeoh Sock Ping, Francis 杨肃斌 1352
591. Yip Cheong Fun 叶畅芬 1355
592. Yong Chee Shan 杨志善 1357
593. Yong Pung How 杨邦孝 1359
594. Yong Shook Lin 杨旭龄 1362
595. Yong Sooi Nghean, Gregory 杨瑞元 1365
596. Yong Yin Fatt, Roderick 杨仁发 1367
597. You Jin 尤今 1370
598. Young, Fifi 陈金娘 1372
599. Young, Grace 杨慕恩 1374
600. Yu Chin Chai 俞庆在 1376
601. Yu Khe Thai 杨启泰 1378
602. Yu, Lily Monteverde 杨莉华 1380
603. Yuchengco, Alfonso T. 杨应琳 1383
604. Yuyitung, Quintin 于长城 and Yuyitung, Rizal 于长庚 1385
605. Zhang Jing Yun 张景云 1389

Addenda:

606. Chua Thian Poh 蔡天宝 1391
607. Soeto Tjan 司徒赞 1393
608. Tjahaja Purnama, Basuki 钟万学 1395

Biographical Dictionary (A – Z)

A

Aik Htun

(李松枝, Li Songzhi, 1948–)

Former banker, leading businessman, Myanmar

Aik Htun is currently chairman of Shwe Taung Development Co. Ltd., one of the most successful construction companies in Myanmar, incorporated in Yangon in 1994. He is also chairman of the Myanmar International Trade Promotion Association which promotes trade between Myanmar and the People's Republic of China. Prior to this, he was associated with the Asia Wealth Bank (AWB), which was suspended during the financial crisis in Myanmar in 2003.

U Aik Htun was reportedly born in 1948 to a poor Chinese family in a village named Mong Kaing in the Nansam district of Southern Shan State in Upper Myanmar.

He received his secondary-level Chinese education at Yangon Nanyang Zhong Xue (仰光南洋中学), in Bahan township, Yangon, which is one of the two renowned Chinese schools in Yangon during 1950s-60s and currently the No. 2 State High School, Bahan. As such he speaks both Burmese and Mandarin (Putonghua) well. At the age of twenty he moved to Yangon and made his living as a humble driver, a roadside biscuit vendor, and later a grocery shopowner in downtown Yangon. When he turned forty-two, around the time Myanmar announced its open door policy in 1989, he reportedly ventured into business with his twenty-year savings of Kyats 3,000,000 (about US$30,000). Together with some friends in Yangon, he established the Olympic Construction Co. in 1990, which later became the Shwe Taung Development Co. (1994) and acquired the Asia Wealth Bank.

Between 1997 and 2000, in collaboration with the Government Housing Development Agency and Yangon Municipality, the Shwe Taung Development Co. contracted many housing development projects and supermarkets such as U Wisaya Plaza, Myaing Haywin Housing, Kanthaya Plaza, Olympic Tower, Junction Eight Supermarket, and later, Riverview Garden.

U Aik Htun became famous when he partially controlled Asia Wealth Bank (AWB) as a sister company of the Olympic Construction Co. AWB was registered on 30 April 1995 with an initial paid up capital of Kyats 664 million (World Bank 1999). It developed into the then largest and best known private commercial bank of the twenty private banks that were mostly established during the same period of time in Myanmar and had many branches countrywide. It had mainly Chinese business links and some agricultural projects in the Irrawaddy Delta and Magwe Division in Upper Myanmar.

As a successful banker, U Aik Htun had his name mentioned in Bangkok-based newspapers and, according to several reports, was even invited to attend the Asian Development Bank conference held in Chiang Mai, Thailand, in May 2000. Under his management, AWB introduced and distributed bankcards, gift cheques, and traveller's

cheques. In 1996 it became the first bank in Myanmar to issue credit cards. At the end of 1999, the bank introduced "New Generation" credit cards to its clients and in 2001 also became the first Myanmar bank to offer "online" banking facility. By 2002, AWB had kyats 170 billion in assets, 3,000 staff, 39 branches, 1,000 computers, and claimed a 45 per cent market share in the bank-loan business in Myanmar.

In February 2003 several of his businesses became insolvent and were not able to pay their staff members and workers. To halt a serious bank run, several private banks were ordered to stop withdrawals that resulted from the loss of confidence when news of non-performing loans broke out. Some private banks were found to be in breach of the Financial Institutions Law in their lending. The local magazine, *Living Colour* (2 March 2003), noted that the AWB had made loans amounting to about fifty times its capital. The multiple failures of the bank led to the financial crisis in Myanmar in 2003 and AWB was suspended.

U Aik Htun recently re-emerged with a new "face" as chairman of Shwe Taung Development Co. and chairman of the Myanmar International Trade Promotion Association. He has also been appointed executive vice-chairman of China Trade & Commerce Promotion Association (中国经济贸易促进委员会常务副会长). In early 2011 China's *Foreign Trade (Beijing)* magazine published an interview which was conducted with U Aik Htun in its volume 4 issue of 2011.

Shwe Taung Development Co.'s business focuses on construction and property developments; national infrastructure construction projects such as Paunglaung dam, Yeywa (near Kyaukse, Mandalay Division), hydropower plant (the largest in Myanmar), Myanmar-India border roads, key bridges, among others. The company has cooperated with China's leading companies such as the Ge Zhou Ba Group (葛洲坝集团, a leading China dam building company) and Da Tang Group (大唐集团, one of China's leading telecommunication companies). Shwe Taung has also diversified its businesses to foreign investment, particularly in many provinces of China such as Yunnan, An Hui, and Guangxi.

U Aik Htun is the founding chairman of the Myanmar International Trade Promotion Association, which is a non-governmental trade promotion organization founded in 1998. The association started with forty members from Chinese-Burmese enterprises and now has fifty-eight members from all aspects of businesses, including property developers, manufacturers, jewellery traders, and others. The association has business networks in over sixty countries.

As chairman of the association, U Aik Htun leads Chinese-Burmese businessmen in travelling annually to China for business exposure outside Myanmar. For example, his team in 2006 travelled to Qin Zhou Beibuwan (钦州北部湾) in Guangxi (广西) Province; in 2007 to Maanshan (马鞍山) city; in 2011 to Yan Tai (烟台) city. He also led twenty-five Chinese-Burmese businessmen who actively participated in the Sixth ASEAN-Chinese Enterprises to invest in West China Promotion, and the Asia Pacific Dialogue held in Kunming (昆明) city, Yunnan (云南) Province in June 2008.

He often attends VIP business receptions and receives foreign business delegations. For instance, on 20 November 2010, he attended the inauguration of the Yunnan Trade and Business Office (Yangon branch), which was held at the Traders Hotel Yangon; on 23 May 2011, he received a business promotion team led by the executive director Li Zhi Qiang (李志强) of the Singapore China Product International Wholesale Market, a large

investment cooperation company registered in Singapore with the support of the Chinese Government, the Singapore Government, and China Investment Holdings Pte. Ltd. He also led more than one hundred local enterprises in attending the promotion meeting where he even delivered the welcoming speech on behalf of the local enterprises.

For his dedicated service to the ethnic Chinese society, U Aik Htun has been appointed honorary president of the Myanmar Chinese Chamber of Commerce (缅甸华商商会名誉会长), honorary president of the Myanmar Overseas Chinese Charity and Reliefs Association (缅甸华侨慈善总会名誉会长), and honorary chairman of the Yangon Yunnan Clan Association (仰光云南同乡会名誉主席).

U Aik Htun is a charitable person, concerned with the education of the young, and the welfare of ethnic minorities. Among his other contributions, he also donated a twenty-five-bed hospital and a school building in Mong Kaing Township in Southern Shan State (*New Light of Myanmar*, 14 July 2004) on behalf of the Olympic Co. He is also involved in promoting the welfare of the Chinese community. For instance, in May 2008 when Myanmar was hit by Cyclone Nargis, he took part in the relief work and the rebuilding of houses for the victims in the Thanlyn area, Yangon division.

He has a Chinese wife, Zeng Yuan Xiang (曾圆香), and three children: Sandar Tun, Mi Mi Khaing, and Aung Zaw Naing.

Daw Win

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Aing Khun

(洪群, Hong Qun, 1957–)

Community leader, educator, Cambodia

Aing Khun is vice-president of the Cambodian Hokkien Association and head of the Hokkien Association Min Sheng School (福建会馆民生学校) in Phnom Penh.

Unlike educator Li Huiming who was a migrant, Aing Khun was born in Cambodia in 1957. His father was a graduate of the Xiamen Navigation Academy (厦门航海学院) in China who migrated to Cambodia to work as a teacher. Aing lived with his father in the teachers' living quarters, and was thus exposed to teaching in the Chinese language since he was young. In 1970, General Lon Nol who was pro-United States and anti-the People's Republic of China came to power, and most of the Chinese schools in Cambodia were closed down, except in the Kratie Province near the Vietnam/Cambodia border where the Khmer Rouge was in control. Aing's father, who was jobless, went to Kratie province to teach. Aing also continued his schooling there and Li Huiming was one of his teachers at Kratie.

According to Aing Khun, during his student days at Kratie, he often helped his father to communicate with his students as his father did not speak Cambodian well. In 1971 when he was only fourteen years of age, he started to be a teacher, with many of his

students being older than he was. Apparently Aing enjoyed teaching and only ceased to be a teacher in April 1974 when the Khmer Rouge closed down all Chinese schools. There had been two factions within the Khmer Rouge and the pro-Chinese faction eventually lost to the anti-Chinese faction.

In 1975 the Khmer Rouge succeeded in "liberating" Cambodia and both Aing and his father became jobless. Aing was deported to a village to become a farmer. The Khmer Rouge was at war with the Vietnamese and many of its soldiers were killed. Aing was then forced to join the Khmer Rouge army and as he was tall and strong, they put him in the artillery unit. There were about fifty Chinese young men from his village who were recruited into the army and they received only three days' training before being sent to the battlefield to fight the Vietnamese. Aing who was then seventeen years old, was made a leader in charge of the rocket unit. While the Vietnamese had tanks and were armed with good weaponry, the Khmer Rouge used buffalo carriages to transport their weapons. Fearful of being killed, Aing and twelve other young Chinese decided to escape. At midnight, they abandoned their weapons and ran to the edge of the forest where they met the Vietnamese troops. Because they were unarmed and had fairer skin than other Cambodians, they were detained only for a while and were eventually released unharmed.

Aing Khun returned to Kratie Province and from there went to Phnom Penh to look for a job. In 1976 he started to run a small business on the Cambodian-Vietnamese border, from which he made a lot of money. Then in 1988 he purchased more than ten stalls at the Phnom Penh market at low prices and managed to resell them at high prices, thus becoming a rich businessman. He had a dream to reopen a Chinese school, but did not take any action towards this end until something happened to his two daughters and one son who were studying in a Cambodian school. His children were discriminated against by their ethnic Cambodian teachers and his son was even beaten by a teacher. Aing spoke up regarding the persistent ethnic prejudice in the Cambodian school and the fact that many Chinese children were ill treated by their Cambodian teachers. He eventually decided to take his children out of the school and teach them Chinese at home. Two months later, his Chinese neighbours started sending their children to his place for a Chinese education. The number of students increased rapidly and within two years, Aing's house could no longer accommodate the students.

Aing Khun then began to look for a place to build a proper school. By coincidence, he met Dr Haing Ngor, the movie star of *The Killing Fields*. Haing Ngor owned a piece of land near the Min Sheng School where Aing's father was a headmaster in the 1950s. Haing Ngor said Aing could rent the place to build a Chinese school, an offer Aing immediately accepted. He spent US$50,000 to build twelve classrooms and other facilities. Initially there were only 300 students. Within a short period of time though, the student number increased to 1,000. It continued to grow and soon there was a problem with space.

In March 1999, the Cambodian Hokkien Association succeeded in regaining the building of the old Min Sheng School that was being used by the Cambodian school there. However, before the building was returned to the Hokkien Association, the association was required to compensate the Cambodian school with another school building. Aing, who was a leader of the Hokkien Association, volunteered to offer his school in exchange for

the Min Sheng School. However the land of his school belonged to Haing Ngor who had just passed away. Fortunately Haing Ngor's relatives agreed to donate the land to the Cambodian Government, which thus made the exchange possible. The Hokkien Association was grateful to Haing Ngor and his relatives and to commemorate the contribution of Haing Ngor, the Min Sheng School named one of the school buildings after Haing Ngor (吴汉纪念楼). It is interesting to note that Haing Ngor's younger brother is the minister for agriculture in Cambodia.

Aing became principal of the Min Sheng School, following in the footsteps of his father. Under Aing's leadership, Min Sheng has been able to develop into a good school in Phnom Penh.

Lim Boon Hock and Leo Suryadinata

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Alim, Markus

(林文光, Lin Wenguang, 1951–)

Entrepreneur, community leader, Indonesia

Alim Markus, better known in the Chinese-speaking community as Lin Wenguang, is president-director of the P.T. Maspion and Maspion Group which produces plastic ware, glassware, and electrical home appliances. He and his family were listed in *Forbes* (2006) at no. 38 of "Indonesia's 40 Richest". Alim Markus is also general chairman of the Indonesian Federation of Fuqing Associations (印尼福清社团总会).

Alim Markus was born on 24 September 1951 in Surabaya and went to a local Chinese school. His father, Lin Xueshan (林学善), who later changed his name to Alim Husin, had four sons. Alim Husin was the founder of a modest business firm known as UD Logam Djawa, which produced aluminium kitchenware. Alim Markus was the eldest son in the family. After receiving only junior school education, he quit school in 1965 when he was about fifteen to help his father run the family's factory. He was, however, eager to learn and could read and write Chinese. Besides teaching himself English and Japanese, he also learned accounting. Through self-education he acquired a vision in business. In the later stage of his life, he went on to complete a management course at Pan Pacific Professional Management in Taiwan, and a short course in the executive education programme at the NUS (National University of Singapore) Business School.

At the age of twenty, Alim Markus was able to convince his father to expand the business. In 1971 father and son succeeded in establishing a new company called P.T. Maspion, with its Chinese name as Jin Feng (金锋 or golden peak). Maspion is an acronym for "Mengajak Anda Selalu Percaya Industri Olahan Nasional" (Inviting you to put your trust in national industrial products). To expand the business, the young Alim Markus paid a visit to the provincial governor and asked for a piece of land to build a new factory. He gained the support of the governor and the factory gradually developed into a multimillion business group. These days Maspion products

are seen everywhere, and they are not only kitchenware, glassware, and electric home appliances, but also steel products and pipes for oil. According to its official website, the company employs 13,000 people in four industrial sites, including Sidoardjo and Gresik (East Java), and one factory in Jakarta (West Java). But according to *Global Outstanding Chinese Biography*, the company has sixty factories and employs 30,000 people.

Under the leadership of Alim Markus who is supported by his three brothers, Alim Mulia Sastra, Alim Satria, and Alim Prakasa, P.T. Maspion has become a multinational company with subsidiaries in Southeast Asian countries, China, Japan, the United States, and Canada. It has become one of the largest producers of consumer durables in the world and its products can be found in well known retail stores in the United States and other major countries worldwide.

Unlike many Indonesian MNCs which are based in Jakarta, P.T. Maspion is based in Surabaya, the second largest city in Indonesia. When asked by the Metro TV anchor whether this had helped or hurt his business, Alim Markus replied, "Surabaya, when you look at the map, is [located] at the centre of Indonesia…[it has] a good harbour and the workers are very good, very nice, and I think the costs of production are 25 per cent lower than in Jakarta, so we can compete." Because of his stronghold in Surabaya, East Java, he has been elected vice-president of the East Java Indonesia Chamber of Commerce.

When asked about his business philosophy, Alim Markus said, "We grow together with our distributors, suppliers, stakeholders or share holders, even our staff and workers." This "we grow together" philosophy has made his Maspion group grow increasingly bigger in Indonesia. In another interview with a business professor, he elaborated on this concept which has led to his success in business. He noted that it is extremely important to have a structured and systematized organization with appropriate boundaries, proper management, and utilization. He further noted the importance of "establishing strong ties with business partners, including suppliers, the management team, and every staff member. This is because each individual plays an important role in contributing towards growing the business".

It is interesting to note that in Indonesia, Alim Markus also uses patriotism to promote sales. Maspion's advertisements on television always end with the following remark: "Love your Indonesian products" (Cintailah Produk Produk Indonesia!).

He has also been active in the local political scene. It was reported that he was an economics consultant to President Abudurrahman Wahid (Gus Dur), as well as consultant to Speaker of the House Agung Laksono. He was also an honorary consul of Canada for Surabaya.

As the boss of an MNC, Alim Markus has also invested in southern China since the 1980s. He has led a few Indonesian delegations to China, and urged China's investors to invest in Indonesia. Owing to his business connections with China, he has been elected president of the Indonesia-China Business Council and has played host to various high-level PRC delegations to Indonesia; he has also entertained top-level Taiwanese delegations to Indonesia.

As a second-generation Chinese Indonesian who has received some Chinese education, Alim Markus has been interested in promoting the Chinese language and culture. After the fall of Soeharto, an organization for promoting Chinese language and Chinese education was established in East Java, and Alim Markus assisted the organization financially.

There was a "Study Mandarin" fever and he, together with his brothers, established a trilingual school called the Singapore National Academy (新加坡国民学院) which teaches English, Mandarin, and Indonesian from primary to secondary levels. One of the buildings in the academy is named after his late father who died in 2003.

Alim Markus has also been active in local Chinese organizations. He has served as general chairman of the Indonesian Fuqing (Hokchia) Organization, general chairman of the Indonesian Lim Surname Association, and permanent honorary chairman of the Indonesian Hakka Association. In addition, he has also served as consultant for various organizations in China and Indonesia.

Owing to his contributions to the Indonesian economy, especially in East Java, the Universitas 17 Agustus (17 August University) in Surabaya conferred on him an honorary doctorate degree in March 2009.

He is married to Sriyanti, and they have six children.

Leo Suryadinata

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Amphon Bulaphakdi

(黃作明, Huang Zuoming, 1909–87)

Chinese community leader, businessman, Thailand

Amphon Bulaphakdi was a well known Thai businessman involved in the rice industry. As the owner of Thanya Thai Co., a leading rice exporter in Thailand, he was respected for his expertise in the trade. As a result, he was also involved in advising the Thai government on policies regarding the export of rice. He was also noted for his efforts to promote international trade and cultural exchanges between Thailand and other countries, especially China, during his term as chairperson of the Thai-Chinese Chamber of Commerce from 1962 to 1987.

Amphon was born on 11 November 1909 in the Talat Noi area of Bangkok. His father, Huang Ren (黃仁), was a rice trader in Thailand. When Amphon was eight years old, his father sent him to Shantou to receive his education. When he turned fifteen in 1924, he returned to Thailand, where he continued his schooling and learned the Thai and English languages in a local school. After he graduated, he worked in the Li Kun Ji Rice Mill (李坤记火砻厂) for nine years. He next worked in Qian Sheng Rice Trading (乾盛米行), where he gained a good reputation for his work performance. He was then invited by Ma Liqun (马立群), Thailand's rice milling tycoon, to assume a key position in the Thai Rice Company (泰米公司). In his years there, he gained more experience in the rice trading business.

In 1955 Amphon set up his own business, Thanya Thai Co., which specialized in exporting rice and local produce. He was also involved in the management of other companies, both related and unrelated to the rice industry, and became chairperson of the board of directors of the International Rice Trading Company Limited (国际米业有限公司), Zhen Xing Tai Rice Mill (振兴泰碾米厂), and Yu Xing Insurance Company Limited (裕兴保险有限公司). When he founded the Extinguisher Industry Company Limited of Thailand in 1958, he was concurrently the managing director of the Bank of Ayudhya.

His rich experience in the rice industry was highly regarded by the Thai government, as well as society. He assumed many important positions relating to rice exports and export policy. For example, he was the chairperson of the Rice Export Committee, the Joint Committee for Rice in the Board of Trade, and the Food Committee in the Board of Trade. In addition, he was also a member of the Quality Control Committee of the Ministry of Finance, the Import and Export Promotion Committee, and the Board of Trade. In 1959 he was elected chairperson of the Office of Rice Merchants (米商公所). As the organization's leader, he initiated the relocation of its office and the change in its name to the Association of Rice Merchants (米商公会). He was even invited several times by Thailand's agricultural university to give talks on issues in the rice industry.

Amphon was also one of the longest serving chairpersons of the Thai-Chinese Chamber of Commerce. He was first elected chairperson in 1962 and was re-elected consecutively for another three terms. After the organization re-registered under the government's new policy, he was again elected chairperson of the new committee for ten consecutive terms. As chairperson, he was enthusiastic in establishing trade between Thailand and other countries. For example, Amphon led a delegation to Malaysia and Singapore in 1964, meeting the Chinese Chamber of Commerce in these destinations, and examining the possibility of establishing trade between Thailand and these countries. In 1966 he hosted the Fourth Asian Chinese Businessmen's Conference (第四届亚洲华商贸易会议), and later the Second Conference of Chinese Logistics Businessmen (第二届华商航运业会议). During the conferences, he tried to initiate a global network in financial matters and transportation so as to facilitate international trade. After China and Thailand established diplomatic relations on 1 July 1975, Amphon, representing the Thai-Chinese Chamber of Commerce, led Thai commercial delegations to visit China in 1975 and 1978. He thus opened a new chapter in Thai-Chinese friendship. Under his leadership, the Thai-Chinese Chamber of Commerce played a leading role in promoting mutual economic and cultural exchanges between the two countries, such as mutual visit arrangements, business reconnaissance, business negotiations, and business investments.

Being the chairperson of the highest Chinese association in Thailand, Amphon was also concerned with the welfare of the local Thai-Chinese community. When the Thai government issued policies which undermined the interests of the Thai-Chinese, he would plead with the government for a revision of the policies. Often the government would heed his advice. For instance, when it banned the trading of second-hand goods Amphon pleaded, on behalf of many Chinese traders who had lost their jobs as a result, for a revision of the ban. The Thai government eventually accepted his request. On another occasion,

the Thai government issued a policy requiring Chinese schools to decrease the number of hours of Chinese lessons. He pled for the withdrawal of the policy. The Thai government subsequently withdrew the policy.

Besides being active in the commercial sector, Amphon was also actively involved in the local community. He was director of the Hua Chiaw Poh Teck Tung Foundation, a member of the standing committee and honorary chairman of the Teochew Association of Thailand, director of the Thian Fah Foundation Hospital, chairman of the committee for the building of the Jie Shou Tang (介寿堂), and honorary chief director of the Huang Clan General Association (黄氏宗亲总会). When parts of southern Thailand were seriously damaged by floods, he initiated a fund-raising event in the name of the Thai-Chinese Chamber of Commerce, and enlisted the help of various Chinese associations. This event raised 379,600 baht, which were donated to the Thai government to help in the relief efforts.

In recognition of his contributions to the society and economy of Thailand, as well as the building of Thai-Chinese friendship, the Thai king bestowed a total of eight medals on Amphon, which included the Knight Grand Cross (First Class) of the Most Noble Order of the Crown of Thailand in 1969, and the Knight Grand Cross (First Class) of the Most Exalted Order of the White Elephant in 1979.

Amphon died of illness on 16 April 1987 at the age of seventy-seven.

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Ang Kiukok

(洪救国, Hong Jiuguo, 1931–2004)
Artist, Philippines

Ang Kiukok's expressionist paintings are intense, distorted, and bold. They are testaments of the artist's worldview of the human condition: the angst and the anguish. For years, he endured the ignorance of the public, how they saw his works as ugly and violent. Instead of yielding to the whims of others, Ang persisted in creating visual metaphors of his honest image of the world. Resigned to being unpopular, he persisted in painting the world as he saw it. It was only in the latter years of his life that the public began to open their eyes belatedly to the genius that was always there. He was proclaimed National Artist for Visual Arts in 2001, the highest accolade bestowed on a Filipino artist, a master of contemporary art.

Ang Kiukok was born on 1 March 1931 to impoverished immigrant Chinese parents, Ang Sy Pong and Chin Lim. At the time of his birth, Ang's father, as testimony to his nationalism, named him Wah Shing, meaning "Chinese born". When it was later found out that an elder cousin was similarly named, the baby boy was given a new one, Kiu Kok, meaning "Save the Country".

Growing up in Davao City as the only male child in a brood of six, he showed early signs of his inclination towards the visual arts. While helping out with the family's *sari-sari* store, he would spend hours drawing and copying advertisements in newspapers. In school, he would be charged with drawing huge backdrops for activities.

He began formally studying art at the University of Santo Tomas in Manila from

1952–54. So focused was he in honing his craft that he barely paid attention to other aspects of his education. His hard work and dedication began to pay off though and he started to show promise as an artist. At the age of twenty, he was awarded an honourable mention by the Art Association of the Philippines for his work, *Still Life*. In 1954, he held his first one-man show at the Contemporary Art Gallery, a small gallery in Mabini Street, Manila City.

Under the tutelage of other great Filipino artists — Victorio Edades, Disodado Lorenzo and, most significantly, Vicente Manansala — many of whom were early modernists, Ang refined his art. Even as a student, Ang's brushwork was so impressive that Manansala used Ang's watercolour samples as teaching aids, showing these to future art students. Ang's early works were characterized by sombre and austere still life subjects: shanty houses, crates, cabinets, and fish skeletons. Most of these were rendered in monochromatic greys, greens, and yellows. They created the effect of palpable neglect and misery, a world of want.

Art critics noted the development of skills and techniques that would later characterize his body of work. His paintings of *barungbarong* or shanties were a study on perspective. The sizes and forms of the houses allowed him to sharpen his skill in rendering illusions of depth. The juxtaposition of different objects with varying colours allowed him to work on portraying distance. These incremental changes did not go unnoticed. In 1955, *Calesa* won third prize in the Shell National Students Art Competition. In 1959, *The Bird* was awarded first prize by the Art Association of the Philippines.

The 1960s was a prolific decade for the painter. It was during this time that he created his android series and still life series. When Ang began dabbling in depicting androids, he rendered human anatomy as geometrical examinations carefully transitioned to man as a machine. Not only did joints and limbs and heads become geometric planes, but they also became blades, sheets of metal, interlocking gears. The android was the epitome of man as he saw it: alone and desolate. On Ang's canvas, man has ceased being man, and is far removed from his nature.

It was also during this phase that Vicente Manansala, his lifelong friend and mentor, introduced Ang to Christian iconography. Manansala was commissioned to work on the "14 Stations of the Cross" murals for the University of the Philippines chapel at Diliman, Quezon City. Ang was his assistant.

This was the same decade that he began to be acknowledged as a worthy artist. In 1961, he was recognized as Outstanding Overseas Chinese in Art by the Overseas Chinese Affairs Office. In 1963, he was awarded various prizes by the Art Association of the Philippines for his works: *Still Life in Red*, *Fish*, and *Geometric Still-Life Fish*.

The year 1965 proved to be pivotal in his artistic development. When he went on his first trip to the United States with Manansala, he was exposed to a highly commercialized and industrialized society. He saw individuals who were isolated, alienated, and dehumanized.

After such an experience, his works resonated with powerful metaphors of anguish, dissatisfaction, and anger. Images such as knives, tongues of fire, claws, and fangs began to emerge from his canvasses. He began to ascend the pinnacle of his surrealist, cubist, and expressionist influences.

The 1970s saw the emergence of his series on domesticated animals, such as dogs and cocks (roosters), yielding to their fearsome nature. Dogs are seen baring their fangs in rabid frenzy. Cocks are poised to slit their challengers. No other artist has presented such fierce and aggressive images: metaphors of man's own menacing tendencies.

Of all the recurring themes the artist explored, his most seminal works were those involving Christian iconography. In the 1960s, Ang began the *Crucifixion* series. During this phase, he began to weave intricately together his Chinese ancestry, his conversion to Catholicism, and his insights of the world. The medium was the Chinese brush and ink on ecru, or off-white rice paper. The figures of Christ were shown in varied poses of excruciating pain. The geometric representations of Christ's body were a confluence of his works on androids. Paradoxically, while Christ became mechanical the grotesque positions and images seemed to heighten his suffering. Far from the sanitized images of Christ's crucifixion and death, Ang's works were distorted and disconcerting, an honest account of suffering, death, and salvation.

It was not mere coincidence that this mild-mannered man created his most violent and gruesome works at a time of stark repression, the Martial Law years. Although not a vocal critic of the Marcos regime, his visual representations of people living in squalour, contorted scenes of cruelty, and domestic animals such as rabid dogs and frenzied roosters in violent stances, were protest enough. He painted the world as honestly as he saw it: grim and ghastly.

In later years the public began to accept and embrace the visions he brought forth. He was known and appreciated for his figurative expressionistic style. In 1980, his *Images of Modern Angst* was a finalist in the Mobil Art Awards, sponsored by Mobil Oil Philippines through the Mobil Art Foundation. In 1990, he was featured with Onib Olmedo and Solomon Saprid in a show entitled, *Three Figurative Expressionists*, held at the Cultural Center of the Philippines. Figurative expressionism is a style characterized by its distortion of figures to represent emotions. Similar to Ang, Olmedo and Saprid amplified devices of distortion and warping to convey horridness of the human condition.

Throughout his years of painting, he maintained the intensity and stamina of a great artist dedicated to his craft. He drew and painted everyday, comfortably shifting media: oil, watercolour, acrylic, ink, and gouache. He once revealed that he sometimes worked on six to eight paintings at the same time. As he toiled daily on a chosen theme, he produced an average of ten sketches a day. When he finally arrived at the form and angle that best captured it, he transferred this form to canvas. His painstaking efforts to find the perfect form belied the swiftness of his work on the canvas. It was but typical for him to finish a large painting in about four days.

On 9 May 2004, Ang succumbed to cancer. His remains lie at the Libingan ng mga Bayani (Heroes Memorial Park, reserved for Filipinos with outstanding service to the nation — national heroes, including national artists and scientists).

His works remain mesmerizing and compelling in museums in countries around the world. More significantly, his works remain burning in our memories.

"It is not a pretty world," the painter said. Human life is riddled with pain and privation. Ang rendered this truth in his works, all sublime and transcendental.

Anna Katarina Rodriguez

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Ang Peng Siong

(洪秉祥, Hong Bingxiang, 1962–)

Sportsman, national swimmer, two-time Olympian, Singapore

The fourth of five children born to Ang Teck Bee (a judo Olympian of 1964 and a former pool supervisor at Farrer Park), Ang Peng Siong (born on 27 October 1962) is best known in Singapore for having once ranked number one in the 50 metre freestyle. His record time of 22.69 seconds, which he set in 1982 at the United States Nationals, remains the Singapore national record. Ever since his father taught him to swim at the age of five, Ang Peng Siong's swimming techniques have grown from strength to strength. Much of Ang's success may be attributed to his father, who placed him on a strict weight training routine from a young age when most coaches believed it was damaging to the athlete. Due to the strict physical training regime of his father, Ang has a high regard for the man. Indeed, he considers his father to be a role model, leader, disciplinarian and motivator.

In addition to his father, Ang was also fortunate to have dedicated swim coaches in the form of Anglo-Chinese School teachers, Wee Moh Nam and Lenn Wei Ling. He met both these men at the Anglo-Chinese School Shaw Pool and they trained him rigorously. As he was a very gifted swimmer, he was readily accepted into the strong Anglo-Chinese School swimming family even though he was then a student of Anderson Secondary School. Eventually, he became a student of Anglo-Chinese School and was able to continue both his formal education and swimming training there.

By 1977, Ang had already established himself as one of the budding swimming talents in Asia when he won a silver medal in the 4×100 metre freestyle relay in the Southeast Asian Games in Kuala Lumpur. This further propelled him into the sport. In 1978, Ang made his debut at the Asian Games at the young age of 16, and went on to represent Singapore at the Olympics in Los Angeles in 1984 and in Seoul in 1988.

His truly first international competition occurred at the Hawaii International Invitational Swimming Championship in 1980. Whilst there, he was put in the spotlight when he became the only non-American swimmer to qualify for the 50 metre freestyle final. His excellent performance there, as well as his dedication to the sport resulted in him receiving a full athletic scholarship from the University of Houston.

While at Houston, he trained under swim coach Phil Hansel from 1980–86. Simultaneously juggling his swimming career and his academic studies, Ang rose from strength to strength. Hansel's coaching paid off when Ang won the first National Collegiate Athletic Association (NCAA) men's title for the University of Houston. To be precise, Ang won the 50 yard Freestyle sprint title at the 1983 NCAA Division One Swimming Championships, a championship dubbed by sports pundits as one of the "most exciting and fastest swim meets in the world". He also

finished second place in the 50-yard Freestyle at the 1984 NCAA Division One Swimming Championships.

Following closely upon his success at the Hawaii International Invitational Swimming Championship, Ang rose to the occasion at the Los Angeles Olympics by clinching the consolation final of the 100 metre freestyle in a national record of 51.09 seconds. Prior to the Olympics, Ang had already risen to national acclaim in the Asian Games in New Delhi in 1982 and by winning a bronze medal in the Asian Games at Seoul in 1986. His achievements to the Singapore sports scene led to national acknowledgement of his skills and he was named Sportsman of the Year for three consecutive years in 1982, 1983, and 1984 by the Singapore National Olympic Council. He was also inducted into the Singapore Sports Council Hall of Fame.

The 1980s were his golden period when he competed in many events and clinched several medals. 1982 was truly a golden year for Ang as he won the gold medal at the US Nationals in 22.69 seconds. For that achievement, he was dubbed the 'World's Fastest Swimmer' of 1982 by *Swimming World* magazine. It is a record that is still marvelled at today. Ang had many such achievements throughout the 1980s. For instance, he was placed first in the 100 metre freestyle for the Olympic B finals in 1984 after finishing at 51.09 seconds. He had missed the A finals of the Seoul Olympics by only one place. Although he has not competitively swum since the mid-1990s, Ang continues to be active in the sport. Indeed, he has participated regularly in one of the premier international swimming competitions, the World Masters, since 2000. The dedication with which he keeps himself in form was evident in 2002 when he clocked 24.64 seconds for the 50 metre free style at the World Masters in Christchurch. This timing is remarkable because it is only two seconds off his personal best record when he was aged 20.

Despite his retirement from competitive swimming in recent years, Ang still holds the record for the world's best time of 22.69 seconds for the 50 metre freestyle in 1982. Unfortunately, that record was set before the event was officially recognized in the Olympics. However, Ang repeated that feat in the Seoul Olympics in 1988 when the event was finally introduced. He held the fastest time by an Asian for the 50 metre freestyle event until 1996, and his time of 22.69 seconds remains a Southeast Asian record, thereby continuing to inspire young swimmers in Asia.

At the time of his retirement from competitive swimming in August 1993, Ang needed to raise $75,000 to compete in the Asian Games. However, sponsorship was not forthcoming. Two years later, in 1995, he established the Aquatic Performance Swim School at Farrer Park so as to promote swimming as a competitive sport and to encourage sponsor interest in the sport. Through the Aquatic Performance Swim School, Ang has trained national swimmers like Leslie Kwok and Mark Chay. He also coaches swimmers from the Singapore Paralympics Team.

Currently, he is deemed to be semi-retired from competitive swimming and has been head coach of the Singapore swimming team at the Southeast Asian Games, Asian Games, Commonwealth Games and Olympic Games, and has since become a member of the board of directors of the Singapore Sports School. In 2004, he quit his position as managing director of the Aquatic Performance Swim School so as to devote his time and attention to planning the policies and objectives of the national team with the Singapore Swimming Association. Furthermore, he has also established the Ang

Peng Siong Swim School where he continues to nurture the swimming talent of Singapore by promoting a water safe society, competitive swimming as a healthy sport, increasing the number of swim meets, promoting professionalism in swim coaching and teaching, as well as promoting synchronised swimming and quality learn-to-swim programmes.

Sharon Loo

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Ang, Samuel Dee

(洪鹏生, Hong Pengsheng, 1951–)
Surgical oncologist, Philippines

Dr Samuel Dee Ang is a renowned surgical oncologist in the Philippines, who, throughout his career, has operated on politicians, celebrities, the clergy, taipans, and the poor alike. Earlier on, he had chosen to return to the Philippines to serve his countrymen, giving up a very lucrative practice in the United States.

Ang was born on 31 March 1951, the eighth among ten siblings. He has eight sisters and a brother, all born in Davao City, in the southern island of Mindanao. His parents, Ang Sin Tong and Dee So Cho, were from Nan'an in Fujian Province, China. Ang is the only one in his family to have pursued a professional medical career. His other siblings are all in business.

The Angs were one of the two major clans in Davao, Philippines. While most Chinese Filipinos in other parts of the Philippines were originally mainly from Jinjiang, most of those in Davao were from Nan'an, where the surnames Ang and Te were dominant. In fact, elder Chinese describe Davao as "Ang Thi Te Tue" (洪天载地), a Hokkien term which literally means "the Angs occupy the sky, the Tes occupy the earth." Ang's grandfather had been trading in Zamboanga in Mindanao during the late nineteenth century. He died just before Ang's father, Ang Sin Tong, was born. Ang Sin Tong came to the Philippines in 1917 to help his older brother, Ang Ang Tiong, who had already built a flourishing business by then. After a few years with the business, the younger Ang went back to China to marry Dee So Cho at an arranged wedding. The latter then followed her husband to the Philippines in the early 1930s. All their ten children were born practically one after the other between 1935 and 1955.

Ang's parents were hard-working people. His father sold copra and had a small variety store as well as a small restaurant business to feed the family of twelve. Ang had a typically Chinese-Filipino upbringing — helping out with the family business by watching over their store as well as helping around the kitchen of their small restaurant.

Among Ang's relatives include famous artist Ang Kiukok and successful engineer Alfredo Ang Hua Sing. Throughout Ang's

childhood, it was his mother who carried the responsibility of looking after the family because his father was sickly and eventually died in 1965. At the time, he was just fourteen years old. He wanted to be an engineer like his cousin, Alfredo, but his mother's counsel paved the way for the young boy to choose medicine instead. He fondly recalls his mother being a natural healer, sought after for the treatment of ailments and injuries. When he was still young he noticed people paying her visits at their home.

After graduating from Davao Chinese School in 1967, Ang took Biology at Ateneo de Davao University from where he graduated in 1971 *cum laude*. From there, he took a proper course in medicine at the University of Santo Tomas where he graduated magna cum laude in 1975. Ang had actually applied for admission at two local universities — the University of the Philippines (UP) and the University of Santo Tomas (UST). However, as he was a Chinese citizen prior to the Naturalization Law of 1975, his application was rejected by UP due to citizenship issues. His entry to UST was not without difficulties either, as he had to overcome the foreign citizenship quota at the time. UST had instituted a quota of five foreign students from a pool of 120 applicants. Ang was chosen along with two other Philippine-born Chinese and two American citizens. He passed the Medical Board examinations in 1976, the year he was granted Philippine citizenship. He then decided to take up his general surgery residency at the Graduate School of the University of Pennsylvania, an Ivy League school in the United States. Before his departure from the Philippines in 1977, he married Vilma Uy. He was the first in his family to go overseas. After passing the American Medical board examinations with excellence, he was accepted for the surgical oncology fellowship at the Memorial Sloan-Kettering Cancer Center in New York. He was also later certified as a diplomate of the American Board of Surgery in 1983.

Ang returned to the Philippines in 1984 because of his ailing mother and took care of her until she passed away that same year. This was a year of many activities for Ang, as he opened his first clinic in the Chinese General Hospital. That same year, he was certified as a diplomate of the Philippine Board of Surgery, a credentialing board that certifies Filipinos as capable of practising surgery in the country. He also took up two teaching jobs — at UP and at his *alma mater*, UST. Due to his increasing duties, he later gave up his faculty job in UP, but kept the teaching position at UST as an assistant professor. In 1991, the United States beckoned him again, this time through the Wilshire Oncology Group in Los Angeles, the biggest private cancer group in the United States at that time, consisting of sixteen oncologists.

In 1993, Ang decided to return to the Philippines for good. He had wanted to stay in the United States to give his four children a better education, but they convinced him to go back home to use his skills better by helping his countrymen. The Chinese General Hospital gave him back his old clinic. A year later, William Quasha, the head of St Luke's Medical Center, invited him to head the newly formed Cancer Institute. Ang did this for eight years, and due to his contributions, he was elevated to director emeritus of the Cancer Institute. Subsequently, the Cardinal Santos Medical Center asked Ang to be chairman of the hospital's Department of Surgery. He also became chairman of the Philippine Board of Surgery in 2005. He has other prestigious honours, and is a proud member of various scientific societies, both in the Philippines and the United States. In his home country, he is a member of the Surgical Oncology Society of the Philippines, and a fellow in the Philippine

College of Surgeons; in the United States, he is a fellow of the American College of Surgeons, and a member of the Society of Surgical Oncology, an institution based in Atlanta.

In his private capacity as a surgical oncologist, he has been keeping a database of all his patients. He hopes that one day this database can form part of a national database on survival rates of various cancers in the Philippines. He is now actively involved in the launching of the Philippine's Breast Cancer Society. His professional career spans many years and he has helped many people from all walks of life. He has operated on prominent citizens such as politicians, tycoons, and taipans, and has also done surgeries for people from the religious sector, which he does for free, seeing it as his way of helping people who selflessly do God's work.

Apart from his involvement in esteemed organizations and his practice, Ang has written various publications, both locally and in the United States. One of his notable contributions is a chapter on nutritional support in a book entitled, *Parenteral Nutrition*, edited by Professor John Rombeau of the University of Pennsylvania.

Ang now serves as associate medical director for the Chinese General Hospital, and also director for the Cancer Center of the Cardinal Santos Medical Center. All his four children have followed in his footsteps and pursued careers in medicine.

Sherwin Chan

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Ang-See, Teresita

(洪玉华, Hong Yuhua, 1949–)

Social activist, scholar, community leader, Philippines

Teresita Ang-See, wife of the late Chinben See (施振民), is a leading social activist, crime fighter and advocate for the integration of the Chinese into mainstream Philippine society. She is also a scholar of Chinese-Philippine studies and promoter of Chinese cultural heritage in the Philippines.

Teresita Ang was born on 25 December 1949 in Manila. Her father, Jose Ang, migrated from Fujian when he was eight years old to work in a restaurant near Divisoria, a marketplace in Manila. He received very little formal education but taught himself to read. Teresita's mother, Carmen Davenport Barraca was a Filipino-American mestiza who received two years of college education in pre-war Manila. They were married during the Japanese occupation of the Philippines. Jose Ang passed away at the age of 44, leaving Carmen to raise their eleven children. Teresita and her siblings knew the hardship of life from childhood, taking on odd jobs during summer vacations for their school needs. Her mother paid attention to her children's education and Teresita did very well as a student. She finished primary education as valedictorian at Anglo-Chinese School. She was an honour student through four years of high school at Chiang Kai Shek College. She obtained a four-year university scholarship and eventually graduated in 1971 from the University of the Philippines with a B.A. degree in Political Science.

After graduation, Teresita joined the Pagkakaisa Sa Pag-unlad (合一协进会 Unity for Progress) a Chinese-Filipino organization which advocated the integration of Philippine

Chinese into mainstream Philippine society. Pagkakaisa, organized in 1971, actively lobbied for the adoption of jus soli principle of citizenship by birth at the Constitutional Convention convened that year to amend the Philippine Constitution.

With her degree from the University of the Philippines she could have opted to work in the corporate world but she chose to serve as the Executive Secretary of Pagkakaisa Sa Pag-unlad from 1971 to 1976. She led young college students, most of whom were children of affluent families, in volunteer work in indigent communities and in rural areas. She recounts: "I didn't expect that in my job, I had to help our volunteers to cross the street. These young adults have not experienced crossing a busy street in congested communities before."

When a big flood devastated Central Luzon in 1972, she led volunteers to the flooded areas, first riding a bus, transferring to an amphibian truck, and then to motorized bancas to reach the communities. "We slept in church pews with flood water under the benches and rain leaking from the roof. The difficulties were eye-opening experiences for our young volunteers," she reminisced. They went to rural areas on medical missions, meeting old people who shared that they had never seen a doctor in their lives before.

In 1975, just before the Philippines' establishment of diplomatic ties with the People's Republic of China, then-President Ferdinand E. Marcos relaxed the nation's policy on foreigners' acquisition of Philippine citizenship in the hope that not too many Philippine Chinese would become citizens of communist China. Pagkakaisa took the opportunity to encourage and actively help the Philippine Chinese to apply for local citizenship. Teresita, who was still in Manila then, worked a seven-day week to help indigent Chinese applicants fulfill their requirements. Close to 90 per cent of ethnic Chinese living in the Philippines became Filipino citizens by virtue of Marcos' Administrative Decree.

It was in the course of their work that Teresita met her husband Chinben See, at that time the Director of the organization for Southern Philippines. They were married in Taiwan where Chinben had a research fellowship at the Academia Sinica from 1975-78. Upon their return to the Philippines, Chinben and Teresita gathered the former Pagkakaisa core group members together especially when there were pressing issues affecting the Chinese-Filipino community. They started writing a column called "Crossroads" (十字街口) published in the *Orient News* (《东方日报》) during martial law. In 1983, upon the assassination of former Senator Benigno S. Aquino, the couple, together with Pagkakaisa core group members, started work to revive and reorganize the group. The Philippine economy was at its worst after the assassination because foreign investors pulled out and funding agencies refused to channel more funds to support the Marcos dictatorship.

During the 1986 EDSA revolution, Chinben and Teresita, together with other former Pagkakaisa members, participated in the People Power Revolution. Chinben was at that time diagnosed with liver cancer but continued to actively promote the cause until he was bedridden. He passed away that same year. Having lost the family breadwinner, Teresita took several part-time jobs to have flexible working hours and at the same time look after their two children, ages one and nine. The restoration of democracy after the fall of the Marcos government gave ample space for non-government organizations. Former members of Pagkakaisa and other like-minded young Chinese Filipinos, reorganized the Pagkakaisa into a new organization, Kaisa Para Sa Kaunlaran (华裔青年联合会) to

continue Chinben's unfinished work. After some hesitation and reluctance due to family responsibilities, Teresita took up the challenge and responsibilities to be the founding president of Kaisa. They worked with the Chinese-Filipino community to hasten its full integration as a significant part of the country by participating in its social and political processes. With the help of all sectors of the Chinese-Filipino community, she spearheaded the foundation of the Kaisa Heritage Center which houses the Bahay Tsinoy — Museum of the Chinese in Philippine Life, the Kaisa Research and Data Bank, and the Chinben See Memorial Library.

Apart from promoting cultural activities Teresita was also a socio-political activist. In the 1990s the state of law and order in Manila deteriorated and many Chinese-Filipino businessmen were kidnapped by kidnap-for-ransom syndicates, some of which were linked to law enforcers. She came out to defend the kidnapped victims despite being threatened many times. Her children and her own safety were at stake but she did not back down. As a tribute to her the local Chinese newspaper called her "the Hua Mulan of the Philippines." (Hua Mulan was a young maiden during China's Northern Wei Dynasty who disguised herself as a man to join the army — in place of her aging father — to expel invading Mongols.) Teresita's courage in the face of adversity and her work for integration brought her recognition not only from the Chinese-Filipino community but also the Philippine government. President Corazon Aquino awarded her the "Outstanding Women in the Nation's Service" in 1992. During President Joseph Estrada's administration she was appointed member of the Presidential Anti-Organized Crime Commission. In 1993, she helped organize the Movement for Restoration of Peace and Order and the Citizens Action Against Crime, two of the country's leading anti-crime NGOs that worked actively to fight against the scourge of kidnapping and for reforms in the criminal justice system.

In 2005, in recognition for her work as a staunch advocate of peace and order, she was among the 27 Filipino women included in the 1,000 women of the world nominated for the Nobel Peace Award.

Teresita has long realized that scholarly pursuit is important in promoting the welfare of the Philippine Chinese community. Like her late husband, she became active in the study of the ethnic Chinese in the Philippines, not only nationally but also internationally. Teresita busied herself presenting academic papers in international conferences and was involved in establishing the International Society for the Study of Chinese Overseas (ISSCO) in San Francisco in 1992. She was subsequently President (2004–07) and currently the Secretary and Treasurer of ISSCO (2007–13).

With Kaisa as publisher, Teresita has written and co-authored more than 16 books, mostly on the Chinese in the Philippines. Among them are *Tsinoy — the Story of the Chinese in Philippine Life*, a coffee table book that documents the history of the early Chinese immigrants and their transformation to today's Tsinoys, significant members of mainstream Philippine society and the three volumes of *Chinese in the Philippines: Problems and Perspectives* published in 1990, 1997 and 2004 respectively. She delivers lectures and papers in local and international academic conferences.

Teresita has one daughter (Meah) and one son (Sean), who are both involved in teaching and research, Meah in Education and Sean in Chemistry.

Leo Suryadinata

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Aquino, Corazon Cojuangco

(1933–2009)

President, Republic of the Philippines

When Corazon Cojuangco Aquino was proclaimed President of the Philippines, she was recognized as the first female president not only in the Philippines, but also in Asia.

The 1986 People Power Revolution, which catapulted Aquino into the presidency, proved that a drastic change in government, in both form and leaders, need not be marred by violence and bloodshed. The first television revolution enabled the world to witness different Filipinos from all walks of life coming together to overthrow the Marcos leadership. Instead of guns and ammunition, they brought flowers and offered rosaries and prayers.

People from all over the world admired the peaceful transition and Corazon C. Aquino was the centre and stronghold of this pivotal moment in history. She became an international symbol for peace.

In the aftermath of the People Power Revolution, similar revolutions took place in different countries: the Velvet Revolution in Czechoslovakia, Solidarity in Poland, the anti-apartheid protests in South Africa. Through these sweeping movements against authoritarian and dictatorship regimes, there was renewed belief in the change that can be achieved by non-violent protest — the influence of People Power in the Philippines.

The Aquino administration moulded the country in various ways. It was responsible for drafting the 1987 Philippine Constitution that restored democracy in the country. The political institutions that were newly restored or newly created slowly began to take their place in the structure of the government. It hurdled several *coup d'état* attempts that threatened to overthrow Aquino's presidency. It also led the country's economy towards the road to recovery. Most of all, it was responsible for the country's generally peaceful transition from a military to a democratic government.

Even after her presidency, Aquino continued to be a pillar of democracy in Philippine politics. When there were movements to oust then President Joseph Estrada for his string of political controversies, Aquino lent her support to what was dubbed EDSA People Power II. When former President Gloria Macapagal-Arroyo was charged with tampering with the electoral system, Aquino advised Arroyo to step down. Whenever there were threats to the democratic system — schemes to change the 1987 Philippine Constitution, plans to prolong the term of the president, policies that violated democratic rights — Aquino was there to reprimand leaders and remind them of their responsibilities.

Amazingly, Aquino did not personally choose to be an icon for democracy. She was thrust into the limelight and the fight for freedom when her husband, Senator Benigno Aquino Jr., was assassinated in 1983.

The Senator's outspoken criticism of the Marcos Administration earned him the ire of the authoritarian president. The ensuing years of his life, as well as the lives of his wife and their five children, were beset with the difficulty of his imprisonment for seven years, his campaigning from his prison cell, and his subsequent heart attack and exile in the United States.

In 1983, the country was going through political unrest, with Marcos' health deteriorating and different political forces clamouring for domination. During this time, Benigno expressed his desire to return to the Philippines in spite of the threat to his life. On 21 August 1983, while he was disembarking from the airplane, he was gunned down by an assassin. His death, though not unexpected, gripped the country with disbelief and outrage.

From the tumultuous political and social events that followed, Corazon Cojuangco Aquino stepped out of the shadow of her slain husband and became the symbol of hope for the country. When President Marcos declared snap elections in 1985, she competed with him for the presidency. The election results were believed to be fraudulent with the systemic use of guns, gold, and goons, in favour of Marcos.

On 22 February 1986, the military, headed by then Defense Secretary Juan Ponce Enrile and head of Philippine Constabulary, Fidel V. Ramos, broke away from the Marcos administration. Aquino, together with Roman Catholic Church Archbishop Jaime Cardinal Sin, called upon the Filipino people to take their protest to the streets and convene in the Epifanio Delos Santos Avenue (EDSA). This led to the 1986 People Power Revolution. Corazon C. Aquino made the great leap from being in the background to being in the limelight as the country's first woman president.

This was a far cry from Aquino's childhood spent in Tarlac, where she was born on 25 January 1933. The green fields of Tarlac, flourishing with sugar and rice crops, are comparable to the lands of Fujian, China. The similarity of Tarlac's land to the Cojuangco patriach's past homeland and the promise that it symbolized might have been crucial in luring him to bring his family to take root in this land.

In a state visit to China during her presidency, she made a side trip to the Hongjian manucipality in Zhangzhou, Fujian province, to meet the Co (许) relatives of her migrant ancestor, Co Giok Huan, who sailed to the Philippines in the 1800s. A son (Aquino's great-grandfather, Jose), later contracted their Chinese name from Co Giok Huan to Cojuangco, which she, a fifth-generation descendant, and her other relatives, still use.

On conversion to the Catholic faith, Jose Cojuangco and his wife, Antera Estrella, had three children —Ysidra, Melecio, and Trinidad, whom they nurtured to become productive and responsible members of society.

Melecio Cojuangco, being the only son, was encouraged to pursue a higher education. He was given the best education in preparation of his being the leader of the clan. On 16 October 1907, he was inducted as a member of the first Philippine Assembly. Unfortunately, his promising career ended early with a heart attack.

His four sons — Jose, Juan, Antonio, and Eduardo Sr. — were nurtured by his father, and then by his sisters, Ysidra and Trinidad. Of the three, Ysidra proved to be the greatest influence on the brothers' lives. When they became of age, each was given his own responsibility

in the management and supervision of the family's growing business.

The eldest, Jose, married Demetria Sumulong, a descendant of a powerful family in the Rizal province. They had eight children — Ceferino, Pedro, Josephine, Teresita, Carmen, Corazon, Jose, Jr., and Maria Paz. While managing the Paniqui Sugar Mill, Jose was also a member of the Philippine Assembly, representing the First District of Tarlac. He also became president of the Philippine Bank of Commerce, the first 100-per cent Filipino owned private bank in the Philippines, which he and his brothers founded with the support of their aunt, Ysidra.

Jose Jr.'s sixth child, Corazon, took after his introversion and shyness. At an early age, she was exposed to the political leanings of her family. It was said that her mother was an indefatigable campaign manager for her father and even her brothers and sisters were involved in the campaign activities. It was only the young Corazon who constantly shied away from the limelight.

When the Second World War broke out, the family moved to the United States for their safety. She and her sisters continued their studies at Raven Hill Academy and then later at Notre Dame Convent School. Corazon Cojuangco obtained a bachelor's degree, with a majors in mathematics and minor in French, from the College of Mount St Vincent. Although most of her younger years were spent in the United States, she and her family went home regularly to the Philippines to rekindle their ties.

After graduating from university, Corazon Cojuangco returned to Manila for good. She enrolled in law school at the Far Eastern University because she was interested in the discipline involved in the profession. Meanwhile, she and Benigno Aquino Jr. continued their courtship that had begun during her junior year in university in the United States. They married on 11 October 1954, and were both twenty-one at the time.

On assuming the presidency, Corazon Aquino earned the distinction of being *Time Magazine*'s Woman of the Year, the first woman to be awarded this since 1952, when Queen Elizabeth II was newly crowned. Her unique experience earned her an invitation to speak before the Congress of the United States of America, where she thanked the United States for its support for the resurgence of democracy in the Philippines.

Over the next twenty years, Aquino's voice of compassion and integrity acted as a barometer for politicians and public officials. For her, the words "Public Service is a Public Trust", never rung more true. She stood as a living reminder of that trust even when standing at the frontline during the impeachment of President Joseph Estrada in 2001.

In 2008 the Aquino family announced sad news of her fight with colon cancer. Filipinos expressed their commiseration through prayers and various forms of support. Her condition continued to worsen amidst fervent prayers for her recovery and on 1 August 2009, she passed away and the nation was swept with grief. Thousands of Filipinos flocked to her wake to pay their last respects. Hundreds of thousands gathered in the streets, thousands of Filipinos escorted the casket of their dear president. The outpouring of sorrow and grief was shown in the shower of yellow confetti that fell from the sky, the flowers and photos that lined her house, and the yellow ribbons worn by Filipinos. Even as the nation mourned her passing, it vowed to safeguard her legacy of democracy.

On 30 June 2010, her son, Benigno Cojuangco Aquino III, was sworn in as the fifteenth president of the Republic of the Philippines. On him rests the legacy of his parents, and the hope of the Filipino people,

whose only desire is to be lifted from poverty, and live dignified lives.

Anna Katarina Rodriguez

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Aung Twin

(苏天发, Su Tianfa, 1936–)
Artist, Myanmar

U Aung Twin is a talented artist in both visual and performing arts. Due to his outstanding drawing and sketching of the "Lawka Chantha Abaya Laba Muni Buddha image" and its moulding scale model, which happens to be the world's largest marble Buddha image, U Aung Twin was awarded a Medal for Excellent Performance in Social Field (Second Class) by the Government of the Union of Myanmar in 2002. He has delivered lectures on the performing arts in university as a professor, and he is currently an adviser with the Ministry of Culture, Myanmar.

U Aung Twin, born on 31 March 1936, is a third-generation Hokkien Chinese in Rangoon (now Yangon), Myanmar. He was the second child of U Chian Soon (Su Chain Soon) and Daw Kyin Hmone (Tan Kyin Hmone). His father was also born in Rangoon while his grandfather, Su Chain Ku, and grandmother, Tan Shu Wa, were migrants from Fujian Province, China, who settled in Rangoon during the prosperous years of the British Administration in Burma. His grandfather opened a small grocery shop at Sooratee Night Bazaar in Kyimyingdaing (West Yangon) after his arrival in Rangoon, with the financial support of a Pashu (Nyonya) lady who had migrated from Penang, and became a family friend. U Aung Twin was thus brought up in a family of mixed traditional Hokkien and Straits Chinese cultures.

As a child and teenager, U Aung Twin was educated in a Myanmar Buddhist school, an English missionary school, and later a Chinese school. He started primary and secondary education at a private school in Kyimyindaing township in Yangon, then at Daw Mya May Buddhist High School, where he met his first art master, U Thein Nyunt, a famous painter (1923–95). He matriculated from St John's Diocesan Boys School in Yangon, the top state high school currently. As a descendant from a traditional Chinese family, he was once sent to study Chinese for one year in Zhong Hua Primary School (中华小学) in 1947. The school was situated in Strand Road, Ahlone township in Rangoon, but has ceased to exist since 1962, when the military government under former General Ne Win took control of the country and nationalized all education institutions during his reign.

U Aung Twin was trained at the Teachers' Training College in Rangoon, but it was his further studies in the Fine Arts that really had an impact on his career. In 1960 he graduated with a bachelor of arts degree from the University of Rangoon (now University of Yangon), majoring in arts. Dissatisfied with his training, he actually visited China, two years before his graduation, to check out possibilities to further his studies. In 1965 he obtained a diploma in fine arts with a scholarship funded by the Chinese Government under a Cultural Exchange Programme of the Central Academy of Fine Arts (北京中央美术学院), an institution of the Chinese Government Ministry of Education, becoming one of the

few Myanmar Chinese who furthered their education in Chinese studies during the turbulent years in Myanmar. In China, U Aung Twin learnt from famous artists such as painter sculptor U Hla Tin (1914–93), painter U Ba Kyi (1912–2000), who was well known for his graceful Buddhist murals. U Aung Twin also learnt Chinese painting and sculpture there from renowned contemporary Chinese artists such as Liu Kaiqu (刘开渠, 1904–93), and the then principal of the Central Academy of Fine Arts and professor Fu Tian Chou (傅天仇, 1920–90).

Besides the above mentioned award-winning artwork, U Aung Twin has done a lot of sculpture works as well, including colouring clay figures of a Myanmar couple in traditional costume, a duet dance in plaster of Paris, a princess in ceramic, a solo dance in postline, a variety of clay figures of people at the Myanmar palace, a Chinese steel worker in terracotta and postline, figures of Ramayana, Puppet belu (Orga), and Puppet Zaw gyi (Necromencer), etc.

In Myanmar, U Aung Twin has held several high profile exhibitions, some examples of which are the Annual Arts Exhibition (1957) at the Fine Arts Association of the University of Rangoon; the Annual Arts Exhibition (1960) at the Department of Education; the Annual Arts Exhibition (1962) at the Burma Arts Council; the Annual Arts Exhibition (1963) at the Burma Translation Society; the Ten Flower Arts Exhibition (2001) at the Envoy Hall, Yangon; the 57th Arm Forces Day Art Exhibition (2001) in Yangon, and the Golden Jubilee of Fine Arts School Exhibition in Yangon. Outside Myanmar, he has reportedly held several arts exhibitions in countries such as the Soviet Union (1973), Thailand (1991 and 1993), Japan, Yugoslavia, and Brunei Darussalam (1997), Vietnam (1998), Cambodia (2000), and Beijing, China (2001).

U Aung Twin last held the position of director of production at the Department of Fine Arts with the Ministry of Culture. In 1994, he was the leader of the Myanmar Culture Delegation which paid official visits to Laos, and later in 1995, as a member of Pagoda Festival Ceremony, visited Nepal. He retired on 31 July 1996 and became its adviser. Among other things, he is currently treasurer of the Myanmar Traditional Artists and Artisans Association, and a team member of the ASEAN Culture and Arts Ministerial Level Co-operation. U Aung Twin has continued his contributions to the arts and culture even in his current retirement years.

Besides being a gifted visual artist, U Aung Twin is also a creative choreographer of Myanmar traditional dance. His derivations of dance form from floral design, and ancient and modern Myanmar language alphabet, are good examples. His creations in Myanmar performing dance and costume design have been widely recognized and used in Myanmar performing arts. Through ASEAN culture and arts cooperation, he is able to promote his works in ASEAN countries. He visited Brunei Darussalam as a member of the ASEAN Performing Arts Tour in 1997, and later visited Hanoi, Vietnam, on the ASEAN Performing Arts Tour in 1998. He visited Phnom Penh, Cambodia, in 2000 on the ASEAN Performing Arts Tour, and as a member of the Myanmar Artists Delegation to China, in 2001. His creations, especially the *Ramayana* style, are still popular in Myanmar and have been appreciated and preserved by the lovers of Myanmar traditional arts. Among other places, it has been staged at the Annual Myanmar Traditional Cultural Performing Arts Competitions sponsored by the Ministry of Culture. Since 2006, the annual competitions have been held in Nay Pyi Taw (the new capital of Myanmar).

As a visiting professor, U Aung Twin delivered lectures on his creative performing arts to students of the Southeast Asian Studies course at the Southeast Asian Studies Centre, Chulalongkorn University, Thailand, during the 2002–04 academic year.

U Aung Twin is married to Daw Khin Nyein Lwin (王秀卿), whose parentage is Hokkien Chinese and Burmese. She became a Chinese teacher after completing Chinese high school education at Nanyang Zhongxue (南洋中学) in Rangoon. They have a son, U Myat San, who runs an accounting and auditor firm after obtaining a bachelor in commerce degree from Yangon University Institute of Economics.

Daw Win

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Aw Boon Haw

(胡文虎, Hu Wenhu, 1882–1954)

Pharmaceutical dealer, newspaper publisher, banker, philanthropist, Singapore

Aw Boon Haw was best known as the "Tiger Balm King" for the promotion of the Chinese cure-all "tiger balm". This traditional medical oil is still a household name among overseas Chinese not only in Southeast Asia, but also in many parts of the world. His other major contribution was his newspaper publishing business, especially various Chinese dailies in Southeast Asia, Hong Kong, and mainland China. The most notable Chinese daily that he founded is *Sin Chew Jit Poh* which continues to be published in Malaysia and Singapore (where it ceased in 1983 after merging with *Nanyang Siang Pau* to form a new newspaper called *Lianhe Zaobao*) since 1929. He was also a professional banker who set up Chung Khiaw Bank in both Malaya and Singapore in 1950. The bank was later merged with other local banks to form the current United Overseas Bank (UOB). He was equally well known for his charitable activities. Aw donated a huge sum of money to education, hospitals, orphanages, and homes for elderly. He also built the Haw Par Villa, one in Singapore and the other in Hong Kong; both villas have become tourist attractions in the two cities respectively. His only regret was his controversial visit to Tokyo to meet the then Japanese prime minister during the Second World War, and this visit somewhat tainted his fame as a patriot during the war.

Aw was born in Rangoon, Myanmar (Burma), in 1882. His family was of Hakka roots which could be traced to Eng Teng District (永定县) in Fujian Province, China. In Rangoon, his father (Aw Chu Kin, 胡子钦), together with his uncle, founded a medical shop, the Hall of Everlasting Peace (Eng Aun Tong, 永安堂) as early as 1870. His father had three sons, but the eldest passed away at a young age, leaving Boon Haw, the second eldest, and Boon Par (文豹), the youngest. Aw Boon Haw was said to be very notorious as a child. He played perpetual truant from school and was banished at the age of ten to his family's ancestral village after he was expelled from

the school for beating up his teacher. He was then educated in traditional Chinese classics in the village for four years. After his father passed away in 1908, he, together with his brother Boon Par, inherited and managed the business.

It seemed that the two Aw brothers were bequeathed a secret recipe for a pain relieving ointment from a local pharmacist. They perfected the recipe and called it "ban kim ewe" (ten thousand golden oil), which later became known as the Tiger Balm. Apart from the tiger balm, his medical shop also sold other Tiger products such as headache cure (头痛粉), *pat kwa tan* (八卦丹), *chee thone san* (止痛散), and "chinkawhite wind mixture" (清快水). Boon Haw made use of his ethnic Hakka ties to sell his ointment to local Chinese medicine shops in Myanmar. He then expanded his business to other parts of Southeast Asia. In 1923, he expanded his business in Singapore by opening a branch in Amoy Street, and in 1926, built a factory in Neil Road. He then turned the Singapore branch into his business headquarters while his younger brother, Boon Par, still remained in Rangoon. In 1932, Aw Boon Haw moved his headquarters to Hong Kong so that he could capture the larger market in China. During the Japanese Occupation, he continued to operate his business in Hong Kong while his brother closed the Singapore branch and went back to Rangoon. After the war, Aw Boon Haw returned to Singapore and re-established his business there. As a result of his success in marketing several of his patented medicine products, he became one of the richest men in Asia then and was known as the tiger balm king. By the mid-1930s, his business empire reached its peak, covering Southeast Asia, Hong Kong, and southern China. In the late 1940s though, his business empire in China faded somewhat as a result of his loss of favour from the Nationalist Kuomingtang Government due to his son's involvement in a currency smuggling incident. It was also rumoured that he cooperated with Japan during the Japanese Occupation.

Aw Boon Haw was also a press magnate. As far back as 1913, he went into the newspaper publishing business by founding *Yangguan Jit Poh* (仰光日报) and *Chen Bao* (晨报) in Yangon, but his publishing business only made headway when he founded *Sin Chew Jit Poh*, a Chinese daily in Singapore in 1929. Two years later, he published another Chinese daily, *Sing Hwa Yih Pao* (星华日报) in Swatow, Guangdong Province, China, followed by *Sing Kong Yih Pao* (星光日报) in Amoy in Fujian. In 1935, he founded another Chinese daily in Singapore called *Sin Chung Jit Poh*. Three years later, he published two additional newspapers, *Sing Tao Yih Pao* (星岛日报) in Hong Kong, and *Sing Pin Jih Pao* (星槟日报) in Penang. Then he formed the Sin Poh (Star News) Amalgamated Limited or for short, the Star Group, to manage these newspapers with him as the managing director. After the war in 1946, he founded another Chinese daily, *Sing Siam Yih Pao* (星暹日报) in Bangkok and his first English daily, the *Hong Kong Tiger Standard*. On 3 July 1950, he founded his second English daily, the *Singapore Tiger Standard* in Singapore. In 1952, he published *Qianfeng Ribao* (前锋日报) in Sarawak. Aw used these newspapers to advertise and promote his Tiger products. Some of his newspapers made losses and had to be cross-subsidized with his medical earnings. The publishing business continued to remain strong in Hong Kong as the Sing Tao Group under his daughter's leadership after his death.

Apart from medicine and publishing businesses, Aw also went into banking and finance. In 1950, he set up Chung Khiaw Bank with the aim of providing banking services for the ordinary people in Singapore and the bank had been described as the "small men's bank". He also established the Public

Insurance Company (大众保险) in Singapore and was involved in mining operations in south-west China.

Aw Boon Haw was also well known for his philanthropic activities in Southeast Asia, Hong Kong, and China. His charities covered generous donations to schools, hospitals, maternity clinics, orphanages, homes for aged, and other charitable institutions. In addition, he built two villas, one in Hong Kong in 1936, and another in Singapore in 1937. The villas were formerly known as the Tiger Balm Garden (虎标万金油花园) and later renamed Haw Par Villa (虎豹别墅). Both villas were opened to the general public and have since become one of the renowned tourist attractions in Singapore and Hong Kong respectively. In public service, he was the president of the Singapore Hakka Association, and also founded with Lim Keng Lian (1893–1968), the Chung Cheng High School in 1939. For his contribution, he was conferred the Order of the British Empire by King George VI of Great Britain in 1938 for his "endeavours in commerce and philanthropy". In 1950 he was awarded the title of the "Associated Knight of the Venerable Order of St John of Jerusalem" by the then governor of Hong Kong.

Aw died in Honolulu on 5 September 1954 at the age of seventy-two on his way back to Singapore after his medical operation in Boston in the United States. He left behind four sons and two daughters.

Ng Beoy Kui

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B

Bai Yao

(白垚, 1934–)

Intellectual activist, playwright, poet, Malaysia

Bai Yao's original birth name is Lau Pak Yiu (刘伯尧, Liu Boyao) and he is also known as Lau Kwok Kin (刘国坚, Liu Guojian). He was born in 1934 in Guangdong, but lived in Malaysia from 1957–81.

Bai Yao is Lau's well-known pseudonym, but he also uses Linjian (林间), Liuge (刘戈), and Lingleng (凌冷). He received his pre-college education in both China and Hong Kong before studying history at the National Taiwan University. He went to Singapore in 1957, and shortly afterwards, moved to Kuala

Lumpur where he worked until emigrating to the United States in 1981. His significant contribution to the Malaysian Chinese community lay in his roles as intellectual activist and influential creative or rebellious writer, with the latter being more conspicuous, tangible, as well as controversial, for many years.

As an intellectual activist, he confined his brainstorming activities indoors, advocating neither violence nor street demonstrations such as public rallies. He could be regarded as working for an ideological group that operated as a balancing force between two rival titanic regimes — the Communist Party in Mainland China and the Kuomintang (KMT) in Taiwan, but Lau himself was never heard to have uttered a word about politics in his contacts with his literary followers. His personal charm and charisma in socializing, guiding and inspiring contemporary youth, stand out most.

Two main vehicles through which this group propagated its ideological programmes were the *Student Weekly* (学生周报) and *Chao Foon Monthly* (蕉风月刊). These were literary magazines that published articles contributed by the public. Innumerable young Chinese Malaysians, especially budding writers, were drawn to write for these magazines in a free and self-styled format, at a time when most writers were overwhelmed with proletariat literature. Of the many renowned and accomplished Chinese writers in the cohort, Lau stood out as the most approachable and inspiring poet.

Under the umbrella of the *Weekly*, the group ran a string of clubs or associations in many parts of Malaya/Malaysia, including Singapore, Batu Pahat, Muar, Malacca, Seremban, Kuala Lumpur, Ipoh, Kuala Kangsa, Taiping, Penang, Alor Star, and Bentong. These clubs offered attractive regular programmes encompassing a choir, drama, dancing, literature, fine arts, and sports. The majority of the club members were school students, many of whom were alienated by, and disoriented in a sea of fast, vast, and confusing socio-political change. Lau or Liu Ge (刘哥) as he was known by all the members, visited the various clubs in bigger towns almost once a month, besides the nationwide gatherings.

The total number of members was no less than 1,000 in any one year, and these clubs were active for a period of fourteen years from 1956 to 1970. Also during this period, fifty-seven major gatherings were held, of which seventeen learning and retreat camps for selected office bearers from the various branches. Each gathering lasted between one and three weeks. The popular locations for such activities were the Cameron Highlands, Fraser's Hill, Port Dickson, Malacca, and Pangkor Island. The *Chao Foon Monthly* also organized a number of writers' camps for its contributors.

As a drama enthusiast, Lau proposed the creation of the Festival of Musicals and Dramas (歌乐节, Ge Le Jie) in the Kuala Lumpur area. He was responsible for staging the first eleven of the hitherto forty performances.

Lau, as the chief executive organizer of all those activities, shows himself to be a born social engineer with charisma, confidence, and cordiality.

The clubs had probably functioned as a stabilizing factor in Malaysian society in the politically turbulent times, during which their young members by the hundreds were imbued with the perspective of self-realization through educational attainments. They eventually furthered their studies either locally or abroad, having been inspired by their role models and pioneers, of whom Lau was the most salient model of them all.

Furthermore, the two literary magazines had in one way (space for publishing) or another (occasional gatherings for writers) produced no fewer than twenty editors, a large number

of writers, and the formation of literary study groups and associations of poets throughout Malaysia, such as *Hai Tian* (海天), *Huang Yuan* (荒原), and *Xin Chao* (新潮).

Lau himself is also a writer, not only a visible but also a controversial one at that. His literary works are distinctively non-ideological and refreshing where proletariat literature prevailed. As a playwright, he earnestly promoted his stage work, *Han Li Po* (汉丽宝), a drama featuring a princess and her marital life in the court of the early Malay Kingdom. Lau also has two other major plays to his name, which feature local legends and personalities. His mark on local drama history cannot be easily ignored or overlooked.

In China, after the May Fourth Movement in 1919, the masses in China were urged to learn Chinese writing in the modern form (白话文). Thereafter, a score of famous poets in China started writing less structured Chinese poems. The effect was far-reaching. Some Chinese immigrants in then Malaya followed suit. This literary transformation was not a rebellious leap forward until the late 1950s when Lau boldly introduced and promoted vigorously the new format of poetic writing, loosely known as Modern Poetry (新诗).

Whether Lau should be credited with writing the *first* Chinese modern poem in Malaysia is still hotly debated, but the poem in question is agreeably of the finest quality. This influential poem entitled, "Breathing the Silence at River Muar" (麻河静立), published in March 1959, is acclaimed to be a classic, not just because of its high standard, but more so because it has opened up a whole horizon of poetic writings. As a poet, Lau was rather prolific during that time, and many of his fine poems and other writings in the past fifty years, have been included in his 2007 anthology titled *Away from the Green Green Grass of Home* (缕云起于绿草). Without any doubt, this volume will become a milestone in the history of literary development especially in the Malaysian Chinese literary community.

Mak Lau Fong

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Bangayan, Teofilo Tan

(雷绵泰, Lei Miantai, 1930–)

Cardiologist, community leader, Philippines

One of the Philippines' most eminent cardiologists, Dr Teofilo Bangayan, boasts a patient list comprising members from the highest echelons of society down to the poorest of the poor. He initiated and organized the first open heart surgery facilities in the Chinese General Hospital (CGH) and the first Intensive Care Unit in the Philippines — thus opening the operating room doors for Filipinos to get their much needed heart surgeries. Bangayan and his wife, Shirley, used their talents and skills to further the cause of alleviating poverty by instituting long-term, sustainable, community-based programmes with a holistic approach. From building houses to developing the community, this heart doctor shows the country what it truly means to live with an open heart.

Born on 23 July 1930, Bangayan was only one, when his mother, Tan Sok, who was in

her early thirties, was widowed. She took over the small sari-sari (variety) store her husband, Isabelo, left behind, and despite the hardships, raised Teofilo and his four brothers to be honest and responsible people. Although Tan Sok could not read nor write, she managed to keep the small store in a remote village in Zamboanga thriving. Fondly nicknamed 'Babu Crisanta' (Aunt Christmas Santa) by their neighbours because of her kindness and her genteel and cheerful nature, she shared stories with customers, and even became an unofficial matchmaker to the town's eligible individuals. She allowed the townsfolk to buy groceries on loan and trusted them to pay her back with 'IOUs' that she could neither read nor account for. Despite her own family's hardship, she was willing to give when asked for help. During the Japanese Occupation, she had to close shop and the family survived by selling *kangkong* (swamp cabbage) in the streets. Two of her five sons were not able to go to school, but together with their third brother, they later became successful copra traders and businessmen. Bangayan, became a doctor. Babu Crisanta, until her demise at age ninety-six, was a good role model and inspiration to her five boys. Bangayan in particular, must have imbibed his mother's spirit of sharing and giving, having literally taken saving lives to heart, not only as a distinguished cardiologist, but through his advocacy of social development work to alleviate poverty and uplift the lives of the poor by turning depressed areas into sustainable communities.

Bangayan graduated from the University of the Philippines College of Medicine in 1958 and finished his graduate course in internal medicine at the New York University Medical School the following year. He had a one-year residency in Internal Medicine at the New York Medical College, one-year senior residency in Internal Medicine at the Washington Hospital Center, and a two-year residency in Clinical Cardiology at the Philadelphia General Hospital. Immediately after the completion of his postgraduate course in Internal Medicine and his residency in Internal Medicine and Cardiology in the United States in 1963, Bangayan returned home to practise and teach at the University of the Philippines-Philippine General Hospital (UP-PGH). The young and active American-trained Bangayan could have stayed on and practised in the United States, but to him, it was not an option as the challenge in his profession lies in the Philippines.

In 1970, he became chair of the Department of Medicine and concurrently the chief of the Department of Cardiology at the CGH in Sta Cruz, Manila. Heart surgery was not yet popular in the Philippines then and only a few closed-heart operations were being done. Patients who had coronary heart diseases and who needed surgery had to go to the United States for operations if they could afford it. Patients who were poor would have no access to surgery because of the prohibitive costs. Even those who only had rheumatic heart diseases could not afford to buy good quality antibiotics for treatment. In 1972, Bangayan initiated and organized the first open-heart surgery facilities in CGH and the first Intensive Care Unit in the Philippines. He invited Dr James Yao, a noted cardiologist from Toronto, Canada, and a team of American nurses and anesthesiologists to the hospital and together with Dr Manuel Tayao, the eight-member team operated on thirteen open-heart surgery patients, all of which were successful. One of the successful open-heart surgery patients happened to be the daughter of then President Ferdinand Marcos' barber. It was this successful undertaking that triggered the idea of having the Philippine Heart Center for Asia built as one of the former First Lady Imelda Marcos' projects.

Bangayan's patients characterize him as being very straightforward and direct when addressing their health concerns and issues, which they like. Years of his reputable practice as a cardiologist enabled Bangayan to gain not only his patients' trust, but also a significant list of 'important' patients who consulted him regularly. The link with these important patients was providential as they have been instrumental for the success of the fund-raising drives launched by Bangayan and his wife, Shirley, in their foray into social development work later on.

In his personal capacity as a cardiologist and medical practitioner, Bangayan, who had access to medical facilities, doctor colleagues, and charity funds, was able to organize, initiate, and mobilize medical missions to far-flung *barangays* (the smallest political unit in the local government) and medical relief outreach programmes for calamity and typhoon victims. In 1994, the Bangayans, together with their Couples for Christ prayer group comprising entrepreneurs and professionals, founded the Living for Christ Foundation, Inc. (LFCF), which shares blessings with the less fortunate. With their vision of "building educated and self-reliant communities with values anchored on love of God", the group's first project was to adopt and transform the notorious slums in Bagong Silang, Kalookan, extending financial and organizational support to the *barangay*, and giving seminars on values formation, livelihood, and skills training. Not long afterwards, the LFCF Center in Bagong Silang was built, complete with training and workshop areas, seminar rooms and a chapel for community use, to integrate their community development programme fully. In 1999, the LFCF incorporated a low-cost shelter programme to their community-based development work on the premise that improving homes or having homes to call their own changed people's perspectives and attitudes towards family and community life, imbibing a sense of responsibility as well. The success of the seminal Bagong Silang project was to become the model for Gawad Kalinga's nationwide programme for low-cost housing for the poor.

From 2005 until 2009, Bangayan was the medical director for the CGH and Medical Center. He is a consultant of cardiology and internal medicine at the Makati Medical Center and the UP-PGH, and has been the cardiology consultant of the Philippine Airlines since 1965. He is also a member of various medical and civic associations such as the Philippine Heart Center Association, Philippine College of Physicians, American College of Cardiology, Filipino Chinese Medical Society, Manila Medical and Philippine Medical Association, and the Rotary Club of San Francisco Del Monte.

In recognition of his community service and social work initiatives, Bangayan has received various awards, namely the Presidential Award for Rescue Services, rendered to victims of the Ruby Tower collapse in the 1968 earthquake; the National Service Award, given by Rotary Club of Makati West for mobilizing and leading medical volunteers to help Central Luzon typhoon victims in 1973; the Dr Jose Rizal Lifetime Achievement Award for Medicine and Community Services in 2005; the Ozanam Award of the Ateneo de Manila University in 2006, for distinctive and continued service to fellowmen in accordance with the principles of justice and charity; the Federation of Filipino Chinese Chamber of Commerce, Inc. Award in 2006, for spearheading the Nayong Tsinoy projects, building unity between Chinese Filipinos and the poor through integral poverty alleviation and social formation; the Distinctive Award for Poverty Alleviation conferred by the U.P. Alumni Association during its centennial year, 2008.

Bangayan's wife, Shirley, graduated magna cum laude from St Theresa's College in 1960. She is a certified public accountant and stockbroker who founded her own stock trading firm. The Bangayans have four children: Lorraine, a Chicago-based cardiologist, is married to Homer Abiad, an infectious disease specialist, and they have a daughter, Alia aged 10; Jason, does web designing; Cindy is married to Jonathan Chan, and they are engaged in the car accessories business, own the "Cuts 4 Tots" kiddie salon chain, and have a son, Ivan, aged fourteen and Nina, aged twelve; Maybelle is married to Raymond Kenneth Ti, and has a daughter, Sophie, aged five and a son, Gavin aged one.

Andrea Tan

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Banharn Silpa-archa

(Be Tek Siang, 马德祥, Ma Dexiang, 1932–)
Politician, Thailand

Banharn Silpa-archa, one of the most well established politicians in Thailand, was born on 20 July 1932 (a date later changed to 19 August 1932) into a Teochew immigrant family in the Mueang District of Suphanburi Province, about 100 kilometres north of Bangkok. His father, Be Saeng Kim (马成根), had emigrated from Guangdong Province to Suphanburi in 1907, when the number of Chinese immigrants to Thailand reached a peak. Banharn's parents sold daily consumables at a small shop-*cum*-house, Yong Yu Hong (永裕丰), in the market town of Suphanburi's Mueang District. The fourth of six children in the family, Banharn was given the Chinese name Be Tek Siang (马德祥), which he retained until the 1940s. A short distance away from Banharn's house was a jewellery shop-*cum*-house, Chuan Limthong, where his future wife, Jaemsai Lekwat, grew up. She came from a land-owning upper-class Chinese family, which, in addition to trading in gold, had interests in rice milling. Banharn and Jaemsai often played together when they were small.

The fortunes of Banharn's family rose considerably soon after his birth. His father won a public bid to acquire a then-legal opium plant and an alcohol distillery in Suphanburi. The distillery produced a whisky called Mae Nam Suphan (Suphan River). In 1947 Be Saeng Kim used his enhanced wealth to found the Chinese Association of Suphanburi and became its first president. (His photo still hangs at the entrance of the association.) He also opened what was then the only five-star hotel in Suphanburi — Sai Au — which Banharn's elder sister, Sai Jai, managed. In addition, Be Saeng Kim launched a beverage retail shop named Thai Sombun in Lan Luang Road in Bangkok, an area dominated by immigrant Chinese. Banharn's two elder brothers, Sombun and Udom, ran the shop and in 1951 also became the agents for selling liquor in the bustling Taling Chan District of Thonburi.

Banharn graduated from a local secondary school, Prathip Witthayalai (which no longer exists), in 1946 at the age of fourteen. Because he was particularly good at maths, he was allowed, as one account has it, to jump two

grades at school. Wishing to study medicine at Chulalongkorn University, he took the entrance examination for a famous preparatory school in Bangkok, but failed. His early youth was quite uneventful.

In 1949 Banharn migrated to Bangkok to help his elder brothers with their beverage retail business at Thai Sombun — a decision that was to change his life forever. He left Suphanburi by boat — the only mode of transport to Bangkok at the time — on 11 November, with only five baht in his pocket. His daily job in Bangkok was to deliver drinks using a bicycle-drawn cart, for which he earned thirty to forty baht a month. In the course of doing this job, he became acquainted with high-ranking officials at the Department of Public Works, who regularly ordered soft drinks from the nearby Thai Sombun, located less than 200 metres away. Banharn then worked at Thai Yong Phanit (永德兴), a successful Sino-Thai construction company, also located just a stone's throw from Thai Sombun. He learned the ins and outs of the construction industry at the company while deepening his ties with officials in the Department of Public Works. This experience led him to found his own construction company, Saha Srichai, along with executives of Thai Yong Phanit, who probably supplied the start-up capital, in March 1953, just four years after he migrated to Bangkok. He was only twenty-one years old. In 1957, as then Prime Minister Field Marshal Sarit Thanarat initiated a massive rural development effort, Banharn's company won a lucrative ten-year monopoly to install tap-water pipes throughout Thailand for the Department of Public Works.

In the 1960s, Banharn started using part of his new-found wealth to initiate development works — hospital wards, schools, temple restoration — in his home province. One school he founded was officially opened by the royal couple in 1975. He also donated his wealth to local charities for the less fortunate and to the Village Scouts, an anti-communist movement sponsored by the monarchy to stem growing insurgency in rural Thailand. These deeds enhanced his reputation as a generous developer of Suphanburi, culminating in his landslide victory in the parliamentary election of 1976 — the first election he had ever contested.

Banharn ran as a member of the conservative Chat Thai Party, consisting mainly of former military officers. Starting as deputy secretary general, he went on to become secretary general and leader of this party in subsequent years. While many Thai parties came and went, Chat Thai remained strong enough to be in government as a coalition partner for seventeen years between 1979 and 2004. During this period Banharn served in several key cabinet posts, including as minister of agriculture, transport and communications, finance, and interior. In July 1995 he became Thailand's twenty-first prime minister. A superstitious man who believes in astrology, Banharn changed his birth date from 20 July to 19 August on becoming prime minister because Prem Tinsulanond and Anand Panyarachun, two of the most respected former prime ministers of Thailand, both have Leo as their star signs. The change did not do the trick. A year later Banharn was compelled to resign amidst mounting public criticisms of his government's corruption and mishandling of the Thai economy, which contributed to the devastating financial crisis of 1997. Banharn's political career spanning thirty years ended abruptly in December 2008 when Thailand's Constitutional Court barred him (and numerous others) from politics for the next five years and disbanded Chat Thai (along with several other parties) on account of electoral fraud. Banharn adapted to the change by

establishing a new party, Chat Thai Phatthana, and by having his younger brother, Chumphon, become its leader as his proxy. Thus, although not a politician anymore, Banharn was able to retain a good deal of political influence.

During his political career, Banharn attended steadfastly to expanding his base of support in Suphanburi. He did so mainly by securing unprecedented sums of state funds to build an impressive array of local infrastructure projects. Particularly conspicuous projects are roads and schools, many of which are reputed to be among the best in the country. In channelling these projects to his native province, however, Banharn allegedly engaged in shady behind-the-scenes deals with "crony" bureaucrats and contractors, earning him an unflattering reputation as a "walking ATM" that indiscriminately dispensed and accepted dirty money. Also, having a weakness for something "big" or "tall" (which tends to be associated with modernity in rural Thailand), Banharn used his own and local — predominantly Chinese — notables' donations to build several seemingly wasteful and ostentatious projects, including the 123-metre-high observatory tower (named after Banharn and his wife) and the world's largest dragon-shaped statue at the Chinese-style City Shrine. Nonetheless, these grandiose projects won Banharn strong support among the bulk of the population of formerly backward Suphanburi, which had traditionally received short shrift from the state before Banharn's arrival as a politician. In each of the elections that he contested between 1976 and 2007, Banharn won resounding victories, capturing 63–94 per cent of the votes cast.

To ensure a smooth transfer of political power to younger members of his Silpa-archa clan, Banharn started making strenuous efforts to groom his eldest daughter, Kanchana (b.1961), and his only son, Worawut (b.1973), as Suphanburi MPs in the mid-1990s. Thanks to his characteristic behind-the-scenes manoeuvring, both attained ministerial posts — Kanchana served as deputy minister of education (1999–2001), and Worawut as deputy minister of transport and communications (September–December 2008). Both were, however, stripped, along with Banharn, of their political rights for five years by the Constitutional Court ruling of December 2008. Neither Banharn's wife nor his other child, a daughter named Parichat, has shown any interest in politics. The succession issue loomed ominously and increasingly large for Banharn, aged eighty in 2012.

Yoshinori Nishizaki

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Benedicto, Francisco

(周清琦, Zhou Qingqi, 1939–)
Businessman, diplomat, Philippines

Ambassador Francisco Benedicto has served the country for close to twenty-five years. A businessman by profession, he however willingly served the country as ambassador to Singapore and to China,

putting to good use his knowledge of the Chinese language, on top of English, Filipino, and the Cebuano dialect. Through his efforts, Benedicto College was established in 2000 to provide affordable, globally-in-demand, best fit, quality elementary, secondary, tertiary, and technical-vocational education.

In an Independence Day message on 12 June 2009, Ambassador Francisco Benedicto summed up his own life's work. "What is asked of us now is a humbler though no less heroic sacrifice. We are called upon to give of our skills and sinews, our might and minds, so that peace, progress and prosperity can take deeper root and cast wider shade in our motherland."

Throughout his life and for all his work, the peace, progress, and prosperity of the Philippines has always been his prime mover.

He has always felt privileged to serve in foreign missions around the world representing his country. To him, the best part of foreign assignments is when he sees Filipinos excelling in their respective fields. Right now, he is ambassador extraordinary and plenipotentiary to the People's Republic of China (PRC) and concurrently accredited to the Democratic People's Republic of Korea and Mongolia from February 2010 to the present.

Born on 12 February 1939, Benedicto attended primary and secondary school at the Far Eastern Institute (东方学院 or Tong Hong Institute) in Cebu, Southern Philippines. He took up a Bachelor of Science in Commerce course at the University of San Jose Recoletos, also in Cebu City in 1964, and was awarded a doctorate in humanities, *honoris causa* in 1987 by his alma mater.

He first worked in his father's industrial hardware and merchandise business and later became board member and executive committee board member of the Federation of Filipino-Chinese Chambers of Commerce and Industry, and vice-chairman of the board of the Cebu Tong Hong Institute.

After the 1986 People Power Revolution, which catapulted Corazon C. Aquino to be president of the Philippines, Benedicto was appointed ambassador to Singapore. He promoted business and cultural exchanges between the two countries, and set up the Philippine Cultural and Trade Center in Singapore to provide a convenient meeting place for Filipino workers in Singapore. He also set up a female dormitory for domestic workers who fall out with employers or are terminated, so they have affordable lodgings while settling a conflict or are waiting to go home.

There are almost no gaps in his years in the diplomatic corps. Testament to Benedicto's excellent track record, successive presidents assigned him to different posts. His first posting was as ambassador extraordinary and plenipotentiary to the Republic of Singapore from 1986–93. He next headed off to the Republic of Korea, then the Federative Republic of Brazil, concurrently accredited to the Republic of Venezuela, Republic of Colombia, and Republic of Suriname from 1996–98, and on to Canada until 2005. Benedicto came home to become undersecretary of the Department of Foreign Affairs until 2008, when he was assigned to the Republic of India, and concurrently accredited to Federal Democratic Republic of Nepal.

It was Benedicto's great grandfather who first came to the Philippines from Yong Chun (永春), Fujian province. His father, Don Bernardo Benedicto (Chiu Ching Hun, 周卿云, 1898–1990), started the family business, the North Negros Sugar Company, in 1929, which was involved in sugar plantation and in shipping. They were also involved in fishing and general merchandise, and later, industrial hardware. Eventually, the family business diversified into an import and export trading company, engaged

in industrial and construction materials. Thereafter, they established a manufacturing firm producing steel products, and also a real estate development firm.

The whole Benedicto family is known for its philanthropy as a way of sharing the many blessings they have received. They have led the construction of more than twenty-five public elementary school buildings in various parts of Cebu Province, which were turned over to the government. As well, the family built for public use the Don Bernardo Benedicto Gymnasium in Zapatera Elementary School, Don Bernardo Benedicto Cultural Center in Mabolo Elementary School, both in Cebu City, and the Don Bernardo Benedicto Community Center in Cadiz City, Negros Occidental. Several cultural stages for the use of different elementary schools in Cebu City were also constructed. These are in addition to the family's contributions to various charitable, civic, and religious organizations, as well as to victims of calamities.

In recognition of the family's altruistic activities, Don Bernardo was adopted as a son of Cebu City in 1968. As well, streets in Cebu City were named after the ambassador's parents, Don Bernardo Benedicto in 1990, and Doña Emilia Benedicto in 1978. Another street in Lapu-Lapu City was named Don Bernardo Benedicto in 2000.

Continuing with his parents' philanthropic work, Benedicto became president or chairman of various chambers of commerce and industry, trade organizations, business corporations, civic associations, charitable institutions, and foundations such as the Cebu Chamber of Commerce and Industry and the Rotary Club of Cebu, and the Sacred Heart Church Foundation and the Bernardo Benedicto Foundation.

He founded Benedicto College in 2000 to serve as an affordable alternative for the "less privileged who, armed with braveness of heart and indomitable will, are bent on improving the quality of their life". As a diplomat and an educator, Benedicto believes in building peace through a wealth of knowledge in the art of diplomacy. "As we connect with information, we should also connect with people, after all, what is the use of much knowledge, if people continue to live in a divided world?" From its initial College of Information Technology, Benedicto College has expanded into six more academic colleges, and offers basic education and short-term courses as well.

Like Francisco, an elder brother, Ceferino, is quite well known in the ethnic Chinese community. Known as a steel magnate and diplomat, he is chairman of the Benedicto Steel Group of Companies, executive vice-president of the Philippine Chambers of Commerce, vice-president of the International Chamber of Commerce, and vice-president of China Committee on Foreign Trade. He also stepped on the diplomatic path as consul general for Sri Lanka. Because of his friendship with the Sri Lankan ambassador to the Philippines, Ceferino was sent to a post there during a civil war in 1990. The Sri Lankan ambassador recommended him as consul general to attend to diplomatic needs at the time of diplomatic crisis. His supposed short stint lasted ten years. He then became ambassador of Albania to the Philippines.

Born in 1935, Ceferino was nine years old when the Japanese invaded Mindanao, and the whole family had to hide from trouble. He vividly remembers their escape in the dark of night, with just the moonlight as guide. They rowed a small boat and escaped to an unoccupied small island, hiding there for a year before finally moving to Cebu. These uncertainties and anxieties in his childhood years made him seize opportunities to build a more stable future.

In 1955 he went to Manila to study engineering, and returned to Cebu after graduation to help his parents. From his studies and several years of experience, he established in 1960 the CLB Engineering and Supply, Inc. He met with many obstacles when he started, but slowly moved forward. The Benedicto Steel Group of Companies, established on 6 March 1969, became a leading manufacturer of high carbon wire and rope and also pre-stressed concrete wires and strands used in electrical and phone cables.

He established a factory in Manila in 1975 to expand his business and he now has two other factories outside in Pasig City, south of Manila, and in San Pedro, Laguna, in Southern Luzon. Products include iron, steel, and galvanized iron. The high carbon steel wires became an export product. The company then went into specialized manufacturing of products for construction, ships, and roads, and the factory produced 1,000 tons annually. In the mid-1990s, it was one of the biggest steel manufacturing companies in the country.

Another elder brother, Juanito (周清劭), is a well-known business executive, who is likewise active in the Chinese literary circle. Like his brothers, he also served in the Philippine diplomatic corps as ambassador to Bolivia.

The Benedicto brothers, therefore, have distinguished themselves not just as accomplished businessmen, but for their involvement in the political life of the country. Considering that they came from Cebu in the Visayas region, and not in the stronghold of Metro Manila from which many Chinese-Filipino leaders hail, the Benedicto siblings are among the pioneers who have become fully integrated into mainstream society.

Carmelea Ang See

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Botan

(Supha Sirisingha, 1945–)
Writer, Thailand

Botan is one of the most celebrated female writers in Thailand, famous for her three novels about Chinese immigrants in Thailand, especially *Letters from Thailand*. This book won her the Southeast Asia Treaty Organization (SEATO) prize for literature in 1969, making her the youngest writer to be awarded this literary prize at the time. She went on to write many other novels for both adults and children, and won other literary awards. In recognition of her achievements, she was named a national artist in the field of literature in 1999, the highest honour in Thai literary circles.

Botan, whose real name is Supha Sirisingha (née Luesiri), was born on 13 August 1945 in Phasi Charoen District, Thonburi. Botan, meaning "peony" literally, is probably her most well known pen name. She started using this pen name in 1965 while writing for *Satrisan*, a women's magazine in Thailand, and has published at least sixty novels, including several award-winning novels under this pen name. Her father, whose surname was Li (李), was an immigrant from southern China while her mother was an ethnic Chinese born in Thailand. Her parents owned an orchard in Thonburi, where she spent much of her childhood helping them out. Although she is from a family of ethnic Chinese, Botan's upbringing does not seem to have been more heavily influenced by Chinese culture or the Chinese community in Thailand than a typical Thai girl of her age.

Education did not come easily for Botan because her father was not supportive of her determination to continue her studies. If she had not won her first scholarship when she was nine years old, she may well have stopped going to school after her four years of compulsory education. The rest of her education was made possible by the subsequent scholarships that she won. Botan received her primary and lower secondary education at Sutham Sueksa School and later transferred to Watthana Sueksa School for her upper secondary education. She eventually attained her high school diploma from Triam Udom Sueksa School. On graduating from Triam Udom, she furthered her studies at the Faculty of Arts, Chulalongkorn University, and graduated in 1966, with a bachelor of arts degree and a double major in English and Thai.

After graduation, Botan worked for a brief period as a teacher in a private school. She later took a job at Thai Wattana Panich Press, where she worked on various publications for women and children. *Chaiyaphruek* and *Satrisan* were the two most notable among them. Botan married Wiriya Sirisingha, an editor of *Chaiyaphruek*, in 1975. The two subsequently left Thai Wattana Panich to establish their own publishing company, Chomrom Dek, which specializes in children's books.

Botan had been a serious author long before she started working in the publishing industry. She started her writing career in 1964 when she was still a student at Chulalongkorn University. Her first published work was a short story that, in her opinion, was "an undistinguished romantic tale". She is best known for her works that relate to the lives and culture of the ethnic Chinese in Thailand. Among these works, *Letters from Thailand* (*Chotmai chak mueang Thai*) is probably the most well known internationally, having been translated into various languages. *Letters from Thailand*, whose story line spans some twenty years, is about the life of Tan Suang U and his family in Bangkok. It reflected the lives, experiences, and values of Chinese in urban Thailand in the post-1945 period. Botan obtained inspiration for this novel from her own life experiences. It is said that Tan Suang U is the composite of her father and uncle, and Botan herself admitted that Tan Suang U's youngest daughter is very much like herself, who aspired to excel despite her father's prejudice against daughters.

In 1969, *Letters from Thailand* was named the "best book of the year", and won Botan the SEATO literary prize. She thus shot to fame as the author of the novel, and the youngest writer to be awarded the SEATO literary prize. *Letters from Thailand* was controversial and attracted both compliments and criticisms. The book invited complaints from both ethnic Chinese and Thais. Its Chinese critics were displeased

that Botan had depicted ethnic Chinese as greedy and predatory beings who do not wish to assimilate into Thai society, while the Thais were unhappy that the Thais in the novel were shallow, vain, and hypocritical. In spite of that, the book became assigned reading for all high school students three years later because many quickly realized that the book did not vilify a particular ethnic group, but rather questioned various prejudices and problems that readers were quick to pick up initially.

This novel also enjoyed international fame through the translation of the book into various languages such as English, Chinese, Japanese, Dutch, and others. Nevertheless, the path towards international readership was not a bed of roses. In the early 1970s, Botan and the translator of the initial English version, Susan F. Kepner, had a hard time finding a publisher for the translated work. Many American publishers and university presses were not interested in publishing Thai literature. When the translation was finally published by Duang Kamol in 1977 in Bangkok, six printings were sold out over the next decade without much publicity effort from the publisher. The book has also enjoyed favourable response from its international readers.

Botan's work is generally recognized as exposing prevalent social problems, in particular with regard to women and children. Many important social issues, such as child abuse, women's rights, and race, were addressed in her writings. For example, she highlighted the problems of people sending their sons to monasteries, and daughters to brothels, in order to solve their financial problems. This was not recognized as a potential social problem initially, though it later proved to be a factor in the spread of AIDS, one of the more serious issues in Thai society. Besides these works, which address social issues, Botan also wished to write a good book for children, which was both entertaining for children, and inspiring for adults. In an interview, she commented, "I have spent more than half of my life publishing children's books but none of these satisfies me. I am content with my work but not 100%."

As an established writer in Thai literary circles, Botan received the highest recognition possible for a Thai writer when she was honoured as a National Artist in 1999.

Goh Yu Mei

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Budianta, Melani

(Tan Tjiok Sien, 1954–)

Academic, researcher, Indonesia

Melani Budianta is an educator and scholar of Feminist Theory, Cultural Studies, Postcolonial Studies, and Multiculturalism. She is the first Chinese-Indonesian woman to become professor of the School of Humanities at the University of Indonesia.

Following in the footsteps of her parents who were school teachers in Malang, East Java, Budianta began her career as a volunteer teacher while still pursuing her Bachelor's

degree in English Literature at the University of Indonesia. Although her degree is in English Literature, she taught street children Indonesian language composition. Upon her graduation, she continued to write articles and conduct workshops on teaching Indonesian literature.

Budianta went on to earn her Master's degree in American Studies from the University of Southern California in Los Angeles, California, the United States, in 1981. She was awarded her doctorate in English Languages and Literatures from Cornell University in Ithaca, New York, the United States, in 1992.

In between the attainment of her Master's and doctoral degrees, Budianta began teaching at the University of Indonesia. She became program secretary for the Women's Studies Program between 1982 and 1985. On her return to Indonesia in 1992, following the attainment of her doctorate, she assumed the position of program secretary for the Literature Department between 1992 and 1995. She was appointed head of the English Department in 2002 and head of the Literature Department in 2003. She achieved her full professorship at the School of Humanities on 28 January 2006.

Apart from teaching, Budianta is active in various research and academic organizations. Her positions at these organizations are: team member, Task Force for International Women, American Studies Association (1996–97), advisory board member for the Association of American Studies in Indonesia (1998–2002), director for the Asian Regional Exchange for New Alternatives (Hong Kong) (2000–03); advisory board member for the Voice of Concerned Mothers (2000-present); coordinator for the Modern Indonesian Literatures, Southeast Asian Community (2001–04); vice-president for the Association of the Indonesian Literature Scholars (2001–03); member of Research and Publication Division of the Association of International Malay Languages (2002–04); director for Asian Scholarship Foundation, Thailand (2002–06); academic senate member for the School of Humanities at the University of Indonesia (2004-present); member of the Selection Committee for the Southeast Asian Studies Regional Exchange Program (2004–05); and the national panelist member for the International Fellowship Program (2005–present).

In addition to her active membership in the above organizations, Budianta is a committed editor and prolific scholar. She has served on various editorial boards such as: the *Inter-Asia Cultural Studies Journal*, Routledge (2000–present), the *American Anthology for Asian Readers* (2000–present), the Lontar Association (2002–03), the *Malay Journal: International Journal for the Malay World* (2004–05), *Wacana* magazine for the School of Humanities, the University of Indonesia (2005–present), and *Manabu* magazine (2005–present). She has also published and presented more than 100 articles and conference papers throughout her career on topics such as Feminism, Postcolonial Studies, and Multiculturalism. On top of her editorial and scholarly obligations, she conducts various international workshops and trainings on these topics while critically analysing how ideologies operate through literature and public discourse.

For Budianta, issues of gender and ethnicity are irrelevant to her achievements. Budianta firmly believes in equality and finds that women are capable of realizing their aspirations based on their own abilities. Her sister, Yunita Triwardhani Winarto or Tan Tjiok Swan, has also excelled in academia. Triwardhani was a famous anthropologist at the University of Indonesia for many years before assuming a prestigious position

at Universitas Gajah Mada (UGM) as the Indonesian academic professor.

Budianta is careful to point out that for women in academia, their responsibilities as wives and mothers, as well as their financial situations, might hinder the attainment of a doctorate or a professorship. Hence, she deeply appreciates the intricacies and nuances of all women's lives — not just Chinese women — that might hinder them in pursuing those goals. When asked to comment on Chinese-Indonesian women, she refused to make generalizations, pushing instead to explore the "complex and different social and cultural conditions that make each woman unique". These words encapsulate her diverse works on feminism, ranging from the middle-class construction of the housemaid in "Pembantu Rumah Tangga dalam Sastra, Konstruksi Budaya Kelas Menengah" (*Srinthil*, 8, 2005) to women's activism in post-1998 Indonesia in "The Blessed Tragedy: The Making of Women's Activism during the Reformasi Years (1998–1999) (Heryanto and Mandal, 2003).

More recently, Budianta explored the realm of cultural identity within the framework of cultural studies. Her first scholarly work on this subject matter can be seen in her journal article, "Globalization and the Discourse of Cultural Identity: The Case of Indonesia during the Monetary Crisis 1997–1998". She further examines conflicting and changing Chinese identities in post-1998 Indonesia in one of her most recent articles, "The Dragon Dance: The Shifting Meaning of 'Chineseness' in Indonesia".

Even though she appreciates and encourages a Chinese cultural identity among Indonesians of Chinese descent, Budianta insists the essence of "Chineseness" lies in its "hybridity" — the intermingling of Chinese and local cultures. Hybridity is most evident in a sixth or even seventh generation Chinese individual such as herself.

Born in 1954 and growing up in Malang, Budianta was exposed to more Javanese than Chinese culture. Her family fully embraced traditional Javanese culture and she played the *gamelan* in a traditional Javanese musical orchestra and performed in countless wayang puppet shows during the early years of her life.

Since Javanese culture formed a substantive part of her everyday life, she felt distanced from Chinese culture. It was only when the era of reform arrived in 1998 — following the fall of Soeharto's regime, and bringing with it the revival of Chinese culture and language — that she began appreciating Chinese culture in terms of its arts and philosophy. This was also when she started exploring the notion of cultural identities in further depth.

Melani Budianta continues to be recognized internationally through her articles, papers, training, editorial work, and seminars. Nevertheless, her love and affinity for Indonesian culture have driven her to become a dedicated Indonesian educator and scholar first and foremost.

Aimee Dawis

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Budiman, Arief

(Soe Hok Djin, 史福仁, Shi Furen, 1941–)
Public intellectual, writer, psychologist, sociologist, Indonesia

Arief Budiman is a public intellectual of Indonesia. Born as Soe Hok Djin into a lower middle class family in Jakarta, his father, Soe Lie Piet, was a peranakan writer and a journalist. His mother was a housewife who was "barely literate". Nevertheless, he and his younger brother Soe Hok Gie were later known as writers and social activists.

Hok Djin was born (on 3 January 1941) and brought up in Jakarta and received his formal education in Indonesian schools until he graduated. During his school days he was already interested in writing. When he was at SMA (Senior High School) his essay entitled "Why do I not like Girls" was published in the school magazine. Immediately he became the laughing stock of his classmates who thought he was a gay. He later explained that he read too many philosophy books and was carried away. Nevertheless, his interest in writing essays continued. In 1963 when he was still studying at the Faculty of Psychology at the University of Indonesia, he was awarded the Best Essay Prize for his "Manusia dan Seni" (Man and Art) by *Sastra*, a well-known Indonesian literary monthly. In the same year he became a signatory to the Manikebu (Manifest of Culture), an anti-communist cultural manifesto, together with a number of indigenous Indonesian intellectuals. In 1964 he attended the College d'Europe in Belgium for a semester. When he returned to Indonesia, he was active in student demonstrations, which contributed to the downfall of Soekarno. He was a regular contributor to a number of Jakarta newspapers: *Kompas*, *Sinar Harapan*, and *Indonesia Raya*. He also served as an editor of *Horison* (1966–72), a leading literary journal of which Mochtar Lubis was the editor-in-chief.

In 1968 he obtained a Drs degree in Psychology from the University of Indonesia after defending his thesis, "Manusia Dalam Persoalan Eksistensiilnja" (Man and his existential problem), using the prominent Indonesian poet, Chairil Anwar, as a case-study. In 1968 he was appointed as the first deputy chairman of the Arts Council of the City of Jakarta. In the period 1968–71 he served as a member of the Film Censor Board. In 1970 he became the leader of the Anti-Corruption Campaign. When the general elections were about to take place in 1971, he co-founded Golongan Putih (or Golput), the "White Group" consisting of liberals and intellectuals who refused to vote in the general elections. The term Golput has become a common term used in Indonesia today to denote the group who declines to participate in a general election. His political activities eventually led to his detention by the Soeharto regime.

In October 1972 he left Indonesia and worked in the Association for Cultural Freedom in Paris as a staff member for a year. It was during this period that he began to be exposed to Socialism. In September 1973 he won a scholarship and went to Harvard for further studies; he did not take Psychology but Development Sociology. It was at Harvard that he left his liberalism and became a socialist. In 1980 he obtained a Ph.D. in Sociology after successfully defending his dissertation entitled "The Mobilization and State Strategies in the Democratic Transition: The Case of Allende's Chile". This dissertation was later published in Indonesian under the title: *Jalan Demokratis Ke Sosialisme: Pengalaman Chili dibawah Allende* (Democratic Way to Socialism: Chili under Allende) (Jakarta, 1987).

On his return from Harvard he joined the Universitas Kristen Satya Wacana (UKSW) in Salatiga, Central Java. He was also teaching at the postgraduate programme at the above university and was very involved in social and cultural activities. He became the speaker for the weak and the poor and has been a frequent commentator on socio-political issues in Indonesia.

Although his field is sociology, he did not give up his love for literature. As an advocate of Sastra Kontekstual (Contextual Literature) he was accused of attempting to insert socialist values into Indonesian literature. He admitted that he was a socialist, but denied the accusation. He noted that "Contextual Literature is a kind of literature which rejects the argument that literary values are universal".

Hok Djin is married to Siti Leila Chairani, a psychologist who is an "indigenous Indonesian" woman. He became a Muslim after marrying her in 1968(?). There was time when his sincerity in converting to Islam was questioned by some Muslims who criticized him for not being a "good Muslim". He openly challenged his critics saying that he was probably a better Muslims than his critics who did not do any good deeds. He also argued that only God, not any human beings, would be able to judge whether he was a good Muslim.

As a peranakan Chinese he is well integrated into the indigenous society. When Soeharto introduced the regulation of name changing in 1966, Hok Djin adopted an Indonesian name, like many Chinese Indonesians. When the Soeharto regime changed the terms referring to ethnic Chinese and China from "Tionghoa" and "Tiongkok" to the derogatory term, "Tjina" (Cina), which is similar to "Chink" in the United States of America, he went along with the change and used the term Cina consistently. As a result he was criticized by the Chinese community. Arief defended his position. He said that initially he also felt hurt when people called him "Cina", but after a while he accepted it as it was not possible to change it back. He took the view that it was thus better to accept the derogatory term and made it to become a neutral one. His view was not shared by many Chinese Indonesians, especially those who were Chinese-educated and who came from a Chinese cultural background.

Arief was a popular lecturer on campus and his courses were well liked by the students. His house near the campus became a meeting point for writers and public intellectuals. He was not only a social and political critic outside campus, but also an advocate of democratic values. In November 1994 he protested against the appointment of the vice-chancellor (Rektor) of the UKSW who was not properly elected, and Arief was dismissed by the University in August 1995. He fought back but without much success. He eventually decided to go overseas.

In the mid-1990s he succeeded in applying for a new position at Melbourne University and became the first Indonesian to hold a full professorship at Melbourne. On 9 October 1997 he delivered an inaugural lecture entitled "The Lonely Road of the Intellectual: Scholars in Indonesia", as Foundation Professor of Indonesian, and Head of the Indonesian Programme, Melbourne Institute of Asian Languages and Societies. He stayed at this university until he retired in 2007. In his inaugural lecture, he cited the poem by Robert Frost, "The Road Not Taken", noting that "the road taken by the intellectual is the 'one less traveled… '. It is the road full of dangerous risks. It is a road that sometimes even your close friends and immediate family may fail to appreciate, in the present world in which pragmatism rules."

His publications include *Chairil Anwar: Sebuah Pertemuan* [Chairil Anwar: an encounter] (Jakarta, 1976), which was based on his Drs thesis; *Pembagian Kerja Secara Seksual* [Division of work by sex] (Jakarta, 1981); *Sistem Perekonomian Pancasila dan Ilmu Sosial di Indonesia* [Pancasila economy and social science in Indonesia] (Jakarta, 1990); Indonesia: the uncertain transition (2001, co-editor with Damien Kingsbury).

Leo Suryadinata

Editor's note: Soe Hok Djin's Chinese surname was often written as "苏", which is incorrect. It should be "史".

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Bunchu Rotchanasathian

(Ui Bun Bo, 黄闻波, Huang Wenbo, 1922–2007)

Leading businessman, politician, Thailand

Bunchu Rotchanasathian is ranked among Thailand's post-1945 most important businessmen, political figures, and social and political visionaries. Born on 20 January 1922 in Chonburi Province on Thailand's eastern seaboard, Bunchu was the son of Hainanese carpenter Ui Yu Chun, who used the Thai first name San and who had immigrated to Siam and quickly established himself as a prominent contractor. Bunchu's Chonburi-born mother was named Lamai.

Bunchu attended Bangkok's Kuomintang-affiliated Xin Min School, completed his secondary education at Wat Sam Phraya Thewaratchakunchon Commercial School, and at age eighteen enrolled as an accountancy student at Thammasat University. During his three years at Thammasat, he was renowned for his academic achievements and wide reading, worked as a book-keeper at a sawmill in which his father was a partner, and took his first course in banking from a young Oxford-educated aristocrat and man of letters named Khuekrit Pramot.

Even before graduating from Thammasat in 1943, Bunchu began work in the National Banking Bureau, Thailand's proto-central bank. This work exposed him to the managerial and financial practices of Allied nations' commercial banks that had come under Thai government control during the Pacific War. After less than a year, Bunchu left government service to found an accounting firm of his own named Banchikit, and a law and accounting office in partnership with the former Chinese school principal, rice miller, and Thammasat-educated lawyer Prasit Kanchanawat (Khou Tong Mong). A former schoolmate of Bunchu's at Xin Min School, Prasit did legal work for Chin Sophonphanit (Tan Piak Chin) and his Asia Trust Company. On Prasit's recommendation, Chin engaged Bunchu as that firm's auditor.

In 1952, with the eight-year-old Bangkok Bank at risk of collapse, its directors named Chin, the bank's second general comprador, as managing director. Chin then turned to

Prasit and Bunchu to assist him in rescuing and restructuring the bank. Starting as internal auditor and soon taking responsibility for internal administration, Bunchu worked to make the Bangkok Bank Thailand's most progressive and dynamic financial institution. He joined its board and became assistant managing director in 1954, second only to Chin himself in the bank's hierarchy. He gave the bank the organizational capacity to operate on a large scale, recruited talented staff, and in 1962 launched a pioneering research and planning unit whose publications — in Thai, English, and Chinese — became authoritative sources of data on and analysis of the Thai economy.

After 1958, with Chin in exile, Bunchu effected the bank's accommodation of the government of Field Marshal Sarit Thanarat, patron of Thai developmentalism, and his successors, Field Marshals Thanom Kittikhachon and Praphat Charusathian. Bunchu recognized opportunities for the Bangkok Bank in Thailand's push towards "development". In light of the stress on the rural sector in Thailand's First National Economic Development Plan, covering 1961–66, Bunchu established an agricultural credit unit at the bank in 1962. That unit introduced a shared-liability model of farm lending centred on borrowers' groups. Its example led other Thai banks to enter rural financial markets. From 1973, the Bangkok Bank also began to channel credit to farmers through the state's Bank for Agriculture and Agricultural Cooperatives (BAAC).

The years of Bunchu's rise to prominence as one of Thailand's most powerful business figures also saw his involvement with a series of progressive writers and journals. He and Prasit were partners in the Rungnakhon Printing House, which, during the 1950s, printed an official Communist Party of Thailand periodical. Bunchu also played an active role at Prasit's weekly *Kanmueang*, which offered sympathetic coverage of and information about the communist world to Thai readers and published the work of a group of largely Thammasat-affiliated moderate leftist followers of the exiled Pridi Phanomyong. For many years Bunchu extended financial support to the close Pridi associate, offspring of Thai aristocrats, and Marxist journalist Supha Sirimanon. Rungnakhon printed Supha's ideologically independent, "radical socialist", foreign-affairs-oriented monthly *Aksonsan* from 1950 to 1952, and Bunchu financed the publication of Supha's 1951 study of capitalism, the first in Thai. Not least, these activities and commitments reflected Bunchu's and Prasit's exposure to left-wing Kuomintang influences as students at Xin Min.

The Thanom-Praphat dictatorship collapsed in October 1973. Bunchu was appointed to the national assembly charged with drafting a new constitution. As elections under that constitution approached, Bunchu established a political party. The socialist orientation of Singapore's People's Action Party, what Bunchu knew of its branch structure, and its commitment to nation building impressed him. He decided to call his party the "Social Action Party". His Thammasat lecturer Khuekrit Pramot agreed to serve as party leader, while Bunchu became founding secretary general.

Spending lavishly to win a parliamentary seat for his native Chonburi in the January 1975 polls, Bunchu became finance minister in a twelve-party coalition government formed in mid-March. Khuekrit served as prime minister. The participation of so prominent an ethnic Chinese businessman as Bunchu in electoral politics reinforced the trend, dating from the Thai elections of 1969, in which business

figures began to eclipse soldiers and former bureaucrats as leading actors in Thai politics. This pattern has defined Thai parliamentary politics ever since.

Bunchu had concerns beyond the narrowly political on his mind. Worried about the social and political consequences of Thailand's urban-rural divide, he was determined to link the fortunes of rural Thailand and of commercial Bangkok. He spoke frequently in the Thai parliament during 1975–76 about poverty and inequality. With Khuekrit, he undertook measures relating to agricultural price supports, land reform, and irrigation. But the measure for which the 1975–76 Khuekrit-Bunchu government remains best remembered, subdistrict development funds or "*ngoen phan*", made money directly available to subdistrict councils for small infrastructure projects to support seasonally unemployed residents of rural Thailand, prevent downward pressure on urban wages resulting from seasonal migration, and nurture grass roots democracy through devolution of decision-making power.

Less well remembered but more important in the long run was Bunchu's policy of channelling commercial bank lending to the Thai rural sector in unprecedented volumes. Banks could extend farm credit either directly or through the BAAC. This policy revolutionized farm lending in Thailand. The BAAC, relying largely on loan disbursement through borrowers' groups, would for some two decades thereafter play a leading role in promoting the prosperity of rural Thailand.

Forced to call elections in January 1976, Khuekrit failed to win re-election in April. Bunchu's tenure as minister of finance was over. But thirteen months, from March 1975 to April 1976, he had earned his place among Thailand's most important and successful post-1945 social and political visionaries.

Following the bloody coup of October 1976, hundreds of Thai students and others fled to the maquis to join the forces of the Communist Party of Thailand. Assuming the presidency of the Bangkok Bank during 1977–80, Bunchu extended its provincial branch system, modernized its operations, and consolidated its position as Thailand's dominant bank. In the late 1970s and early 1980s, as students began to return to Bangkok from the jungle, Bunchu found work for many of them in one or another of the firms in which he had interests while they reintegrated themselves into society.

In March 1980, Bunchu became deputy prime minister and "economic tsar" in the first cabinet of General Prem Tinasulanon. While his service in that position proved short, his articulate espousal of the idea of "Thailand Inc." — a fast-growing, industrializing Thai economy — caught the imagination of the business sector and of many in government. His thinking anticipated the trajectory of rapid growth on which Thailand would embark in the mid-1980s.

After briefly heading the Siam City Bank, Bunchu returned to politics in 1986 as the founding leader of the Democratic Action Party. He subsequently held important posts in the Solidarity, Phalang Dhamma, and Democrat Parties. The undiminished flair that he brought to Thai politics notwithstanding, his best years in that arena, were long past.

On the eve of the Thai elections of March 1992, Bunchu famously said on national television that the outgoing unelected technocratic government of Prime Minister Anan Panyarachun deserved top marks for its compliant service to the military junta that had installed it. In September of the same year, and in his brief political swan song, Bunchu joined Prime Minister Chuan

Likphai's first government as a deputy prime minister. Including three other former chief executives of Thai commercial banks — Amnuay Wirawan, Suphachai Phanitchaphak, and Tharin Nimmanhaemin — that cabinet marked the high-water mark of Thai bankers' participation in government, participation pioneered by Bunchu himself in the mid-1970s. Already, the rapid economic growth that began in the mid-1980s was diminishing the national banking sector's previous dominance of the Thai economy. The Asian Financial Crisis of 1997 and the large stakes that foreigners subsequently took in Thai banks would make this development obvious.

The crisis took a toll on Bunchu's finances. In its aftermath, he left politics and devoted himself principally to the Chiva-Som spa and health resort in Hua Hin. Typically ahead of his time, he had founded Chiva-Som in 1991 out of an interest in wellness. Likewise, the policies that he pioneered in the 1970s were widely credited with inspiring the "populist" measures through which Thaksin Shinawatra transformed Thai politics after becoming prime minister in 2001.

Bunchu died of leukaemia in Bangkok on 19 March 2007. He and his wife Renu, a Songkhla native whose maiden name was Praphatsathon and whom he married in 1947, had one son and one daughter.

Michael J. Montesano

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C

Cabangon Chua, Antonio

(1934–)

Businessman, diplomat, Philippines

Antonio Cabangon Chua (蔡) is a magnate whose business empire includes insurance, health care, banking, property management, car dealership, newspapers and magazines, radio stations, a hotel chain, pre-need plans and memorial services, memorial parks, and other business ventures.

Today his passion for organizing new ventures, beyond the profit motive, is a way of doing good, of creating more job opportunities for Filipinos.

Cabangon Chua's life is a modern success story, a testament to a man's will and determination to overcome obstacles in life. "Whether you're rich or poor, everyone has 24 hours in a day," he loves to remind everyone. "It's what you do with your 24 hours that counts."

The central force of Chua's life is his mother, Dominga Cabangon Lim of Catanauan, Tayabas (now Quezon), born on 12 May 1910. When she was twenty years old, she eloped and lived with Tomas Chua, a lumber dealer, without any formal marriage ceremony. Cabangon Chua would always mention that he was "born out of wedlock".

Lim and her son lived a comfortable middle-class life in a house in Malate, Manila, where Tomas Chua had set them up. In 1944, Tomas Chua went missing and was believed to have been killed by the Japanese.

The burning and destruction of Manila during World War II marked the beginning of a rags-to-riches story for Cabangon Chua and Dominga Lim: a mother and son's struggle to survive the daily demands of putting a little food on the table and paying for a rented room every month, without losing their sense of honour and self-worth.

Sheer hard work kept both of them alive. Lim made and sold *bucayo* — grated coconut meat caramelized in muscovado sugar. She worked as a laundrywoman, washing the heavy uniforms of American soldiers in newly liberated Manila.

Manila's liberation in 1945 saw Cabangon Chua, eleven years old at the time, queuing for canned sardines and relief goods. "I hated myself for being too small to work and too big to just stay at home." A scavenging trip to an American military camp for leftover food gave him the idea of shining shoes for the hundreds of American soldiers around. A neighbour made him a wooden shoeshine box that he has treasured to this day. Chua vows that he will never throw it away. It reminds him "not to be proud" and "not to look down on people who do what I used to do".

As he puts it, "I had a burning desire to succeed in life because of the way my mother was treated by our rich relatives when I was very young. It pushed me. It motivated me."

His frugal mother saved and borrowed enough money to open a mom-and-pop variety store that eventually expanded into a

large grocery in Barrio Vergara, Mandaluyong, by the Pasig River. This gave them the much needed sense of financial security, however modest.

The young Chua tended the store after school, bought grocery supplies, and hauled the heavy load of merchandise to their store. He eventually bought a jeep to carry store supplies and he even drove it as a passenger jeep, and leased it out to others — thereby showing early on his entrepreneurial flair to generate more money.

As a young boy, Chua already knew that he could support himself and earn an honest living. Never afraid of hard work, he fished and set traps in the pristine Pasig River. In the mornings, he hawked fish and clams, and gathered driftwood and sold them as firewood. In the afternoons, he roamed Luneta Park and sold popsicles.

It was at this time that his mother was hospitalized for six long months. Through grit and tenacity, he made every *centavo* count. He was thus able to pay the monthly rent of their room to relieve his sick mother of worrying too much. Every day for six months, Chua cooked and brought his mother's favourite food to the hospital. Such was his unwavering love and devotion to his mother. Years later, he would name the buildings he owned after her.

Lim, who had very little formal education, taught her son his ABCs. He also read *Liwayway* and *Silahis* magazines, before selling them in the streets of Manila.

Chua spent primary school in Namayan Elementary School (now Isaac Lopez Elementary School) in Mandaluyong, and Sta. Ana Elementary School in Manila. He was good in arithmetic. After all he was always selling something in the streets. He walked barefoot to school, the only one to do so in class. He had dreamed of becoming a doctor, but knew well enough that his mother could not afford to let him go to medical school.

After high school at the University of the East (UE) in 1953, he settled for a course that could be finished in the shortest time possible. In 1956, the young and ambitious Chua, at the age of twenty-two, finished his business administration degree from the University of the East in three years instead of the standard four years. In 1960, he passed his CPA (Certified Public Accountant) examination.

As a new graduate in 1956, he got a job at an accounting firm, J.S. Zulueta, Inc., where he stayed for only two years to learn the accountant's trade: how to audit, read balance sheets, and to prepare financial statements — skills that would be very useful for all his business ventures in the years to come. It would be the only time that he would work as a salaried employee.

Chua then opened Filipinas Pawnshop, Inc., in 1958. He was "the manager, clerk, cashier, and janitor". Filipinas Pawnshop is still around. Chua considers it "the cornerstone of my fortune". This little pawnshop marked his very first business success and established his reputation as a man whose word can be trusted.

A young man in a hurry, he had set a target for himself: to be rich and successful, and a millionaire, by age forty. He did make it to the millionaire list a few years before he turned forty.

When he hit this age in 1974, Chua did three things: first, he set up a flagship company, ALC Commercial and Industrial Corporation; second, he built a mausoleum for his mother in Mandaluyong Catholic cemetery; and third, he built a plush home for his large family in Wack Wack Village, Mandaluyong.

Chua was always hungry to acquire more skills and knowledge. While a student

of commerce at UE, he also enrolled in an engineering course at a nearby university, the Far East Asian Technological Institute (FEATI). Later he had to drop engineering and take on a vocational course: automotive mechanic in FEATI, and diesel mechanics at the Guzman Institute of Technology. He also took typing and stenography courses. Later, he enrolled in law at the Adamson University for two years, but had to give it up when his pawnshop business demanded all his time and attention. He was always open to learning something new. He tried yoga in the late 1960s; and courses on creative thinking and problem solving; and even hypnotism in the early 1970s. On the more pragmatic side, he enrolled in a Dale Carnegie course in 1960; attended seminars on real estate, problems in business management, and effective business communication.

All his life he has learned to value the power of education to improve lives. In 1978, he established the Dominga L. Cabangon Memorial Foundation in honour of his mother. It provides educational assistance to children of his employees. It gives full scholarship to honour students of his elementary schools. It also supports the Catholic Church by helping priests further their education. His ambassadorial stint in Laos (January 2003 – August 2004) led to full scholarships for six Lao students with leadership potential to study in the Philippines. To date the foundation has supported more than 200 scholars.

Recently Chua set up the Quijano de Manila Foundation in honour of Nick Joaquin, National Artist for Literature, and his late friend and biographer. This foundation aims to continue Joaquin's dream of helping young writers, especially children of veteran journalists, who have chosen writing as a career.

Every Saturday afternoon since his mother's death in 1962, Chua visits her grave site, offering flowers and praying for her soul. Every Friday afternoon he goes to Quiapo Church, recognizing that everything he has accomplished is ultimately due to God's grace.

Rosa Concepcion Ladrido

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Cao Hồng Lãnh

(Phan Thêm, 高红嶺, Gao Hongling, 1905–2008)

Revolutionary, diplomat, Vietnam

A renowned revolutionary, intelligence agent, and diplomat of Vietnam, Cao Hồng Lãnh succeeded in organizing the youth of Quảng Nam in the struggle for both national and class liberations. He was one of the strategists behind the numerous uprisings against the French colonialists which finally led to the military victory of the Vietnam Communist Party. A disciple of Ho Chi Minh, he was among the key leaders who planned the unification of the country.

Cao Hồng Lãnh was the older cousin of La Doãn Chánh (Luo Yunzheng 罗允正; pseudonym: La Hối 罗开, musician and martyr of Hoi'an). His mother was La Thị Am (罗氏龕; name in the La geneology: La Ngọc Am 罗玉龕), the second child of La Cầm Hoa and his fourth wife, Phan Thị (潘氏), popularly called Bà Thiên. Lãnh was born on 2 May 1905 in Hoi'an. His official name at birth was Phan Hải Thâm (潘海深); however, he was more

popularly called Phan Thêm. "*Thêm*" which means "the extra" in Vietnamese, says he was unplanned, as his parents wanted to stop at their fourth child, Phan Thị Lạc. Phan Thêm's father, Phạm Ngọc Cư, came from a family which moved in the post-Lê era (1740–86) to Hoi'an.

Phan Thêm was a protégé of Ho Chi Minh, the late President of Vietnam and founder of the Vietnam Communist Party. Ho named him Cao Hồng Lãnh (高鸿嶺) because of his fond memories of the mountainous region of his hometown in Hà Tĩnh province (Central Vietnam) called Hồng Lĩnh (pronounced as "Hồng Lãnh" in Central Vietnamese vernacular). The range is renowned for its ninety-nine summits. The name is also a light-hearted allusion to Phan Thêm's towering physique of 1.75 metres. Cao Hồng Lãnh later changed his written name in the Chinese script to "高红嶺," the middle character "红" meaning red and signifying communism. Lãnh's immediate family has also adopted the family name of Lãnh instead of Phan.

Lãnh had as many names as the multiple roles he played in the politics of Vietnam. He was born in Xã Minh Hương (the Minh Huong village 明乡社), Phượng Minh An (formerly called Phượng Minh Hương) in Hoi'an.

It is not easy to talk about Lãnh's past without broaching the political changes that occurred in Hoi'an, where he was born. The seed of patriotism and revolution seemed to have been sown among the residents of Hoi'an and across the country since the late nineteenth century after the French colonial beginnings in 1858. In the nation's twentieth-century nationalism, Phan Bội Châu and other patriots from the central region of Vietnam sought a way to liberate the country from the French. Huỳnh Thúc Kháng and Trần Quy Cáp were two of the familiar faces at Lãnh's family abode, as they were among the hot-blooded intellectuals of Hoi'an who were fans of the books sold by Lãnh's family.

Lãnh's parents ran a bookshop called Đức An (德安) from their classical, Chinese-style house located at 129 Tran Phu Street in Hoi'an (formerly no. 83 Rue du Pont Japonais [Japanese Bridge Street]). Although the place was a medical hall selling Chinese medicinal herbs, Đức An sold "New Books" (in Vietnamese, *Tân Thư* 新书), advocating new ideas such as democracy and modernization that originated in the West.

It is said that following the news of the execution of Trần Quy Cáp by the French, Đức An burned its stock of "new books". Lãnh was then about two years old. He learned Chinese characters until he was more than ten and later learned French, a language taught in the French school he attended in Hue. Like the intellectuals of his era, he became attracted to the writings of French political philosophers such as Rousseau and Montesquieu. The ideals of nationalism thus came to Hoi'an, thanks to French and Vietnamese language books and such magazines as *Chuông Rè*, *Đông Pháp Thời Báo*, and *Việt Nam Hồn*, of which Lãnh was an avid reader. The ardour of earlier patriot-revolutionaries such as Phan Bội Châu and Phan Chu Trinh, and the spirit of revolution endorsed by Sun Yat-sen continued to intensify in Hoi'an in the 1920s.

Since his school days, Lãnh had observed the social and political inequities between children from the ruling and wealthy local families and those from ordinary homes. At the age of twenty, he began to spread revolutionary ideas via different channels. He formed a youth football team which he named Aurore (*Bình Minh*), and directed theatrical plays with revolutionary contents. In 1927, he went to Quảng Trị, the province in the north central part of Vietnam where

the previous royal capital of Vietnam, Hue, was sited. There, he made connections with the Vietnam Association of Revolutionary Youth and returned to Hoi'an in October that year to set up his new bookstore, Vạn Sanh (万生), meaning "forever living" at No. 76, Le Loi Street, where he published and disseminated revolutionary information. From his family home, he also organized the Hoi'an chapter of the Vietnam Association of Revolutionary Youth, served as its secretary, and recruited members who initially numbered only three, including himself. His home, commonly called *nhà Đức An* (德安家) by denizens, was designated a heritage site in 2005 and has been a place of interest for tourists since February 2010.

In 1928, during a conference of the Vietnam Association of Revolutionary Youth held in Danang, plans were drawn for the expansion of the youth organization at the provincial level, led by Đỗ Quang. Lãnh became a committee member of the association of the south-central province of Quảng Nam. This position motivated him to play an even greater role in promoting the revolutionary movement. His role grew in significance after Ho Chi Minh merged the various communist organizations in Kowloon, Hong Kong, in February 1930 to establish the Vietnam Communist Party (VCP).

In 1935, Lãnh accepted an invitation to join the Indochinese Communist Party (Đảng Cộng sản Đông Dương) in Nanking. Together with the pioneering members of the VCP, he participated in the strategic planning of the party, and studied politics. However, his study was terminated when he was asked to return to Kunming in China. In Kunming, between 1939–41, he established the guerilla zones in Northern Vietnam and the secret border routes for his comrades. In 1941 he escorted his peers, Phạm Văn Đồng and Võ Nguyên Giáp, to Tĩnh Tây (靖西县), Guangxi, to meet Ho Chi Minh. Phạm Văn Đồng later served as prime minister from 1955 to 1987. Lãnh was one of the three officials who accompanied Ho Chi Minh to Pắc Bó (north-eastern province of Cao Bằng), where he strategized numerous uprisings which culminated in the August Revolution (*Cách mạng tháng Tám*). In Cao Bằng, he nurtured the guerilla fronts, including instilling the organizational culture in the Viet Minh cadres and reinforcing their skills. Then in 1942, together with Phạm Văn Đồng, in Tân Trào (Tuyên Quang province), he established a nascent committee that would work towards the unification of the country. Tân Trào was the temporary revolutionary site where decisions on uprisings were made. Lãnh's co-workers were General Võ Nguyên Giáp, Vũ Anh, and Chu Văn Tấn, who became the first defence minister of the Democratic People's Republic of Vietnam. Lãnh further undertook the crucial but risky responsibility of unifying the various groups of ethnic Chinese Communists in Chợ Lớn, which was heavily guarded by the French at the time.

From 1948–50, while commuting between Bangkok and China for his project, Lãnh established the sea passage to transport ammunitions between Hong Kong and Bangkok, reviving in the process the committee of military logistics for the southern part of Vietnam. When the French withdrew from Vietnam, Lãnh was selected to sit on the Resistance Committee for the South (Ủy ban Kháng chiến Nam Bộ) to spearhead the next stage of political development. In 1957–58, he became consul general at the consulate of Vietnam in Kunming. Owing to his experience in cross-border travels and negotiations, in addition to his multilingual skills, Lãnh was instrumental in negotiating with the Chinese and the Soviet Union for their continued assistance and support from

the 1950s until 1964. He served as deputy chief of the Commission for Foreign Relations of the Central Committee of the VCP from 1959–77, when he continued to nurture junior diplomatic staff. He retired in Hanoi in 1977.

Lãnh passed away in Hanoi on 20 July 2008, leaving behind his wife, Đặng Thị Giang (born in 1924 in Udon Thani, Thailand), and five children — two sons and three daughters. He was given a state funeral.

Grace Chew Chye Lay

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Cao Triều Phát

(高朝发, Gao Chaofa, 1889–1956)

Religious, military and political leader, Vietnam

Cao Triều Phát was the manager of the most partisan of the dozens of Caodaist branches of the communist cause. Caodaism was legalized in 1997 and is now Vietnam's third largest religion after Buddhism and Catholicism. Phát was also a promoter of the Scout movement, connecting this with his religion as a military strategy in his struggle against the French. He also bridged the old Sino-Vietnamese and Western secret societies, several denominations of the new Cao Đài religion, and those of the nationalist and communist factions.

Phát was born into a wealthy land-owning family in a remote area in Bạc Liêu province, in the Mekong Delta of the southern region of Vietnam. His grandfather, Cao Cần Thiệt, was a migrant from Chaozhou who arrived in Cochinchina at the age of eighteen and married a Vietnamese woman. Their son, Cao Minh Thạnh (1860–1919), the father of Cao Triều Phát, was chief of Bạc Liêu province and married a Sino-Vietnamese woman, Tào Thị Xúc (1858–1901). Phát was born on 17 April 1889 in Vĩnh Hinh hamlet in the Vĩnh Lợi village of Bạc Liêu province and was the fifth of eight siblings.

He graduated from Chasseloup-Laubat College in Saigon in 1910. As one of the few privileged young Vietnamese, he attended this French-speaking school in which the Indochinese elite was educated to meet the administrative needs of the colonial system. After a training course in law at the Court of Saigon, he accepted a job as secretary-translator at the court of Bạc Liêu. He then decided to marry Lê Thị Lựu (1894–1953) and the union bore one son, Cao Triều Liêm, born in 1912. His wife soon revealed a fragile health and the marriage ended. Phát married again in the 1930s. With his new wife, a young Sino-Vietnamese girl named Châu Thị Tùng (1912–2005), he had two daughters and a son.

In 1914, during the First World War, he volunteered to leave Vietnam for France as a sergeant and translator, to take charge of Vietnamese soldiers enlisted into the French

Army. In 1917, during his eight-year residence in France, he was initiated in 1917 into the freemason lodge, "Les Francs chevaliers d'Écosse et la solidarité réunis" ("The Franc-Scottish Knights and the joined solidarity") in Bordeaux. The lodge aimed to promote intellectualism and preserve the Scottish rite. It also required members to make large financial contributions.

Returning to Cochinchina in 1922, Phát began his political career and founded the Indochinese Labour Party (Đông Dương Lao động Đảng) on 12 November 1926, which existed until 1931. He also worked as a political editorialist for two newspapers of the time, *L'Ère nouvelle* ("The New Era") and *Nhựt Tân Báo* (the "First Modern Newspaper"), which were both prohibited by the French in 1929. In 1930 he was nominated to the Administrative Board of Cochinchinese (Hội đồng Quản hạt Nam Kỳ).

Caodaism emerged between 1925 and 1926 in the Mekong Delta when the supreme divinity, Cao Đài Master, revealed himself through a flying phoenix (*phò loan* 扶鸾) or spirit-writing séances, to Vietnamese civil servants. "Cao Đài" — the supreme platform — is the abbreviation for 'Cao-Đài Tiên-Ông Đại-Bồ-Tát Ma-Ha-Tát' (高台天皇大菩萨摩诃萨), which means the "Supreme Platform for the Highest Immortal and Great *Bodhisattva Mahasattva*", with an implicit and millenarian reference to the heavenly jade emperor of the Chinese. Caodaists directly controlled a large part of southern Vietnam, establishing their own army during the Japanese Occupation and the ensuing war of independence.

Phát did not become a Caodaist until the demise of his political party, the Indochinese Labour Party. He converted from Buddhism to Caodaism on 30 April 1932 in Thái Dương Minh temple of Bạc Liêu and joined the Tiên Thiên (先天) denomination in 1932. A series of lost political battles against the French colonizers undoubtedly led him to recalibrate his rhetoric into a religious one, as he considered Caodaism to be a new, but very powerful force of mobilization. Evidence indicates deliberate attempts on the part of Caodaist leaders to catch the attention of Phát. For example, in 1926, his younger sister, Cao Thị Khiết (1895–1920), who died from disease four years after her wedding, was elevated to the Caodaist pantheon as the incarnation of the ninth immortal, *cửu nương* (九娘), surrounding the Golden Mother of the Jasper Pond — Diêu Trì Kim Mẫu (瑶池金母). The planned incarnation of his sister was the factor that motivated his religious conversion. He was given the religious appellation, 'Thuận Đạt' (顺达) — which means to "reach a spirit of harmony", and took the pseudonym Sơn Kỳ Giang, meaning "the strange river of the mountain" — a metaphor pertaining to his patriotism.

He was simultaneously attracted by the communist proposal to join forces in order to dispose of the colonial yoke. Aware of the economic crisis that had struck Indo-China since 1930 and weakened the resources of the Tây Ninh denomination — the denomination that was most numerically substantial — Phát established in Bạc Liêu a new denomination called Minh Chơn Lý (明真理) or Minh Chơn Đạo (明真道) — the "Way of the enlightened truth" — with the support of Trần Đạo Quang (1870–1946), a Taoist leader of the Minh Sư (明师) secret society. He was nominated cardinal (*chưởng pháp* 掌法) in this Caodaist denomination, the only remaining denomination with ties to the communists. He used his paternalistic influence as the plantation owner of a pool of labourers to found this Caodaist denomination;

it is estimated that he had 5,000 hectares of plantations. The League for the Independence of Vietnam (Việt Nam Độc lập Đồng minh Hội or Việt Minh) found in the "family network" of Phát a powerful ally.

In 1941, Phát became a member of the provincial committee of the Communist Party (originally a clandestine operation formed in 1939) in Bạc Liêu, and subscribed to the Việt Minh cause for independence. He was soon afterwards named vice-president of the Committee of National Liberation — Ủy ban Giải phóng Dân tộc — for Bạc Liêu. Coming from a local wealthy and powerful family, he naturally became president of the committee in 1945. Around this time he started a Caodaist Scout movement which attempted to bridge the various Caodaist denominations.

It was in Saigon and within the Minh Tân temple (明新) — the last of the new-born Minh secret societies — that he organized the "Federation of the Virtuous Youth" (Thanh niên Đạo đức Đoàn) in 1945, opening a scout section with the participation of three other Caodaists: the journalist, Phan Trường Mạnh (1895–1967), Doctor Trương Kế An (1899–1983), and the politician, Phan Khắc Sửu (1905–70), who would later become president of the Republic of South Vietnam from 1964–65. The Scout movement was conceived like a semi-military structure in which recruits were being instilled with the values of the rituals and ideas of national liberation.

At the beginning of 1946, in the struggle against the French Army, Phát withdrew to his "Holy See" of Bạc Liêu — that means the main church of his denomination in a Caodaist vision — and founded a base of resistance there. On 14 October 1947, he coordinated a clandestine conference at Đồng Tháp Mười village, with the objective of creating a "unified association of the twelve Caodaist denominations for patriotic salvation" (Hội Cao Đài Cứu Quốc 12 phái Hợp Nhứt). Its main objective was to organize Caodaists into a patriotic front against the colonial invaders for the Communist cause, following the example of other religions such as Catholicism and Buddhism. As president of the management committee of the aforesaid association, he was assisted by two Communist vice-presidents: Nguyễn Ngọc Nhựt, son of the Caodaist Pope of Bến Tre province, and Nguyễn Văn Khảm, from the Tiên Thiên denomination. However, Phát and the Việt Minh failed in their political objective, primarily because of the weak military support and institutional legitimacy given by France to another Caodaist denomination, the Holy See of Tây Ninh.

During the Geneva Conference on 21 July 1954, Phát concluded that all pro-Việt Minh Caodaist dignitaries had to move to Cà Mau, a marshy area in the extreme south of Vietnam which French soldiers would find difficult to access. Weakened and old, he decided to travel to North Vietnam by air on 17 September 1954 to meet President Ho Chi Minh. On the Lunar New Year's Day of 24 January 1955, he organized a religious ceremony at 48 Hòa Mã Street in Hanoi, which was to become the first Caodaist temple in the Communist North. The temple is still active today. On 9 September 1956, Phát died at the B.303 Hospital in Hanoi. The government of President Ho Chi Minh organized a solemn funeral in remembrance.

Jérémy Jammes

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Cham Tao Soon

(詹道存, Zhan Daocun, 1939–)
Academic, engineer, Singapore

Often credited with building up Nanyang Technological University (NTU) into a tertiary institution of high repute, Cham Tao Soon has had a long career in academia. Due to his long service as a university lecturer and researcher, Cham has contributed a great deal to the field of engineering in Singapore. Born in 1939, Cham completed his education at Raffles Institution. He followed this by reading engineering in the University of Malaya, from which he graduated with an honours degree in civil engineering in 1964. Upon graduation, he worked briefly as a consulting engineer. However, the lure of learning and sharing that which he had learnt soon led to him returning to the educational fold. Thus, he applied for a lecturing position at Singapore Polytechnic. He was successful in his application and he remained at Singapore Polytechnic until he went for further studies. His experience at Singapore Polytechnic stood him in good stead, for he secured a place at the University of London two years later. At the University of London, he worked hard and came away with a Bachelor of Science degree in Mathematics, with honours. After completing his education at the University of London, Cham went to Cambridge University in the United Kingdom on a Commonwealth Scholarship. It was from Cambridge University that he obtained his Doctor of Philosophy in Fluid Mechanics.

Eager to contribute to the area of theoretical engineering and desirous of developing young minds in the different fields of engineering, Cham took up the position of lecturer with the University of Singapore in 1969. His dedication to his field and his students ensured his steady rise within the faculty, culminating in his promotion to the position of dean of the Engineering Faculty in 1978. He remained in this position until 1983. Owing to his excellent work as both lecturer and dean of the Engineering Faculty at the University of Singapore, he was appointed President of the newly re-incepted NTU (known at the time as Nanyang Technological Institute or NTI) in 1981. As the former incarnation of that institution, Nanyang University, had been 'absorbed' into the University of Singapore to form the National University of Singapore in 1980, the newly re-incepted NTI was in need of strong and innovative leadership. Cham provided just that and was duly appointed professor of NTI in 1983. He must have been very assiduous in his duties, for NTI was accorded university status in 1991 and changed its name to Nanyang Technological University. Thus, it could be said that Cham had likely played a significant role in NTU becoming the second English-medium University in Singapore. He remained in his position as President and professor at NTU until 2003, whereupon he was appointed Distinguished University Professor. During his long tenure at NTU, Cham oversaw the transformation of the institution from NTI to NTU. At the same time, he was also responsible for building up NTU into a tertiary institution comparable to its sister, the National University of Singapore. Indeed, he is still known as the man who helmed NTU from 1981 to 2002, and is still acknowledged as the founding President of NTU.

Contrary to the common misconception of engineers and academicians being disinterested in anything outside their

research fields, Cham is also a patron of the arts. This patronage undoubtedly sprang from his earnest desire to foster the intellectual and creative growth of young Singaporeans. Thus, he served as Chairman of the Nanyang Academy of Fine Arts (2002 to the present), Singapore Symphonia Company (1999 to the present), NatSteel Ltd (1988 to the present), and Wearnes Technology Pte Ltd (1986–99). In the spirit of nurturing engineering talent in various fields within the discipline, he had also served as the director of Keppel Corporation (1982–2002), Adroit Innovations, the Land Transport Authority, TPA Strategic Holdings, and Robinson & Company. Additionally, he has been the deputy chairman of Singapore Press Holdings since 2004. He is also presently serving on the Singapore Institute of Management (SIM) University Board of Trustees and has been in that position since 1997. Cham is still very highly regarded in academia for he is acknowledged as Professor Emeritus of Nanyang Technology as well as the Chairman and Chancellor of SIM University. As a testament to his wide range of interest in engineering, culture and the arts, he also holds the post of director of WBL Corporation, Soup Restaurant Group and Singapore International Foundation.

In these various capacities, Cham has been instrumental in encouraging the development of various fields of engineering in his students. To date, he is a fellow of the Institution of Engineers in Singapore, the Institution of Mechanical Engineers in the United Kingdom and the Royal Academy of Engineering in the United Kingdom. For his contributions to academia and his efforts, achievements and research in engineering, Cham was made a Chevalier dans l'Ordre des Palmes Académiques in 1979, admitted into the Distinguished Service Order in 2003, and awarded with the Royal Academy of Engineering Inaugural International Medal in 2006.

Although his tenure as Chairman of Wearnes Technology lapsed in 1999, Cham's contributions and insights into the field of engineering technology are still very much valued. This may be gleaned from the fact that he is still an independent and non-executive director at Wearnes Technology, a post to which he was re-elected in 2008.

Already well known for his contributions to academia and the field of engineering, Cham's innovative spirit and unflagging spirit continues to serve the public in his many non-academic capacities. He was appointed to the United Overseas Bank (UOB) board of trustees on 4 January 2001 and was so upright and effective in his position that he was re-elected as the director of the board on 30 April 2008. In his capacity as an independent and non-executive director, he sits on the Chair of the UOB audit committee and is a member of the bank's executive, nominating and remuneration committees. Additionally, he also serves as the director of UOB's subsidiaries, such as Far Eastern Bank and the United Overseas Bank in China. Concurrent to his post as UOB non-executive director, Cham is also Chairman of MFS Technology and the Singapore-China Foundation. Currently, he is a member of the Council of Presidential Advisers.

For his public spiritedness and contributions to the academic scene in Singapore, he was awarded with the Public Administration Medal (PPA) and the Distinguished Service Order (DUBC). Likewise, his academic contributions to the various fields of engineering have resulted in the University of Strathclyde, the University of Surrey, Loughborough University and Soka University conferring honorary degrees upon him.

Sharon Loo

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Chamlong Srimuang

(Lu Kimhor, 卢金河, Lu Jinhe, 1935–)
Army officer, politician, protest leader, Thailand

Chamlong Srimuang, an ethnic Teochew with the childhood nickname of Kim Hor, was born on 5 July 1935, in Thonburi, across the river from Bangkok. His father, Lu Hasiew, a trader who had emigrated from China, fathered two sons with his Thai-born wife Boonruean, a street hawker who was also of Chinese descent. The elder son was sent to China to be raised by his grandmother but died during the Second World War. Chamlong, the younger son, was barely three years old when his father died. At the age of 12, Chamlong took the surname "Srimuang", when his mother married a postman by the name of Chot Srimuang.

As a poor boy seeking social advancement, Chamlong applied to the Army and Navy cadet schools, was accepted by both, and opted for the Army. He graduated from Class 7 of the Chulachomklao Royal Military Academy, where in his final year he served as chief cadet. However, his graduation was marred by a conflict with the senior officers of the Academy, whom he had accused of corruption. He ended up being punished for raising funds by organizing showings of outdoor movies, which were then banned under martial law regulations. For this offence he was stripped of his position of chief cadet and saw his graduation delayed, only receiving his graduation sword long after his classmates.

Chamlong was subsequently assigned to the Signals Corps rather than the more prestigious infantry or cavalry, but he remained an important player in Class 7, which emerged as one of the leading cliques in the Thai Army during the 1970s and 1980s. As a signals officer at the height of the Cold War, he was sent on two training assignments to the United States, totalling eighteen months, in the early 1960s. In 1964, Chamlong married Army Major Sirilak (Nonglak) Khiawla-o, a "star" Chulalongkorn University pharmacy graduate.

Chamlong saw combat during a special mission to Laos in 1968. Ironically, he later claimed that he had only been sent to Laos by mistake. He also served a tour of duty in South Vietnam, and spent two years at the Naval Postgraduate School in Monterey, California, where he gained a master's degree in 1974. He returned to Thailand to become an intelligence officer at the headquarters of the Supreme Command during the heady mid-1970s. His role in the events of 6 October 1976 later became the subject of controversy; he has admitted involvement in a rightist demonstration at the Royal Plaza on that day, but has always vigorously denied that he was involved in the massacre of students at Thammasat University.

Chamlong's political debut came in 1980, when he was appointed secretary-general to Prime Minister General Prem Tinsulanonda. Prem had been installed in office through the backing of a group of Class 7 officers popularly known as the Young Turks, whose leaders included Colonel Manun Rupkhachon. Although he was supposed to be the Young Turks' point man in the Prem administration,

Chamlong sided with Prem during the group's failed April 1981 coup attempt. This meant that his position was no longer tenable, and he resigned soon afterwards, ostensibly because of his strong opposition to abortion.

During the late 1970s Chamlong had become a devout member of the Santi Asok Buddhist sect, becoming a vegetarian, giving away his possessions and taking a vow of celibacy. For several years after his 1981 resignation, he travelled around Thailand, living frugally and preaching the dharma while continuing to draw an army officer's salary.

Chamlong was promoted to major-general in October 1985 but served as a general for only two days, before resigning from the Army and standing as an independent candidate for election as governor of Bangkok. Under the banner of the Ruam Phalang (United Force) Group, he won the election after gaining 480,233 votes, almost twice the vote of the Democrat Party candidate Chana Rungsaeng, who had originally been seen as the front runner. After initial resistance to entering party politics, he established the Phalang Dhamma (Moral Force) Party in 1988. For the next four years Chamlong grew increasingly popular, his name closely associated with several themes: the withdrawal of the military from political meddling, the rejection of corruption and money politics, the quest for cleaner and more competent political parties, and calls for greater decentralization of power.

Chamlong went on to win a second term as Bangkok governor in 1990 with a landslide 703,671 votes. But, in the wake of the February 1991 military coup, he decided to resign the governorship to run for parliament. In the 22 March 1992 general election, his Phalang Dharma Party won 32 out of 35 parliamentary seats in the capital.

Chamlong soon became involved in extra-parliamentary rally politics when former army commander and coup leader Suchinda Kraprayun was appointed prime minister, an appointment widely criticized as illegitimate. After first proclaiming a hunger strike, Chamlong assumed the leading role in massive anti-Suchinda street protests in central Bangkok during May 1992, which culminated in a violent military crackdown involving 52 confirmed deaths. On 18 May, Chamlong was arrested; on 20 May, he and Suchinda appeared on television kneeling on the floor before King Bhumibol Adulyadej and listening to a royal rebuke. Suchinda resigned as prime minister shortly afterwards, while Chamlong's own political ambitions never recovered from this dark and controversial episode. To his supporters, he had helped defeat dictatorship and restore Thailand to democracy; to his detractors, he had acted recklessly and "led people to die".

Palang Dharma lost Bangkok seats to the more conservative Democrat Party in Thailand's September 1992 general elections, and, while Chamlong later assumed the position of deputy prime minister in a Democrat-led administration, he was never comfortable in this subordinate role. In May 1995, he pulled Palang Dharma out of the coalition government, so removing Prime Minister Chuan Likphai from power and triggering fresh elections. At this point he handed over the leadership of the party to then political neophyte Thaksin Shinawatra, a billionaire telecommunications tycoon. For the next decade Chamlong served as a somewhat improbable mentor to a man whose materialism, worldiness and incredible affluence seemed the polar opposite of Chamlong's own values and image. Thaksin was unable to handle the contentious factional politics of Phalang Dharma, however, and he soon launched a political party of his own, Thai Rak Thai.

In 1996 the ever-restless Chamlong made an unsuccessful bid to regain the Bangkok governorship, losing ignominiously: his political star had now badly faded. With his wife Sirilak, he turned his energies to a range of charitable activities, including a leadership school in Kanchanaburi, a vast dogs' home near Don Mueang, and a project to provide free dialysis for poor kidney patients. These activities helped him maintain his image in the media, which always formed an important element in his political calculations.

In 2006 Chamlong returned to the headlines by leading a public protest against efforts by prominent businessman Charoen Siriwatthanaphakdi to list Thai Beverage Plc, the producer of Chang Beer, on the Securities Exchange of Thailand. Chamlong argued that such a move would further promote and boost alcohol sales.

The Chang Beer campaign was just a warm-up, however, for Chamlong's full-blown return to rally politics. Early in 2006 he broke publicly with his long-time protégé Thaksin Shinawatra, who had by then served as prime minister for five years. Accusing Thaksin of abusing his power and profiting financially from political office, Chamlong became one of the five core leaders of the anti-Thaksin People's Alliance for Democracy (PAD). In effect, the main leader of the movement was media tycoon Sondhi Limthongkun, and Chamlong served as his *de facto* number two, responsible primarily for the logistics of the protests, which began on 19 February 2006. Through a series of mass rallies, the PAD — wearing trademark yellow shirts that symbolized their professed loyalty to the monarchy — helped destabilize the Thaksin government and so created the conditions for the 19 September 2006 military coup which ousted him.

When Thaksin's People's Power Party (PPP) won the first post-coup election in December 2007, Chamlong's longtime arch-rival Samak Suntharawet assumed the post of prime minister. The PAD then re-emerged, seizing Government House from August to November 2008 and holding nightly mass rallies there before moving on to take control of Bangkok's airports. In December 2008, the PPP was dissolved by the courts, and a new Democrat-led coalition assumed office.

Chamlong was among those involved in the creation of the New Politics Party, the ill-fated political wing of the PAD, in 2009. However, he campaigned for a "no vote" (in other words, he urged people not to vote for any party) in the July 2011 elections.

Chamlong Srimuang played a crucial role in the unmaking of five Thai prime ministers: Suchinda Kraprayun (1992), Chuan Likphai (1995), Thaksin Shinawatra (2006), Samak Suntharawet (2008) and his successor Somchai Wongsawat (2008). His maverick career, spanning the military, electoral politics, social activism and rally leadership, makes him one of the most extraordinary figures in modern Thai political history. The first decade of his political career from 1985 to 1995 saw some remarkable achievements, but in later years he seemed to lose his way, swinging from ill-judged uncritical support for Thaksin, to a relentless and ultimately self-defeating anti-Thaksin fixation.

Despite his flaws — the main one being a complete lack of reflexivity — Chamlong Srimuang's life has been characterized by tremendous energy and determination, and a remarkable, if not always sustained, ability to grasp the prevailing mood of the Bangkok public.

Duncan McCargo

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Chan Ah Kow

(陈亚九, Chen Yajiu, 1912–96)

Athlete, national coach, sport administrator, Singapore

Dr Chan Ah Kow was a driving force behind attempts to raise competitive sporting standards in Singapore after 1965. From a foundation as a highly talented sportsman, notably during his undergraduate days in the 1930s, he became highly influential both as a coach and an administrator during the 1960s and 1970s. He was the coach of the national swimming team at six consecutive South East Asian Peninsular (SEAP) and South East Asian (SEA) Games between 1965 and 1975.

Chan was born in Taiping in 1912. His father, Chan Tai, had migrated from China and established a small, but profitable iron foundry. The young Chan attended King Edward VII School where he became a sports champion. He dominated many athletic events, notably hurdles, becoming school champion three years in a row (1930–32). He was also head boy of the school in 1931 and 1932.

His most dramatic year was 1933 — the same year he moved to Singapore to begin his medical studies. Within the space of a month he played Malaya Cup football for Perak and then won the Keith Cup at the first annual athletics meeting of the King Edward VII College of Medicine in Singapore. The crowning moments of the year, however, came in December, when he was the champion athlete at the 2nd Singapore Chinese athletics sports meet at Jalan Besar stadium. On the basis of his performances he was selected to represent Singapore at the All-Malayan Chinese Olympiad held in Kuala Lumpur, where he set a new Far Eastern Olympic record of 15.2 seconds in the 110-m hurdles event.

In rugby, football, and athletics he attracted attention and developed a reputation as an entertainer. His speed and bravery served him well in most sporting contests. Lee Kip Lee wrote that he was "a most colourful character" who "never failed to capture the attention of the spectators, especially the girls".

"… what attracted the attention of everyone was the garb which adorned his muscular frame. He had a cloth cap on his head, a long-sleeve jersey with a turtleneck, and leather gloves. That, and the many spectacular saves he made, earned him thunderous applause."

The final years of Chan's medical training coincided with the early war years in Europe. He qualified as a doctor in 1940. Just one month before the Japanese Occupation began, he married Elizabeth Giam in January 1942. In difficult and harrowing times the couple had three children, two daughters — Mei Ling and Vicky, and one son, Bernard.

During the immediate post-war years, Dr Chan initially turned his sporting attention to tennis. It was common for him to go to clubs and private residences to play with friends and associates. In 1948, he appeared in the first post-war Singapore Lawn Tennis Association tournament played indoors at the Happy World amusement park. The Chan residence in Mountbatten Road, known as Chansville, became a focal point for tennis practice and competitions.

In December 1948 Singapore entered a golden age of sporting success when the

Malayan badminton team won the inaugural Thomas Cup competition in England. Chan was the medical adviser who attended to the team. This was the first of many major international visits that stimulated his desire for national success. As well as opening his eyes to the sporting practices adopted in other countries, the tournament may also have prompted him to become a generous sponsor of local and international competitions. In 1949 he donated a challenge cup for the new inter-university sporting contests between Hong Kong universities and the combined colleges in Singapore.

Chan recognized the need for athletes to capitalize on their experiences abroad. In 1950 the most prestigious competition after the Olympic Games were the British Empire Games. Chan highlighted an important message to younger sportsmen when he advised the seven-man team travelling to Auckland to show the world that Malaya was not only known for tin, rubber, and badminton players, but was also a country of good all-round sportsmen. In 1952 he accompanied the Olympic team to Helsinki, where he filmed events for later analysis.

It was at this time that the Chan family itself went through a period of dramatic change. Chan and Elizabeth Giam separated. Lucy became Chan's second wife, and together they had four children. Second son Alex was followed by Pat, Roy, and later Mark. All the children grew up with tennis matches as a regular feature of home life and swimming as a competitive challenge, rivalled only by the pursuit of academic excellence.

Throughout the 1960s Chan maintained a close affiliation with the Singapore Lawn Tennis Association (SLTA). In 1960, as vice-president of SLTA, he was leading the attempts to obtain the affiliation of Singapore as a Davis Cup nation. In 1963, at the time of merger with Malaya, he was elected the new president of SLTA and became dedicated to the task of seeking equal representation for Singapore on the proposed Malaysian Olympic Council.

It was Chan who introduced innovatory training systems to stretch the potential of his children and other swimmers under his charge at the Chinese Swimming Club. The British Empire and Commonwealth Games in 1966 had proved to be an eye-opener for Chan and a catalyst for change for sports in Singapore. The games represented the first major international event for Singapore after gaining independence. Chan was established as vice-president of the Singapore Olympic and Sports Council (SOSC) and was manager of the swimming team travelling to Kingston, Jamaica. The small Singapore team discovered their sportsmen and women were lagging far behind the larger countries. Chan then became more critical of sporting standards in Singapore and commented that Singaporean athletes at the games were "like secondary school children taking a wide-eyed look at other well-trained far advanced university students". The strongest message from him was that Singaporeans should only compete in sports in which they stood a chance. Intelligent foresight, combined with sound planning and identification of appropriate sports, could produce success.

During the early years of Singapore's independence, the Chan clan, as it was also known, recorded many national and international successes. From 1965–73, Pat, Bernard, Alex, Roy, and Mark together accumulated forty-seven individual gold medals in the SEAP Games. In 1967 Chan became president of the Singapore Amateur Swimming Association and was identified by Othman Wok, president of the SOSC, as "the best example of a dedicated coach". This dedication was rewarded in 1970, when

the new award — Coach of the Year — was introduced. He was to achieve this accolade three times in all.

In 1972, Chan published a plan designed to boost Singapore's chances of success in regional competitions. He focused on selective specialization or the channelling schoolchildren to the sports best suited for their physical and mental make-up. He saw a strong need for incentives such as sports scholarships at all levels of education, and the introduction of a point system in the extra-curricular activities.

At the Munich Olympic Games of 1972, Chan was again an accompanying official. He came away with the realization that Singapore would always be chasing the stronger nations. Swimmers in Singapore tended to retire at an earlier age than their rivals from Japan for example. A major consequence of the experience in Munich was the introduction of plans to bring foreign coaches into Singapore and to send potential winners on training stints abroad.

In 1973 Chan stepped down as SLTA president, but continued to work for greater participation and better results in swimming. In 1976, he was awarded the Public Service Medal and, in 1985, made an honorary life member of the Singapore Amateur Swimming Association. One decade later he received a long service award from the Chinese Swimming Club. He passed away in March 1996.

Nick Aplin

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Chan, Carlos

(施恭旗, Shi Gongqi, 1942–)
Entrepreneur, philanthropist, Philippines

Among the Chinese-Filipino businessmen who ventured into China, Carlos Chan is the most successful. The phenomenal success of Oishi snack food in China is now a model that most business schools would want to teach. Chan's success in China has redounded to the Philippines. It enables him to help his country more — by promoting the Philippines to Chinese investors, helping the marginalized, and showing to China and the Chinese that the Philippines is a country of great potential. Chan's brainchild, the Liwayway Group of Companies, is a wholly Filipino company that has penetrated many markets throughout China and across Asia. Today, it operates in China, Vietnam, Myanmar, Thailand, and Indonesia, and continues to expand its presence.

Chan was born in Manila on 26 December 1942. Right after the war, his parents, Chan Lib (施阁头) and See Ying (李梅芬) put up a small family business repacking flour and coffee products. Liwayway Marketing eventually became the country's leading supplier of what then became the flagship product of the business, Liwayway Gawgaw (laundry starch).

In 1966, the Liwayway Marketing Corporation (LMC) was established, and the business expanded to include the distribution of pomade, starch, coffee, confectioneries, candles, candies, sauces, and other basic commodities.

The Chan brothers, Carlos and Manuel, actively participated in the growing business. Ten years later, under the management of Manuel Chan, LMC diversified into the manufacturing of snack food products, beginning with "Oishi Prawn Crackers" and "Kirei Yummy Flakes". The snack food business proved to be encouraging, and the company eventually concentrated on this enterprise. Over the decades, Oishi has been the food companion of generations of Filipinos.

Upon the death of his father, Carlos Chan bought the family-owned Liwayway Marketing Corporation when his siblings decided to venture into their own businesses. A few years before Chan bought Liwayway, he had set up Chan C. Brothers (CCB) in 1963, a company that manufactured plastic signboards. CCB later ventured into the trading of construction materials, and eventually went into manufacturing commercial and decorative lighting fixtures, outdoor lighting fixtures, and acrylic sheets. Through the years, CCB became quite well known in the country as a provider of high quality fixtures, and so could supply and is still supplying its products to many prominent establishments all over the Philippines.

Chan's equally famous brother, Ben Chan, creator of fashion line Bench, attributed Carlos Chan's success to his personality. As a young university student, Chan played football — a sport that needed endurance and patience. His artistic inclination, inherited from his mother, gives him incredible people skills and a great public relations persona. He is also a man of vision. Ben Chan recounted: "He dreamt long ago that he would set up business in China even before China opened its doors to the world."

In the 1980s, when China was slowly opening up to the world, Chan was cautiously studying its market. At the time, business conditions were quite restrictive, transportation was difficult, and investments parameters were not profitable. With courage and vision, Chan went back and forth to China for five years and finally decided to export Oishi products there first while setting up production facilities for the first cooperative joint venture companies in Shanghai.

In 1993, Liwayway started its China operations with two rented factories in Shanghai and 400 employees. In its first year, Liwayway China lost RMB2.9 million as it took time to stabilize operations and establish a more performance-based or profit-oriented management style. Many of Chan's own managers urged him to give up. Instead, Chan steeled himself to run the factory personally in the face of difficulties. He listened to his employees, valued their ideas, and despite his lack of capital, gave two salary increases, boosting the morale of his workforce. Under his leadership, the entire workforce worked together to manufacture and promote the brand "Oishi 上好佳", which fortunately, turned the tide for the company. Before the cooperative joint venture, the China partner produced prawn chips. After this bitter-sweet experience, Chan relied on strict and professional management. He was generous to his employees, giving them pay raises and even installing heating in the workers' canteen, thus getting everyone's loyalty. He often invited foreign and local experts and technicians to give advice on modernized production methods.

Today Liwayway (China) Company Limited (LCCL) has twelve factories, including two fruit juice factories and more than 6,000 employees. LCCL's Oishi food snack is now among the biggest snack food manufacturers in China, with over US$250 million in annual sales. The China operations of Liwayway China Company Limited include twelve companies, and the products received the Shanghai Famous Brands Award in 2001. The 2004 Report from

the China Trade Statistics Bureau named Oishi as the leading snack food brand in China. Manufacturing facilities have since also been set up in Ho Chi Minh City, Vietnam (1997), Hanoi, Vietnam (2005), Yangon, Myanmar (1999), Indonesia (2006), and Thailand (2006). Oishi is now also the leading snack food brand in Vietnam and Myanmar, and is continuing to expand in Asia.

In the nearly two decades since Chan set up "Oishi 上好佳" in Shanghai, the company has won the trust of customers, including government officials. Chan promoted and supported many trade exhibitions held in Shanghai and helped promote Shanghai's ideal business climate. He was given the Magnolia Gold Award (1998), one of the highest honours given to expatriates by the City of Shanghai.

Chan's ardent love for the Philippines is well-known and unequalled. Wherever a Liwayway factory is located around Asia, a Philippine flag is hoisted, as it is one of the ways that Liwayway manifests its pride in being rooted in the Philippines. The packaging of Oishi products feature the "Wow, Philippines" mark to promote the country as one of the best tourist spots in the world. As part of the effort to promote the Philippines to the world, Chan was one of the major sponsors of the Philippine Pavilion at the Shanghai Expo 2010. For Chinese visitors, it was probably a surprise for them to learn that their favourite Oishi 上好佳 is actually Filipino. Also at the expo, Chan was awarded the Order of Sikatuna conferred by President Gloria Macapagal-Arroyo during the Philippine Independence Day rites (12 June 2012) conducted at the Philippine Pavilion. The award is for Chan's pioneering success as an entrepreneur who produces quality food, both in the Philippines and China, and for his strengthening relations between the two countries, as exemplified by the philanthropic and cultural projects he envisioned.

As with many business tycoons, Chan is not satisfied with just making money. His love for the Philippines encouraged him, and other like-minded friends, to put up the Philippine Soong Ching Ling Foundation (PSCLF, 菲律宾宋庆龄基金会). Chan was the founding chairman at the foundation's inception in 2004. The PSCLF aims to carry forward the spirit of Soong Ching Ling and her unfinished cause — helping poor women and children in the Philippines — and to strengthen cultural and educational exchanges between children from China and the Philippines. Through the foundation, Chan brought the Loboc Children's Choir to perform at the Shanghai Expo, and has since supported the choir and brought them to perform in many cities in China. Through the PSCLF and Kaisa Para sa Kaunlaran (Unity for Progress), he has also put up low-cost housing projects in partnership with the Gawad Kalinga organization. Oishi Villages are now in Cavite, Baseco, Manila, and Maralit, Paranaque.

Chan's love for the Philippines is quite evident as he enthused to visitors to the Shanghai Philippine Pavillon about the Loboc Children's Choir of Bohol. To help promote the choir and the province of Bohol, the choir hummed the Oishi jingle in television advertisements, and printed ads for Oishi in China featuring Bohol's scenic spots prominently. Going deeper than just promoting its tourist attractions, Chan helps in the development of Bohol through projects such as the installation of lighting in the province. For this, province officials have made Chan a "Son of Bohol". Beyond promoting the tourism potential of the Philippines, Chan makes sure that Chinese businessmen get to invest in the country. He markets the Philippines' investment potential

even as he strives for newer places to promote the company's expanding product base. Chan personally escorted Expo visitors and talked to them about how the Philippines can emulate the immense growth that has happened in Shanghai. He would point to the frenetic pace of infrastructure build-up and dwell on his wish that the Philippines can play catch-up.

Chan is described as a thoughtful and sharing brother. He has brought all his siblings to their father's Xiamen hometown to see their parents' original home. Today he teaches his children, Carlson, Archie, Rinby, Larry, Oszen, and Shera the same work ethic that he and his siblings learned from their parents. He reminds them to remember always that it is the Philippines that gave them the opportunity for growth.

Carmelea Ang See

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Chan Choy Siong

(陈翠嫦, Chen Cuichang, 1934–84)

Civil servant, politician, Singapore

At a time when men dominated the public sphere and political life, Chan Choy Siong rose to break down the gender barrier and became the first woman in Singapore politics. Indeed, Chan was instrumental in shaping the women's rights movement in Singapore in her roles as first elected female Member of Parliament and head of the People's Action Party (PAP) Women's League. Her interest in assisting the elements of society that experienced less representation in socio-economic affairs — namely women, children and the elderly — helped secure the place of women as valued contributors to society. Her efforts in going against the then existent prejudices in society where women were generally considered inferior to men, empowered women to contribute to the world at large. Her interests in improving the lot of women in a male-dominated world may be attributed to her personal history.

Born to a poor family, she would help out at her father's *chee cheong fun* food stall while still in school. At a time where polygamy was widely practised, and most girls were not educated, her father was fairly progressive and allowed her to study at Nanyang Girls High School. Growing up in the 1940s and 1950s, she saw for herself that education for girls was skimmed over at best. Most girls were not educated, or, at best, primary school educated, and very few had secondary education. Likewise, there were not many jobs for women and they were paid much less than men. She also knew that female participation in the public sphere was frowned upon and female

participation in politics was ridiculed. Yet she was determined to overcome these obstacles. As a first step in her determination to change these mindsets, she joined the PAP at the age of twenty, five months after the Party was formally inaugurated in October 1954.

This was very bold of Chan on two counts. Politics was not seen to be a fit occupation for a woman, as a woman's place was thought to be at home. If a woman had any interest in politics, she was ridiculed. Participating in active political campaigning was frowned upon because of prevailing societal prejudices against women. Moreover, dabbling in politics in the 1950s was deemed to be a folly, especially if one was allied to a party (such as the PAP) that called for self-rule and independence. It was feared that political parties such as the PAP could potentially clash with the British colonial authority.

Nevertheless, Chan was determined to overcome these obstacles. She braced herself against opposition from the Chinese-speaking population and ridicule from the more conservative members of the PAP. Demonstrating her fluency in Mandarin and various Chinese dialects, her strong conviction that women were every bit as capable as men, and her determination to ensure that women were treated fairly by men in both the public and private spheres, Chan soon gained the respect of her PAP colleagues. Once her colleagues saw her capabilities and realized that she shared their passion for radically changing Singapore for the better, the PAP fielded her as a candidate for election when women were granted the vote in 1955. Consequently, Chan managed to win the important votes of women and was elected as a city councillor in 1957. She was subsequently elected to the Legislative Assembly in the 1959 elections and became a Member of Parliament for Delta.

Her interest in women's affairs and ensuring the institutionalization of some form of equality for women was most clearly seen during the time she served on the PAP's Central Executive Committee from 1957 to 1963, where she spearheaded the formation of the Party's subcommittees for women. Moreover, she led the PAP Women's League, a forerunner to the present PAP's Women's Wing. She campaigned for the Women's Charter, which called for marriages to be registered with the government, and also demanded the institution of monogamous marriages. Despite much male opposition to the Women's Charter and the monogamy proposal, the then minister of law, Kenny Bryne, allowed the charter to be passed in 1961. This may be considered one of the greatest achievements not only for Chan, but for all Singapore women. Through the passage of the Women's Charter, women and their properties would be protected by the law and the state. If they were in any way ill treated, harassed, or abused at home or at the workplace, women could now seek redress from the law. Throughout Chan's political career, she organized many programmes for women to improve both their lives and their place in society. Following the schism within the PAP in 1961 when members of the party left to form the Barisan Sosialis, the PAP realized the importance of wooing the female vote. Accordingly, Chan led and successfully formed a Women's Affairs Bureau within the PAP to improve the status of women in society.

On her retirement from politics in 1970, Chan, who was married to former Minister Ong Pang Boon, continued to campaign for equal work and equal pay for women. However, following her retirement, no other woman managed to be elected into parliament until 1984. This did not prevent several failed

bids by several women from opposition parties to enter parliament between 1970 and 1984.

By 1984, the trend had changed. It was acknowledged that women in politics could make an important contribution to society just as Chan Choy Siong had done. However, Chan did not live long enough to witness this change as she died tragically in a car accident in 1984. Three PAP female candidates were successfully elected into parliament later that year. In light of all her achievements and the fact that women politicians and community leaders still recall and admire her pioneering work, it may be said that Chan Choy Siong left an indelible mark on the landscape of both the women's movement and the political sphere in Singapore.

Ho Khai Leong

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Chan Heng Chee

(陈庆珠, Chen Qingzhu, 1942–)
Academician, diplomat, Singapore

Known to many as Singapore's ambassador to the United States of America from 1996 to 2012, Professor Chan Heng Chee is an empowering figure to Singaporean women. Throughout her career she has demonstrated that Asian women are just as intelligent as Asian men.

Chan was born in 1942, when the Asia Pacific was still in the midst of the Second World War. When she was of school-going age, she attended Katong Convent. It is possible that Chan gained her passion for public service and interest in political affairs upon witnessing the ensuing rebuilding efforts following the end of Second World War and the country's struggle for independence. Suffice it to say, her interest in political affairs led to her pursuing political science as a field of study in the University of Singapore. As Chan's interests revolved around socio-political issues, it was not surprising that her area of studies at the University of Singapore was political science. Whilst at the University of Singapore, she graduated with first class honours in political science. After years of hard work, she graduated with a Master of Arts in Political Science in 1966, and a Master of Arts from Cornell University in the United States a year later. Upon achieving her master's degree, she pursued journalism as a career. But the desire to learn more about the workings of different governmental systems, the wish to facilitate political discussion, educate others of the value of socio-political knowledge, and encourage political awareness in the young people of Singapore, led Chan to return to the academe. Thus, she joined the Department of political science at the University of Singapore as an assistant lecturer in 1967.

Her keen interest in political issues, especially those shaping the country's physical landscape and the mindset of the people, spurred her to continue her education with the University of Singapore. This occurred concurrently with her time as a lecturer with the department of political science at the University of Singapore. Chan was very hardworking and proved herself adept at handling the exigencies of lecturing on top of her own pursuit of

further studies. Not only did this demonstrate her tremendous interest in political science as a field of study; it also indicates that Chan was a dedicated researcher and teacher. This was so much so that she proved herself by writing a doctoral dissertation on the one-party state in Singapore and its impact on the country's socio-political landscape. She finally graduated with a Doctor of Philosophy in 1974. Her dissertation, entitled *The Dynamics of One-Party Dominance: A Study of Five Singapore Constituencies* brought her to the notice of several think-tanks in the country.

By 1984, Chan, who was still lecturing with the department of political science at the university, became a full professor. In that same year, she was appointed head of the political science department. She remained in this position until 1987. Till this day, she is still regarded as professor of political science on secondment at the National University of Singapore.

Despite the additional academic and administrative duties of her new post as a professor, she still found time to pursue research in areas of Singapore politics. Her research culminated in a book entitled, *A Sensation of Independence: A Political Biography of David Marshall*, published in 1986. This insightful and informative book was much lauded, and won Chan the National Book Award in the non-fiction category.

Her keen grasp of the political issues and her method of humanising the political situation meant that she was the ideal candidate for the post of founding director of the Institute of Policy Studies. In addition to her career as an academician, she also served as the executive director of the Singapore International Foundation, a Singapore version of the United States Peace Corps, and the director of the Institute of Southeast Asian Studies.

Her fair-handed manner of addressing all issues, be they political or sociological, brought her to the attention of the People's Action Party (PAP) government and the international community when they called on her to serve society on a global level. She rose to the occasion and served as Singapore's Permanent Representative to the United Nations from 1989 to 1991. During that time, she also served as the Singapore High Commissioner to Canada and Ambassador to Mexico. She was a member of the International Advisory Board of the New York-based Council on Foreign Relations and on the Council at the International Institute for Strategic Studies (IISS) in London as well as the International Council of the Asia Society in New York. Later, in July 1996, she was appointed Singapore's Ambassador to the United States, a position she held until 2012.

It has been remarked that she used her role as ambassador to the United States to improve bilateral relations between Singapore and America. She was so successful in the negotiations that Singapore and the United States signed the U.S.-Singapore Free Trade Agreement in May 2003 — the first Free Trade Agreement that America had entered into with an East Asian country. This, in turn led to the great enhancement of both countries' ties in defence and security.

She has received a number of awards, including Honorary Degrees of Doctor of Letters from the University of Newcastle in Australia and the University of Buckingham.

It should be noted her appointment as Singapore's ambassador to the United States in 1996 caused a bit of a stir in East Asia because Chan was the first woman ambassador from an East Asian country to be assigned to the United States. This proved to be very empowering for women in East Asian

countries who traditionally are paid less than men. Her appointment also caused a stir in Singapore because she was a mildly vocal critic of the PAP government. Indeed, Chan herself expressed astonishment at her appointment. She is quoted to have said, "I'm anti-establishment and was a bit of a dissident before I was appointed ambassador. It came as something of a shock to me when I was offered the ambassadorship because I was highly critical of government in a society that is not used to being critiqued."

However, Asian women took very well to her appointment. This was so much so that the Organization of Chinese American Women (OCAW) bestowed upon her the Inaugural International Woman of the Year Award in 1998. Her contributions and success in politics also led to her being the first to be awarded Singapore's "Woman of the Year" award in 1991. To honour her invaluable negotiations and insights that led to the improvement of Singapore-U.S. bilateral ties, she received Singapore's Meritorious Service Medal, the highest National Day Award, in August 2005.

Sharon Loo

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Chan, Jose Mari

(曾焕福, Zeng Huanfu, 1945–)
Singer, song writer, Philippines

Jose Mari Chan is one of the most successful and treasured Filipino singer/songwriters and his name has become synonymous with a well loved Filipino Christmas classic. His songs have not only captured the Filipino listeners' market, but also that of Asia, and the rest of the world, and have been translated into, adapted, and sung in other languages, securing for the Philippines the reputation of being the booming capital of music in this part of the world.

Once the Christmas season comes along in the Philippines, its streets are strewn with beautifully lit lanterns, and reverberating in the air are the sounds of distant children's carols, alongside the jangles of improvized tambourines made of strung flattened bottle caps and empty cans-turned-musical-drums.

A quintessential Christmas song, *Christmas in Our Hearts*, along with other well remembered holiday cheers, fill the air in malls, churches, houses, taxi cabs, jeepneys, and even elevators. These songs are on the lips of virtually every Filipino, and have become part and parcel of the *Pinoy* identity, representation, and celebration.

For the love and sheer experience of this cultural gift of music, we have Jose Mari Chan to thank. Iloilo-born Chan (11 March 1945), the eldest son of sugar industry tycoon Antonio Chan and Florence Lim, is the only Filipino

recording artist who has achieved the feat of a Double Diamond Record Award, for the biggest selling Christmas album in the entire history of the Philippine music industry, with his well loved albums, *Constant Change* and *Christmas in Our Hearts*, and his more recent releases, *Thank You, Love*, and *Souvenirs*, which also bagged the multiplatinum reception of the Filipino market, as well as that of Asia, and the rest of the world.

With the combination of Filipino sensibilities and traditions, such as hospitality, joyfulness, charity, and the well enshrined value of family, the desire and accompanying flair of bringing to the world the Filipino culture, and the truly inspirational gift of singing and song-writing, he has successfully transcended the dividing strata of race, economic status, and other subcultures prevailing in the country, and contributed greatly to uniting the people through the love for music.

Among fans he is known as the "Filipino Jimmy Webb" harking back to the intricate English-language lyrics which set his songs apart from others, and make them all the more easily adaptable to other cultures. His first single, *Afterglow*, was released in 1967 and became popular in the Philippines even though foreign acts such as The Beatles and The Beach Boys were more popular, which proved that given beautiful music, the market would respond accordingly, and even rally behind a local artiste both in admiration as well as to offer nationalistic support. He was able to release his first long playing album in 1969. Between 1970 and 1974, he composed more than twenty theme songs for movies, some of which earned for him several nominations at the Filipino Academy of Movie Arts and Sciences Award. Some of his hits have been revived by equally illustrious artists of different generations, from Gary Valenciano to Lea Salonga and Kyla, proving both the timeliness and the timelessness of his craftsmanship.

Since *Afterglow*, he has written hundreds of songs, most of which are memorized with either vague or stark familiarity by Filipinos across a broad socio-economic spectrum. When he returned to the spotlight, Universal Records (formerly WEA) produced a highly successful anthology, *Jose Mari Chan: A Golden Collection*, which included *Counterpoint to Lennon* and Paul McCartney's *Here, There and Everywhere*, *Tell Me Your Name*, *Beautiful Girl*, *Can We Just Stop and Talk Awhile*, among others.

Constant Change (1989) and *A Heart's Journey* (2003), won Album of the Year in the Awit Awards, the local equivalent of the American Grammy Awards. He has sold an unprecedented total of thirty-eight Platinum records. His songs — both from his holiday albums as well as romantic ballads — were brought to Filipinos either through record sales or radio broadcasts and are sincere, honest, and delivered with such comfortably familiar melodies that one can easily sing along with them. They are considered the giants of the Philippine music scene because of their malleability and are so relatable and real in their content that they are embraced by Filipinos from all walks of life.

Constant Change became a great hit not only in the Philippines, but in other Asian countries as well. Its carrier single, *Beautiful Girl,* was covered by Asian stars such as Aaron Kwok of Hong Kong. Other artistes in the region who recorded his songs include Paula Tsui (Hong Kong) Sally Yee (Hong Kong), Tomomi Akimoto (Japan), Sandy Lam (Hong Kong), Kamahl (Australia), and Yasuo T. (Japan).

Chan's popularity among the people was so great that he has been commissioned by various companies and institutions to create their theme songs. He created *Love at Thirty Thousand Feet* for Philippine Airlines,

the country's flag carrier. In 2005 he was commissioned to write *We're All Just One*, the theme song of the 2005 Southeast Asian Games.

He has been well decorated with a host of recognition, including his 1974 TOYM (Ten Outstanding Young Men) award for the Arts, the "Lifetime Achievement Awards" from The Philippine Association of the Record Industry's Awit Awards, the Composer's Group, Katha Awards and Aliw Awards, the "Dangal ng Musikang Pilipino Award" from the Philippine Association of the Recording Industry, the "PERLAS Award" for his outstanding contribution to Philippine contemporary music, the "Antonio C. Barreiro Lifetime Achievement Award" from the Metro Pop Foundation, and for his exemplary contribution to the Arts by the Jose Rizal Awards for Excellence in 2006.

As an 1967 AB economics graduate of the Ateneo de Manila University, the multitalented Chan has also seen his success in the music profession paralleled by his success in the business sector. He is currently at the helm of his family's sugar and hotel business, as chairman and president of Binalbagan Isabela Sugar Company, which he has been managing since 1985. He also runs the A. Chan Sugar Group of companies and the Hyatt Regency Hotel Manila. His proficiency in merging both business and the arts became evident as early as his grade school years, when he worked as a radio deejay on weekends, and sang with a band during concerts at university. Today, he is admirably able both to harness musicality, as well as bridge it to the market which he seeks to touch through his songs.

During his university years, Chan emceed concerts at various universities until ABS-CBN invited him to emcee "9 Teeners", the 1960s television variety show aimed at teenagers, with Ces Onrubia, Roman Azanza, Tito Osias, and Johnny Salientes as alternates. He squeezed in time to sing his compositions on television until an independent recording company approached him to record a 45-RPM of *Afterglow*. Its success brought him to the attention of Dyna Records [see entry on James Dy] which offered him the chance to do a long-playing record with twelve original songs.

His passion for the arts, as well as his magnanimity, are likewise reflected in his facility to give something back from his successes — as founder of the Character Building Foundation of Heidi Sison, based in Samar, and as a member of the board of trustees of the Ateneo Scholarship Foundation, the Philippine Ballet Theatre, and the San Lorenzo Ruiz Foundation. Having realized his ardour for composition and song early on in secondary school at St Clement's in Iloilo — where Irish priests exposed students to John Keats, Percy Shelley, Lord Byron, Edgar Allan Poe — he has dedicated efforts to ensure that this environment of opportunities to excel in the arts is made available to today's generation, through his various scholarship programmes.

Behind this legendary musician is his loved and loving family: his wife Mary Ann, and their children, Elizabeth Ann, Jose Antonio, Michael Philip Ciprian, Francisco Rafael and Marie Angelica. In an interview where he recollected with fondness those days when he and his wife were a missionary couple at the Assumption School in Osaka, Japan, he said of his wife: "Mine is reflected glory. She's the sun. I'm the moon." Regarding their eleven-year stay in the United States where he and his wife's family grew, he reminisced: "Those were some of the best years of my life… In a foreign country we went through various stages of discovery, doing things as a family. We became closely knit. The stay broadened my musical influences. I discovered the

opera, theater, museums, fine food, the joys of travel."

Liway Czarina Ruizo

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Chan Li-Yin, Patricia

(陈丽燕, Chen Liyan, 1954–) and the Chan Clan

Sports personalities, Singapore

One of the most illustrious sporting dynasties in Singapore is associated with the Chan family. Chan Ah Kow created a swimming empire during the 1960s that has had no rivals. Mei Ling and Vicky, the eldest sisters, found success in the pool before pursuing academic and professional ventures. The most famous of the seven siblings is Patricia (Pat). Together with her brothers, Bernard, Alex, Roy, and Mark, she provided Singapore with sporting highlights that helped to define the nation's independent status after 1965. Bernard, Pat, and Roy all became Olympians. The Chan Clan members were not just successful in the pool as youngsters, but they all also achieved great prominence in their chosen careers.

Chan Mei Ling (born 1943) was not a competitive swimmer in the same category as her younger siblings, but she was exposed to recreational sporting activities and claimed that swimming was beneficial in establishing her modelling career. At the age of twenty-one, she was the principal of the Hong Kong Modelling Academy. She was probably one of the first Asian models to make an impact in Europe. Mei Ling appeared in films, but is most firmly associated with dress designing and the hotel management business.

Vicky Chan Li Hua (born 1945), followed in her father's professional footsteps, but not before registering a range of victories at the Chinese Swimming Club against European rivals from the Singapore Swimming Club. During the final years of colonial rule in Singapore, the main international challenges for competitive swimmers were the annual quadrangular matches involving teams from Ipoh, Penang, and Kuala Lumpur. Vicky bettered a number of club records in freestyle, backstroke, and breaststroke. As there were no swimming events for women at the first South East Asian Peninsular Games (SEAP Games) in Bangkok in 1959 and Singapore did not send a women's team to the 1961 Games in Rangoon, Vicky had to wait until 1962 to represent her country. In August she broke the "native" 100-m butterfly record and earned herself a trip to Jakarta for the 4th Asian Games. In 1963, she gained a scholarship to Smith College, Boston, happily branching out and developing what was to be astounding success in her professional career. Vicky graduated *summa cum laude* from Harvard Medical School in 1975 and pursued a research career in neurobiology. She married Professor Sanford Palay and in 1979 became a fellow of the White House during the time of Jimmy Carter's presidency.

Bernard Chan Cheng Wah (born 8 October 1946) was the first to make his mark on the international scene. He was more fortunate than Vicky, as by the age of fifteen, he had represented Singapore in the 2nd SEAP games. He won silver medals at the Games in December 1961, setting both "native" and "all-comers" records in the 100-m butterfly

event during the build-up. He was selected for the 1962 Asian Games in Jakarta, where he managed a creditable sixth place in a time of 1:06.9 minutes. By the age of seventeen, he was the holder of national records in the 100-m and 200-m butterfly event, the 400-m individual medley, and the 100-m backstroke competition. He achieved Olympian status in Tokyo in 1964. His most memorable moment occurred during the SEAP Games in 1965 and his gold medal performance there, setting a new record by 5.1 seconds, was the crowning glory of his swimming career. Two years later Bernard also joined the national water polo team. In his professional life, he became well established in the advertising industry.

Alex Chan Meng Wah (born 21 January 1953) was seven years old when he first entered a competition. As a nine-year-old, Alex became the star performer at the finals of the Singapore Amateur Swimming Association's first open age group championships. He was to become a multiple medal winner of backstroke events at the SEAP Games, often in tandem with his sister, Pat. In the 1965 Singapore Amateur Swimming Association (SASA) championships, brother and sister each won the same four 50-metre event in their respective categories — freestyle, breaststroke, backstroke, and butterfly. For the next eight years, from 1965 to 1973, his versatility garnered him many SEAP championship titles. At the age of fourteen, Alex, took first place in the 100-m backstroke, 200-m backstroke, and 4×100-m individual medley, and 200-m butterfly events. Two years later he successfully defended his titles in the first three of those events, and swapped the butterfly gold for a 1500-m freestyle victory. Alex also won bronze medals at the 1966 and the 1970 Asian Games. He attained a first degree in 1975, and followed that with an MBA in business administration at UCLA in the United States. Alex is best known in sporting circles as the chairman of the Singapore Sports Council from 2002 to 2010.

Pat Chan Li-Yin (born on 12 April 1954 in Singapore) completed her early education in Raffles Girls School, Methodist Girls School, and Anglo-Chinese Schools. She learned to swim competitively in 1960 and dominated the SEAP scene between 1965 and 1973. The "Golden Girl" of swimming also challenged Japanese domination of the Asian Games, winning three bronze medals in 1966, and three silver medals and two bronze medals in 1970. Pat became a five-time "Sportswoman of the Year" award winner (1967–71) and was one of the pioneers of Chan Ah Kow's revolutionary training methods, acting as a guinea pig for his experimental trials in the water and on dry land. Five visits to the SEAP Games produced thirty-nine gold medals in all for Pat. Her most consistent winning streak was associated with the 100-metre freestyle event. Each final provided not only a gold medal, but also a new SEAP Games record! In 1972 she became an Olympian at the Munich Games. Pat withdrew briefly from competition afterwards, but in 1973 returned to lead the national challenge at the SEAP Games, which were being held in Singapore for the first time. This was to prove her toughest year. There were the psychological demands made by competition and the continuing physical demands of training. Pat was not fully confident, but she edged out Elaine Sng, who was the rising star of the freestyle events, in the finals of the 100-metre event, and claimed individual gold medals in the backstroke events and the 4×50 medley. Today, Pat Chan is a business executive who pursues many challenges and is prepared to take the risks associated with creativity. She has become a successful media and communications specialist who conceptualizes marketing strategies for companies and individuals. She has also branched out into a

successful career as a jazz singer and continues to serve as a reference point and model for aspiring swimmers in Singapore.

Roy Chan Kum Wah (born 28 November 1955) joined his older brothers and sisters in the pool as a seven year old. Just like Alex, his name appeared in invitation races designed for under tens. One year later he was setting age-group records. Roy capitalized on his father's rigorous training systems. Specific international events were targeted after Singapore achieved national independence in 1965. Together Alex and Roy proved to be a major force in the men's competitive arena in the region, often forming the backbone of the nation's relay teams. Roy picked up four SEAP Games silver medals in 1969 and followed those up with an Asian Games bronze medal in 1970. His speciality was the butterfly and medley events, but he also won medals in backstroke and freestyle events. Like his sister, Pat, he became an Olympian in 1972. He trained under Forbes Carlile in Australia after the 1972 Games together with his younger brother Mark. In 1974 he was named one of eight President scholars and shortly afterwards qualified for the Asian Games. He studied medicine at the University of Singapore and later went to London. He became a fellow of the Royal College of Physicians of London and a fellow of the Academy of Medicine Singapore. He is currently chief consultant in dermatology at the National Skin Centre in Singapore.

Mark Chan (born 6 October 1958) continued the Chan tradition of swimming success at the age of seven. He struck gold twice in freestyle events at the 1973 SEAP Games in Singapore, and four years later was involved in a famous first-place tie with Indonesian swimmer Lukman Niode. Mark was selected for both the 1974 and 1978 Asian Games. His swimming career coincided with a general rise in Asian standards and the emergence of China as an international sporting rival. He was unwittingly embroiled in a controversial confrontation between FINA (Fédération Internationale de Natation), the international body that governs swimming, and SASA. In 1975, China had yet to be recognized by FINA, so a friendly visit by a Singapore swimming team resulted in a two-year ban for eighteen young Singaporeans. Although later lifted, this ban effectively ended any aspirations that Mark might have had to become the family's fourth Olympian. Music and the arts became the focal point for Mark. His career as a successful composer, singer, instrumentalist, poet, and painter has now spanned almost twenty years.

The collective successes of Chan Ah Kow's children prompted observers to coin the phrase the "Golden Club".

Nick Aplin

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Chan Sarun

(Ngor Hong Srun, 吴和顺, Wu Heshun, 1951–)
Politician, Cambodia

There are a few ministers in Hun Sen's cabinet who are Cambodians of Chinese descent. Chan Sarun is one of them.

Chan Sarun was born on 13 August 1951 in Trapeang Siap Commune, Bati District, Takeo. He was appointed minister of agriculture, forestry and fisheries on 24 August 2001. A member of the Cambodian

People's Party, Chan was elected to represent Takeo Province in the National Assembly of Cambodia in 2003. His elder brother, Haing S. Ngor, was a Cambodian-American actor who made his name in Hollywood when he won the Academy Award for Best Supporting Actor in the movie, *The Killing Fields*, in 1985.

Chan was born to an ethnic Chinese father, Ngor Kin Chan, and a Khmer mother, Kan Lay. He obtained his high school diploma (BACC II) in 1969, diploma in physics, chemistry and natural sciences in 1970, and diploma in agronomic engineering in 1973. The following year, he passed a qualifying examination and was appointed inspector of water and forests on 19 February 1974. He was a student activist between 1972 and 1974, and was made president of the Student Association of the Forestry Faculty, University of Agricultural Science, Phnom Penh. Between January 1974 and April 1975, he held the post of botanical researcher at the Forest Research Institute, Department of Water, Forest and Wildlife, Phnom Penh.

It is interesting to note that during the Khmer Rouge days, the Cambodian regime was hostile towards Cambodians of Chinese descent. Many Chinese Cambodians changed their Chinese names to Cambodian names. Chan was among these and gave up his Chinese name, Ngor Hong Srun. He later joined Hun Sen's Cambodian People's Party and began serving in the Hun Sen administration. In October 1979, he became first deputy director of the Department of Forestry and Wildlife, Ministry of Agriculture, Forestry and Fisheries, and was dispatched to Ho Chi Minh City in early June 1980 to receive six months of training in political science before entering the civil service.

On 5 May 1987, Chan became director of the Department of Forestry and Wildlife, Ministry of Agriculture, Forestry and Fisheries. While he was busy in his work at the ministry, he took up a correspondence course for a master of science (Economics) degree at the Russian Academy of Economics between 1985 and 1991. After serving in the ministry for about ten years he was appointed rector at the Royal University of Agriculture of Cambodia on 5 September 1997, and was elected Member of Parliament of the National Assembly of the Kingdom of Cambodia between 22 December 1998 and 10 February 2000. His good performance led to his appointment as undersecretary of state for the Ministry of Agriculture, Forestry, and Fisheries between 10 February 2000 and 24 August 2001. Chan has shouldered the heavy responsibilities as minister of agriculture, forestry and fisheries since August 2001. On 6 August 2004, he was awarded a doctor of philosophy in Business Administration (*honoris causa*) by the South California University for Professional Studies. On 27 September 2005 he was awarded a doctor of philosophy degree in agricultural science by Chamroeun University of Poly-Technology, Cambodia.

Chan has also served in the following professional capacities on boards and committees: he was a board member of SEAMEO Regional Centres for Graduate Study and Research in Agriculture between 1 June 1998 and 31 May 2001; he assumed the chairmanship of the PRASAC Steering Committee, a microfinance institution in Cambodia between 11 September 2001 and 31 December 2003; since 2001, he has also served as a member of the board of governors of the International Fund for Agricultural Development (IFAD). He was adviser to Hun Sen, prime minister of the Royal Government of Cambodia, between 25 July 1995 and 30 November 1998; since 2001, he has held the chair of the Committee

of Cambodian People's Party at the Ministry of Agriculture, Forestry and Fisheries.

Chan has received numerous awards for his outstanding performance through the years at the Ministry of Agriculture, Forestry and Fisheries. On 3 September 1996, King Norodom Sihanouk conferred on him the prestigious title, "Neak Oknha", an acknowledgement by the state of his efforts to help rebuild the country. On 25 March 2002, he was awarded the Decoration of National Construction, Gold, for the construction of public schools in Svay Rieng Province. The same year, on 11 April and 26 May, he was awarded the Royal Order of Cambodia, Officer (SENA) and Royal Order of Cambodia, Commander (THIPDINT). He has also received recognition on many other occasions: he was awarded the Royal Order of Cambodia, Grand Officer (MOHASENA) on 4 February 2003; the Royal Order of Monisaraphon, Commander (THIPDINT) for his contributions made in the educational, social, and Buddhism sectors in Takeo Province on 17 June 2003; and the Royal Order of Monisaraphon, Grand Officer (MOHASENA) on 30 June 2006.

Chan has written many scholastic papers related to forestry and wildlife issues. His BSc thesis, written in French, was on the "Issue of log supply in Phnom Penh City" in 1973 (fifty-one pages), and his Ph.D. thesis, written in Khmer, was on "Strategies for Increasing Sustainable Rice Productivities" in 2005 (151 pages). He has published many papers on Cambodian forestry and wildlife, mainly in Khmer.

In the official biography of Chan Sarun, he is described as a person who has been concerned with the welfare and the living conditions of the families of his retired staff. He has regularly invited his retired staff to join in special national and traditional events, and has gathered ideas so that he could improve his ministry. He has also paid attention to poor farmers and provided them with tools so that they can improve their lives.

Chan also likes reading poetry. His official biography states that he is fluent in many languages, including French, English, Chinese, and Vietnamese.

He is married to Sok Keo and they have one son and three daughters.

Lim Boon Hock

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Chan Sui Kiat

(曾瑞吉, Zeng Ruiji, 1943–)
Entrepreneur, philanthropist, Brunei

As a sportsman in his early days, Dr Chan Sui Kiat might not have foreseen himself as a successful entrepreneur in his later years. He eventually emerged as a leader in the Chinese community and one of his many appointments was as president of the Chinese Chamber of Commerce, Bandar Seri Begawan (BSB), which was one of the biggest associations in Brunei Darussalam. He made good use of his resources and influence in philanthropy as well.

Chan Sui Kiat, alias Chan Hiang Heng, was born in Bandar Seri Begawan, Brunei,

on 31 October 1943. His father, Chan Zhao Xian, originated from Chao An (潮安) in Guangdong Province. His mother, Lin Qian Zhi, gave birth to six sons and three daughters, with him being the eldest. He pursued his elementary and middle-school education at Chung Hwa Middle School (汶莱中华中学). As a student, he was very active in sports, especially basketball and sailing. He was once captain of the Brunei National Basketball Team and often participated in overseas tournaments. He was later a qualified basketball referee, widely respected within and outside Brunei for being fair and just. After graduating from high school, Chan worked as a secretary in the Sugar and Rice Association, Brunei (汶莱糖米商公会), being responsible for both internal and external matters, especially those regarding imports from China, such as sugar and rice.

In 1964 Chan established a partnership factory that manufactured bricks. He was responsible for the management of the business and also acted as an agent for its building materials, namely sand and stones. He was a talented and hard-working man, and business under him flourished continuously so his many years of hard work paid off for him favourably. In 1980 he took over Maju Motors Sdn. Bhd., which is now renowned for selling European cars, one of which being Volkswagen from Germany, one of the best-selling European cars in Brunei. Besides that, the company also sells cars such as Renault from France, Alfa Romeo from Italy, etc. Chan is also chairman of Chong Radio Sdn. Bhd. and LTK Sdn. Bhd. He has also been vice-president of Brunei's Windsurfing Club and Association since 1988. In 1998 he became the managing director of International Times Newspaper (Miri, Sarawak) Sdn. Bhd. In November 2006, he was given a doctorate of commercial management by the University of Newcastle, and also won the 6th Asia Pacific International Entrepreneur Eyebellema Award 2007, affirming his outstanding performance in the commercial field.

Chan is married to Mo Li Qing (莫丽卿), who bore him one son and three daughters. At the age of sixty, he left his business to his children and focused on contributing to society. He participated actively in national events and activities in order to bring the government and Brunei's Chinese society closer together, and also played a role in the development of Chinese education.

With regard to national events, he is chairman of Brunei's Chinese Tug of War Competition, an event held during the sultan's birthday every year. In the Chinese community, in 1996 he was elected chairman of the Chung Hwa Middle School Alumni and then he was honourable chairman of the Chung Hwa Middle School Alumni. Furthermore, he is also adviser to all the Chinese schools in Brunei except for those in Temburong District, and adviser to several associations as well, including the Miri Teo Chiew Association (美里潮州会馆), Kwang Hui Association, Brunei (广惠互助社), Electrical Association, Brunei, Tai Chi Association, Brunei (太极学会), Basketball Association, Brunei, Chess Association, Brunei and Brunei's first and only informative website, "E-Huawang.com" (易华网). In 2009 and 2012 Chan was elected president of the Chinese Chamber of Commerce, BSB. As the new man in charge of one of the biggest associations in Brunei, he had high hopes and expectations of taking the association to its peak. During the inauguration ceremony, he revealed in his welcoming remarks ambitious objectives he would try to achieve during his three-year term, namely, to increase ties between the chamber and business associations overseas, and through the established ties, attract more investments into Brunei; to be involved

in more investment opportunities within the country; and to increase the chamber's involvement in the government's activities. Witnessing the auspicious occasion were prominent figures in the Chinese community, such as Pehin Kapitan Cina Kurnia Diraja Dato Paduka Lau Ah Kok, Pehin Kapitan Lela Diraja Dato Paduka Awg Goh King Chin, and Pehin Bendahari China Dato Paduka Onn Siew Siong. Chan is also an honorary committee member of the Chinese Temple in Brunei, invigilating, supervising, and inspecting the temple's activities. Apart from being involved in the chamber's management, Chan supported organizations financially as well — he donated $200,000 to Chung Hwa Middle School Alumni for the establishment of new buildings whereby the auditorium was named after him; $120,000 to the Taichi Association, Brunei for the establishment of new buildings whereby their auditorium also bears his name, $150,000 to Chung Hwa Middle School, Kuala Belait, a new multi-purpose building also bears his name, to name a few examples.

He is well known for being a devoted philanthropist, and is praised by the government for his endeavours in fund-raising in Brunei for the earthquake victims in Pakistan. This earned him a good relationship with the government. In 2012, the Sultan of Brunei Darussalam has appointed him registrar of Chinese Marriage for District of Brunei Muara and Temburong.

Yu Chin Chai

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Chan Sze Jin

(陈祀恩, Chen Si'en, 1886–1948)
Lawyer, politician, Singapore

Chan Sze Jin was born on 6 September 1886 in Sarawak. He was the third son of Chan Fook Nyan, for many years the Chief Clerk of the Kuala Lumpur Sanitary Board, and later of the Chinese Secretariat there. His two older brothers were Chan Sze Kiong (who became a chief clerk) and Chan Sze Pong (a Queen's scholar and medical doctor); and his younger brother was Sze Onn (a well-known businessman and chartered accountant). Chan Fook Nyan left China for Sarawak before settling in Kuala Lumpur sometime after Chan Sze Jin was born.

Chan Sze Jin was educated at Victoria Institution (VI) where he excelled in his studies and in sports. He won the Teacher Scholarship in 1898 when he was twelve years old and followed that feat up by winning the Rodger Medal five times in succession. Interestingly, his godfather, Sir JP Rodger, was the same person who instituted the Rodger Medal at Victoria Institution back in 1895. At school, he was a member of the St Mary's Boys' Brigade, and when it was transformed into the VI Cadet Corps, Chan was appointed one of its first two sergeants.

As Victoria Institution did not have a special Queen's Scholarship class, Chan left Kuala Lumpur for Penang in 1901 where he enrolled in the famous Penang Free School. In 1903, following in elder brother Sze Pong's footsteps, he won the Queen's Scholarship for 1903 and was named Federated Malay States (FMS) scholar. His scholarship enabled him to take up a law degree at Downing College, Cambridge, in 1904. His brother, Sze Pong, was then also at Cambridge reading medicine.

Younger brother Sze Onn did not win the Queen's Scholarship, but was an outstanding student as well, who taught briefly at VI before joining his brother in Singapore. He then started an accounting firm, Chan Sze Onn & Co, with a few other persons, including Kwa Siew Tee, who later became general manager of the Oversea Chinese Banking Corporation (OCBC), and father-in-law to Singapore's first prime minister, Lee Kuan Yew.

Chan Sze Jin passed his BA and LLB examinations in 1907, and his Law Tripos and History Tripos Part II in 1908, after which he was admitted to Grays Inns in London to read for the Bar examinations. He topped his Bar finals, obtaining a first class, and winning a 100-guinea studentship. He was called to the Bar at Grays Inn in 1910. Instead of returning to Kuala Lumpur, he sailed for Singapore and had himself called to the Bar in Singapore on 20 March 1911. In 1912, he set up the firm of Chan and Swee Teow, with Wee Swee Teow. Chan did not like going to court and did mostly solicitors' work. A newspaper report from 1935 noted: "Mr Chan is rarely in the courts — his practice is mainly in his office, where his table is usually piled high with papers — so that one sees but little of him in active litigation."

His practice flourished and he soon became a well-known local leader and personality. In 1920, the partnership with Wee Swee Teow was dissolved and he established Chan and Eber with an old Cambridge mate, Reynold Lionel Eber, who had previously been practising at the firm of Braddell Brothers.

Chan's first public appointment was in December 1926 when he was appointed a member of the British Malaya Opium Advisory Committee. On 29 October 1927 he was nominated a member of the Straits Settlements Legislative Council, in place of Song Ong Siang. When his three-year term expired in 1930, he stepped down and was replaced by his old partner, Wee Swee Teow. Chan obtained his Certificate of Naturalization in July 1928, making him a British subject. In 1935, Chan and WA Fell were appointed temporary unofficial members of the Executive Council in place of Tan Cheng Lock and Sir Arnold Robinson. When Chan's term expired in 1938, he was reappointed for a further three-year term, but he resigned in 1940 on account of his ill health. Chan also held positions in the Singapore Board of Education, the Finance Committee of the Legislative Council, and the Council of the College of Medicine, Singapore. He was also active in social affairs and, in 1932, became the first president of the multiracial Island Club. John Laycock, another lawyer, was the club's first captain.

In 1941, in recognition of his public service, Chan was conferred the Companion of the Most Distinguished Order of St Michael and St George (CMG). The governor of the Straits Settlements, Sir Shenton Thomas, personally went to his home in Emerald Hill Road to confer the honour on him, a rare honour indeed. Chan was, in fact, the first lawyer in private practice to receive the decoration. The only other lawyer to have been conferred the CMG had been Sir Thomas Braddell, first attorney-general of Singapore. Up to this time, the only other Chinese to have been conferred the CMG were Whampoa Hoo Ah Kay, Tan Jiak Kim, and Loke Yew. On presenting Chan the CMG, Governor Shenton Thomas paid him the following tribute: "Mr Chan has shown himself to be one of the ablest and most distinguished of the Straits Chinese, whose counsels at all times have been invaluable to the Colonial Government. He has done great service to his community quietly and unobtrusively especially in matters relating to education and social welfare work."

Chan died on 26 September 1948 after a two-month illness. He was only sixty-two years old.

Kevin Y.L. Tan

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Chan Wai Chang, Rose

(陈惠珍, Chen Huizhen, 1925–87)

Entertainer but more popularly remembered as "Queen of Striptease in Malaysia"

Malaysia's best known stripteaser, Rose Chan, was said to have titillated a generation of men up and down the Malay Peninsula and Singapore in the 1950s and 60s. At a time when women feminists had yet to appear on the scene and when women still had to break through to the higher reaches of the professions, Rose Chan was testing the limits of social taboo and discrimination. Women groups were offended by her shows and behaviour. Yet in many ways, her life story is seen as reflecting the struggle of the underclass as she faced odds against the authorities, society, and the economic system that disadvantaged women. Her life story was recently retold in a musical play entitled, *Rose, Rose I Love You*.

Much of what is known of her early life comes from her own accounts and she had probably glossed over some unpleasant and unhappy parts. According to Chan she was born in 1925 in Suzhou, China, to parents who performed in acrobatic shows. At the age of six her foster mother brought her over to Kuala Lumpur. She had a few months of schooling and at the age of twelve, by her account, worked in a button-making shop and later in a better paying job making mosquito nets. In 1941 she married an elderly Chinese harbour contractor from Singapore, and later moved to Singapore as her marriage was breaking down. She remained there after her husband left her and as she had to support herself, Rose became a cabaret dancer at the Happy World, an amusement park said to be frequented by her husband.

Rose made little reference to the war years and it would be assumed that she continued working at the Happy World through most of the Second World War. In 1951, Rose opened her own cabaret show. This proved popular and she then took her show to all the major towns in Malaya. Earlier, according to her own account, she was runner-up in the All-Women's Ballroom Dancing Championship in Singapore in 1949, and the Miss Singapore beauty contest in 1950.

Rose recounted how her cabaret performance turned into a striptease act quite by accident. While performing in a cabaret show at the Majestic Theatre in Ipoh, her brassiere snapped and the enthusiastic response from the audience convinced Rose that this was the kind of show that would be popular and rewarding. She worked out a cabaret routine with striptease as the highlight of the show. Almost overnight, Rose Chan became the Queen of Striptease. She took her striptease act all over the country and gained a following. Over the years she introduced new features into her show, such as wrestling with a python, carrying a man on her shoulders, and having motorcyclists ride on planks placed across her body.

In July 1957 Rose married Mohamed Nazier Kahar, an Indonesian, and, in embracing Islam, took the name of Rosminah binti Abdullah. The marriage lasted three years. She had altogether four marriages and all failed. She had a son each from the last two marriages.

By this time, Rose Chan was a well known name in Malaya and associated with risque shows. Notoriety was further gained when reports appeared regularly in the press of police raids to stop her shows because they were deemed indecent. Most of her performances were at the Bukit Bintang Park in Kuala Lumpur and advertised in Chinese newspapers. Rose also performed overseas. At home in Malaysia, she arranged for proceeds of some of her shows to go to charities such as those in aid of education, children, and old folk's home, and institutions for the blind.

In 1967 Chan was banned from performing in Kuala Lumpur following another police raid. That marked the start of the decline of Rose Chan and her shows. Age was also catching up. In 1970 she took her show to Perth, Australia, and there she was arrested for indecent performance. Later she was charged for immoral activities at a massage parlour.

She tried to resume her career in Malaysia and continued putting on shows until 1976 even though in 1973 the government revoked her performing licence. Rose tried several business ventures, including opening a restaurant. But all were unsuccessful. Efforts to publish her memoirs with an American publisher fell through over royalties dispute.

In 1980 she was diagnosed with cancer and she spent her last days in Penang. Charity shows were organized including a five-night event at the Golden Maid lounge in Penang to raise money for her medical expenses. There was a lot of public sympathy for her plight. She passed away on 26 May 1987.

Rose Chan continues to evoke mixed reaction and assessment. Many women, especially Chinese women in Malaysia, consider her striptease shows indecent, and her reputation, an embarrassment to them. They see her as exploiting the baser instincts of men for financial gain. On the other hand, there are those, particularly men, who see her as someone from the underclass boldly seeking to make a living in an entertainment field that had yet to gain an acceptable place in society. To them she symbolized the enterprising spirit of immigrant Chinese who went overseas, although what she attempted to do was alien to the norms of the community at the time.

Lee Kam Hing

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Chao Tzee Cheng

(赵自成, Zhao Zicheng, 1934–2000)
Forensic pathologist, Singapore

Alternatively nicknamed Singapore's "Father of Forensic Pathology" and the "Justice of Murder", Professor Chao Tzee Cheng was internationally recognized for his skills in forensic pathology and locally respected for solving notorious crimes. In his lifetime, he was lauded for his humour and humility, and for raising Singapore's

professionalism in the field of forensic pathology.

It was a twist of fate that made him turn to pathology. He originally hoped to pursue a career in surgery. However, a weakened right arm sustained in a car accident in West Malaysia dampened that wish. Instead of bemoaning his fate, Chao drew on his resolve to be a surgeon and turned it into one focused on pathology.

From his educational history, it is clear that Chao felt a strong calling for the medical profession. Born on 22 September 1934 in Hong Kong to a professor in cultural studies and a school principal who migrated to Singapore in the late 1930s, Chao studied at Catholic High School and then Victoria Continuation School. His excellent academic performance brought him to the attention of scholarship bodies who offered him a chance to study engineering in the United States. Possibly due to his fervent wish to become a medical practitioner, he turned down this offer and proceeded instead to the University of Hong Kong to study medicine, where he obtained his MBBS in 1961. This single-minded dedication towards what he wanted became more marked as he continued with his education and established himself as a pathologist. In his career as a forensic pathologist, he was similarly dedicated to uncovering the truth within the bodies he examined.

Following his graduation in Hong Kong, Chao returned to Singapore and served as a medical officer. In the aftermath of his car accident whereupon he turned to pathology, he sought to improve his knowledge of his craft by pursuing a Diploma of Clinical Pathology, a Diploma of Pathology, and a Diploma of Medical Jurisprudence in 1967 and 1968 respectively. By 1968, he had qualified as a pathologist from the Royal London Hospital, Medical College (a college currently under Queen Mary, University of London). On returning from London, the Singapore Ministry of Health appointed him forensic pathologist in the Department of Pathology.

Shortly after this appointment, Chao was called upon to take his first case — the now infamous murder of Koh Liang Chuen in 1969. He was invited to be an expert witness in this case where he presented the fact that the victim had been strangled before being dumped in the well by her fiancé for refusing his sexual advances. This overturned the accused's story that Koh had died when she toppled into the well during an amorous encounter. The notoriety of this case brought Professor Chao's skills in forensic pathology to the forefront and secured his status as Southeast Asia's forensic expert.

As an upshot, he was invited to apply his forensic expertise to cases beyond Singapore, such as in Malaysia, Hong Kong, and some states in West Africa. Despite the political sensitivities of several of his cases, Chao remained the consummate professional and objectively presented the facts he discovered. A notable example of his dedication to truth and justice was his testimony as an expert witness for the defence at the Kuala Lumpur High Court trial of Hugh Ashley Johnston for the murder of his wife in 1975. In this case, his testimony had influenced the jury six-to-one that Johnston had no intention to kill his wife. Among his cases were all the coroner's cases in Singapore where he aided in the investigation process of several notorious murders such as the Adrian Lim cult murders, the Scripps body parts murder, the Bulgarian murder, and the Flor Contemplacion case. Indeed, he was so respected and professional in his field that his forensic prowess was called upon several times in the investigation of mass disasters such as the Spyros blast of 1978, the Cable Car tragedy of 1983, the Hotel New World collapse of 1986, and the MI 185 Silkair tragedy of 1997.

He was also so renowned in the field of forensic pathology that he co-authored a book with Audrey Perera entitled, *Murder Is My Business*, which offered fascinating insights into his thought processes and the analytical methods he utilized in his cases.

Besides uncovering the truth behind crimes through pathology, Chao also served as master of the Academy of Medicine (1992–95), president of the Singapore Society of Pathology (1987–90), and conducted a Forensic Medicine Course at the National University of Singapore where he was known as an outstanding and large-than-life clinical professor. Greatly respected on the academic front, Chao published 140 papers in various international medical journals. He also founded the Institute of Scientific and Forensic Medicine and served as a special forensic adviser to the institute when he retired.

Similarly, he founded the Medico-Legal Society so as to unite the medical and legal professions and served as its president from 1985 until his unexpected death in 2000.

In acknowledgement of his contributions to the field of forensic pathology and his service to the nation, Chao was awarded the Public Administration Silver Medal in 1975, Gold Medal in 1979, and the Meritorious Medal in 1995. At the time of his death in February 2000, he was still one of Singapore's top forensic pathologist holding the positions of senior forensic pathologist in the Ministry of Health, clinical professor with the National University of Singapore, and special forensic adviser to the Institute of Science and Forensic Medicine.

He passed away on 21 February 2000 in his sleep while visiting his sister in New York, thereby leaving the medico-legal community bereft of his skills and insightful methods. In his lifetime, Chao had left an indelible mark not just in the field of forensic pathology in Singapore, but in the criminal justice system here as well, so much so that his colleagues dubbed him, "Justice of Murder", for uncovering the truth behind unsolved murders. Given that he had performed over 25,000 autopsies and was the authoritative expert witness in many unsolved murder cases worldwide, this is not surprising. Even after his untimely death, he was posthumously honoured for his contributions to his field when the Singapore General Hospital named him its emeritus consultant.

Sharon Loo

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Charoen Siriwatthanaphakdi

(苏旭明, Su Xuming, 1944–)

Businessman, Thailand

Charoen Siriwatthanaphakdi is one of the wealthiest businessmen in Thailand. He is the chairperson of Thai Charoen Corp (TCC) Group, which includes the Thai Beverage Public Company Limited, a leading

beer and spirits producer in Thailand. The company, which brews the famous Chang Beer, has a strong market share of about 50 per cent and 70 per cent in Thailand's beer and spirit markets, respectively. During the 1997 Asian Financial Crisis, when many big business families suffered tremendous setbacks, Charoen managed to rise rapidly and expand his business greatly.

Charoen, also known as Su Xuming in Chinese, was born on 2 May 1944 in Song Wat Road, Bangkok. His father, a Teochew Chinese immigrant, was a vendor of fried mussel pancakes on the streets of Bangkok. He received his primary education in Puey Eng School in Bangkok, but was forced to leave after finishing fourth grade because of his family's financial difficulties. To help ease the financial burden of his parents, he started working as a street vendor in the Chinatown area from the age of eleven. His initial business then included selling prize-draw games for children and renting out books.

In 1961, Charoen got a job as a clerk at Pan-Inter, which was among the major distributors of Maekhong whiskey. Later Charoen became directly involved in the liquor business when he started working with the Surathip Group, which was the only remaining competitor of Uthen Taechaphaibun's Suramaharatsadon Group in the Thai liquor market. Charoen eventually took over Surathip in 1982. He also became the first person to break Taechaphaibun dominance in the liquor market and eventually managed to take over Suramaharatsadon in 1987. Charoen subsequently expanded into the beer market where he broke the monopoly of Boonrawd Brewery's Singha Beer with the introduction of Chang Beer in 1995.

With his success in the alcoholic beverages business, Charoen expanded into the hotel industry. In 1994, he bought the Imperial Group, a major force in the Thai hotel industry from Akon Huntrakun. The group has since expanded significantly and invested successfully overseas. Besides the businesses mentioned, Charoen also ventured into other industries such as real estate, commercial import and export, and agricultural produce. The five main businesses under the TCC Group are Thai Beverage, Berli Jucker, TCC Land, TCC Capital, and Plantheon.

Charoen also went into a joint venture with the Danish Brewery Carlsberg to set up Carlsberg Brewery (Thailand) Company Limited. However, Carlsberg terminated this joint venture in 2003 with the claim that Chang Beer did not invest the agreed assets into the joint venture. The two companies took another two years to reach a settlement, with Carlsberg paying US$40 million and selling its shares in the joint venture to Chang Beer as part of the settlement.

In 2004 Thai Beverage tried to list on Bangkok's stock exchange. However, it faced objections from monks and anti-alcohol activists, who claimed that this move would promote alcohol consumption in Thailand. In view of the objections, Thai Beverage did not proceed with its plan to list in Bangkok. The company was instead listed in Singapore in May 2006. Thereafter, there were attempts to list the company in Bangkok, but they were unsuccessful. In 2010, Thai Beverage said that it was no longer interested in being listed in Bangkok.

Chaoren was most celebrated for his success during the 1997 financial crisis. While many critics attributed the cause of the crisis to the traditional style of management in Chinese family businesses, one commented that he succeeded because his business was very old-fashioned. Most of his business then had been based on cash, which enabled

him to have enough cash flow during the crisis to expand his business. He was also not significantly affected by the appreciation of the U.S. dollar against the baht because foreign lenders had been wary of his non-transparent management. In addition, as his main business was selling cheap beer, sales did not plunge greatly as people turned to the low-priced Chang Beer in times of depression. While many businessmen were quick to sell off their spare assets because of failing business, he was able to buy many properties at a bargain during the crisis. In Chiang Mai alone, he purchased the Kalae Shopping Centre, Chiang Inn Plaza, Anusan Market, Suriwong Hotel, and a prime plot of land by a river, which belonged to the Chutima family.

Besides being a successful businessman, Charoen is also a noted and active philanthropist. He has mainly donated to the health care, education, and cultural sectors. He also contributed funds to restore murals in Bangkok's oldest temple, Wat Pho and donated more than $500,000 in equipment and medical supplies to hospitals around Thailand from 2004–09. In 2009 he was one of the forty-eight philanthropists listed on *Forbes*' list of philanthropists in twelve countries.

Charoen is married to Wanna Siriwatthanaphakdi, daughter of Jiew Yoong Seng, formerly chairman of Maha Thanakit Finance and Securities Co., and vice-chairman of the First Bangkok City Bank. The couple has five children, who also hold key positions in Charoen's business empire. Charoen has received several Thai royal decorations, which include the Knight Grand Cordon (Special Class) of the Most Exalted Order of the White Elephant, the Knight Grand Cordon (First Class) of the Most Noble Order of the Crown of Thailand, the Knight Commander (Second Class Lower Grade) of the Most Illustrious Order of Chulachomklao, and the Knight Grand Cross (First Class) of the Most Admirable Order of the Direkkhunaphon. He also holds a doctoral degree in management from Huachiaw Chalermphrakiat University, a doctoral degree in business administration from Eastern Asia University, a doctorate of philosophy degree in business administration from Mae Fa Luang University, an honorary doctoral degree in agricultural business administration, from Maejo University, and an honorary doctoral degree in industrial technology from Chankasem Rajabhat University.

Goh Yu Mei

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Châu Trần Tạo

(朱陈造, Zhu Chenzao, 1913–2002)

Community and business leader, promoter of education, philanthropist, Vietnam

The migration history of Châu Trần Tạo and his business and social contributions both in China and Vietnam were exceptional. His education background stood

out among the bulk of uneducated migrants then, and within a short span of settling in Vietnam, he attained substantial economic and social success. He first helmed a construction company, but thanks to his sharp business acumen, gradually established niches in an impressive array of business arenas that ranged from services to heavy industries. He left a legacy in the education field both in his birthplace Tong An (同安), in China, and in Saigon, with his generous support. Whether he was in Vietnam, Taiwan, or the United States, he always preserved his ties with Tong An county (China) through continuous support for the school, Cuiying Primary School (萃英小学) that he had established. He left his mark in the Chinese communities where he resided by playing key community roles. In Saigon, for instance, he assumed multiple key leadership roles such as being chairman of Phúc Thiện Hospital (越南福善医院董事长), the Fujianese congregation (福建中华理事会), and the Chinese Chamber of Commerce of the Republic of Vietnam. He was concerned about the wholesome development of the descendants of the Chinese in Saigon and thus chaired both Phúc Kiến School (福建中小学校) — a school with over a century of history — and the Lệ Chí Sports Council (越南励志体育会).

Tạo was born in September 1913 in a village called Tong Zi, located in Ma Xiang town of Tong An county in Fujian province, China (同安县马巷镇桐梓村). He studied at a primary school in his village called Qizhi Primary School (启智小学) before transferring to Jiyou Primary School (集友小学) in the same county. After graduation, he studied at Jimei Commercial School (集美商业学校), a private school in Fujian Province, then furthered his education at the business institute of Hujiang University in Shanghai (上海沪江大学商学院). He returned to his village to establish Cuiying Primary School and became its first principal in 1934. Two years later, at the age of twenty-seven, he left home for Saigon, at the request of his elder brother, to assist him in his construction business. From Saigon, he remitted funds to support Cuiying Primary School — an act which he was to continue until he left Saigon in 1974.

After having a grasp of the business environment in Saigon, he ventured into the business of building and repairing ships. At Hiệp Phát Ship Factory (协发船厂), which he owned, he strived to establish a sound reputation by offering reliable and skilful services. He also promptly formed and led the Shipbuilding Guild (造船公会) in Saigon to complement his business and consolidate his networks. Soon after the end of World War II, he identified the opportunity to exploit and develop the undeveloped river transportation in the vast Mekong Delta, criss-crossed by distributaries and canals. He invested in dozens of lighter boats to facilitate the logistics of transporting goods from ships which arrived at the coastal ports to towns inland, and quickly became the market leader — a pioneer position which inspired him to found the Guild of Lighter Boat (驳船公会) and thus affirmed his credibility. There were ninety-five trade guilds established by the Chinese community of Saigon in 1958.

Before the official visit of President Ngô Đình Diệm to the Republic of China in 1960, a delegation of businessmen from the Republic of Vietnam was scheduled to arrive before the Vietnamese president for trade and investment talks with the business community in the Republic of China. Tạo, then serving as chairman of the Chinese Chamber of Commerce of Saigon, was invited to join the delegation. On his return from the trip,

he responded to bilateral trade opportunities that he found by establishing Công ty Trung Hưng (Zhong Xing Enterprise 中兴行), an agent distributing imports from the Republic of China. With strategic management, he sold more than two hundred tonnes of cement imported from the Chinese Republic, achieving a breakthrough in the market which had been hitherto dominated by the Japanese. By the 1960s, besides being managing director of Tân Hiệp Phát Construction Company (新合发建筑公司), he was simultaneously chief executive officer of Zhong Xing Enterprise, Da Ya Enterprise (大亚行), and Vietnam Textile Company (越南纺织公司).

In 1954, as the elected headman of the Fujian Congregation in Saigon, he directed the social and welfare programmes for the congregation. In 1955–58, when he helmed the management board of Phúc Thiện Hospital (越南福善医院), which was managed by the Fujian Congregation, he charted its expansion course as well as executed new ideas. For example, he channelled the earnings from his development of real estates along Nguyễn Trãi Street (formerly, Rue Quang Trung and Harteman) and Thành Thái Street to finance the expansion of the obstetrics and gynaecology department of the hospital. Providing poor and needy pregnant women with free medical services thus became possible with the additional source of income for the hospital.

His long-lived interest in the education of his community and his belief in the proper grooming of the young kept him actively engaged in the educational affairs of the Fujianese, which landed him the post of chairman for three terms at Fujian School. The primary and secondary school was established in 1923 in Saigon. As chairman of Lệ Chí Sports Council, he not only promoted sports programmes, but also hosted eastern and western musical and theatrical performances in the council's premises. His enthusiastic support for education was, however, not confined to the Chinese community. In the late 1960s when domestic immigration into Saigon strained urban facilities, including schools, Trung Tiểu học Hùng Vương (雄王中小学) was one of the new schools designed to accommodate the increasing population of school-going children. Tạo responded positively to the solicitation of funds by the school by organizing the five Chinese congregations to pledge a donation. The three-storey school materialized in 1972, and still stands in District 5 of Ho Chi Minh City today.

His philanthropy and social spiritedness were recognized by the Government of the Republic of Vietnam which bestowed on him the Star of Order (First- and Second-Class) for his contributions to education, in addition to the Star of Order of the First-Class and of the Second-Class for his achievements in internal affairs and health respectively.

Before the unification of North and South Vietnam in 1975, he left in 1974 for the Republic of China via the Philippines and subsequently settled down in the United States of America, where he became honorary adviser of the Fujian Native-Place Association in Southern California. During his sojourn in Taiwan, he helmed the Taipei Tong An County Native-Plan Association and later became its honorary adviser. He initiated the establishment of scholarships for students at the association and privately funded publications which give information on his place of origin, namely the *Tong An County Gazette* (同安县志) and *Ma Xiang Ting Gazette* (马巷厅志). He was also the first director of Taipei City's Federation of Returned Overseas Chinese of Vietnam.

In his visit to Tong An county in 1989, he presented HK$100,000 as the seed fund for the establishment of scholarships at Cuiying Primary School. He separately contributed HK$30,000 for the repair of the fence of the school, and further took care of the repair of the tombstones of his ancestors. To this day Cuiying Primary School has been offering scholarships named after its founder.

Tạo's adopted son, Zhu Liren (朱立人), has grown up acquiring the philanthropic spirit of his father. In 1996, 1998, 1999, and 2002, Liren contributed a total of about 3.5 million *yuan* to Cuiying Primary School and to the social development projects of Tong Zi village. This sum has been used for the renovation of classrooms in the primary school, the construction of a memorial tower, a public park, and a building in Tong Zi village.

Tạo is remembered for his ingenious venture into logistics and his prominence in innovative business and social endeavours. This visionary leader of wide-ranging interests is acclaimed for his magnanimous spirit in realizing social projects. His passion in reaching out to and nurturing the youth in his community in Vietnam and China is most remarkable.

Grace Chew Chye Lay

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Châu Văn Xương

(朱应昌, Zhu Yingchang, 1946–)

Business leader, promoter of education, Vietnam

Châu Văn Xương is managing director of Công Ty Nghệ Xương (艺昌紫檀红木古艺家具公司) which currently produces and exports wood sculptures and classical furniture. He is an example of how successfully a business can be built out of a passion for art, with the collaboration of highly skilled Vietnamese craftsmen. His company's products are often used as gifts to foreign dignitaries as they not only have aesthetic and cultural values, but also reflect the success of Vietnam's economic reform policies. Xương is the highest honorary adviser of the Việt Tú Chinese Language Centre (越秀华文中心) and honorary president of the Calligraphy Art Association, both in Ho Chi Minh City. He regularly supports the twenty-four-year old Lotus Blossom Classical Music and Dance Troupe, the only Chinese dance group in Ho Chi Minh City, and holds the chairmanship of the Ho Chi Minh City Chapter of the Vietnam-Chinese Friendship Association. He is also honorary chairman of the Overseas Chinese Union of Hengli town (横沥镇侨联) in Dongguan City, Guangdong province, China, and used to sit on the board of directors for the Mạch Kiếm Hùng Chinese Language Centre (1992–2000) in Ho Chi Minh City.

Châu Văn Xương's middle name should be pronounced *Ứng* in Vietnamese, but he has changed it to *Văn* (文) while retaining his original Chinese name. He was born in 1946 in Siem Reap, Cambodia, and was the third child among five sons in his family. During the turmoil of the late Qing dynasty, his grandfather and father left Banxian Shan village in Hengli town, Dongguan City (东莞

横沥镇半仙山村) in Guangdong province, China and went to Siem Reap. His family later moved to Bătdâmbâng, Cambodia. At the age of eight, Xương went to a Chinese-medium primary school and thereafter, a Chinese-medium secondary school in Bătdâmbâng called Guoguang Lianxiao Zhongxue (国光联校中学). After leaving school, he acquired skills such as repairing wrist watches, from his brothers. At night, he worked as a manager for a local cinema.

In 1975, he managed to escape from Cambodia and arrived safely in Vietnam, where he began earning his first penny as a watch repairer in the street. He recalls living in a shed built from plank wood and palm leaves from 1975 to 1978 in Tây Ninh province — a province in the south-eastern part of Vietnam bordering Cambodia. Life was miserable at the time, but when Sino-Vietnamese tensions heightened in the mid-1970s and culminated in a border war in 1979, Xương's destiny took a turn. He saw many wealthy business households discarding their classical furniture when they fled Vietnam; that spelled opportunity for him rather than disaster. Xương cleaned and repaired the furniture, then exported them to other parts of Asia. After the ratification in 1986 of what is known as the "economic innovation" (*Đổi Mới*) of Vietnam, somewhat equivalent to the *Perestroika* of the Soviet Union, more opportunities came up to better his life. The policies that were formed during this period allowed the creation of private enterprises and the setting of prices by market forces. It was then that Xương started his serious venture in the crafting of furniture. He has since produced an impressive array of ornaments and handcrafted furniture: antique-styled chairs and tables with mother-of-pearl inlay, French classical-style furniture, Buddhist sculptures, human and animal sculptures, decorative art, and murals. Xương has exported his products to China, Japan, Southeast Asian nations, Taiwan, and North America. Today the entrepreneur, a citizen of Vietnam, gives credit to the sound economic reforms that enabled his business to flourish, with a special mention of Nguyễn Văn Linh, his close friend, as well as general secretary of the Vietnam Communist Party from 1986 to 1991. Linh was a strong advocate of the "economic innovation" who also recognized the contributions of the Hoa (ethnic Chinese) in the independence and development of Vietnam. Xương was once commended for the part that he played in facilitating medical supplies to the communist army during the Vietnam War.

When Xương was queried about his personal efforts in achieving success, he attributed it to perseverance, thriftiness, and his ability to focus on doing small things first and doing them very well. His proficiency in Mandarin allows him to wax philosophical about the vicissitudes of life and career from the wealth of Chinese and Vietnamese proverbs he knows. His favourite Chinese proverb is "to decide promptly and opportunely" (当机立断), which, he said, poignantly explains his decisiveness when he ventured into his art and craft business. When he identified the artistic proclivity of the Vietnamese, he immediately decided to make use of it. His souvenirs to the foreign officials who have visited his home-cum-workshop were sculptures and art pieces crafted by Vietnamese artists. He currently has about 120 Vietnamese and Hoa subcontractors and craftsmen working with him. Some of them work in his home-and-workshop, which consists of three buildings standing on a land area of about 10,000 square metres.

Xương sees the importance of preserving his Chinese-language speaking ability and calligraphy. He is artistically inclined and finds it easy to pick up Chinese calligraphy

on his own, using books which he bought in China. He practises calligraphy and polishes his Mandarin comprehension and conversational skills by watching at least two hours of television programmes daily on China's Phoenix cable channel. Business and leisure apart, he supports Chinese-language education through his role as honorary adviser of Việt Tú School (越秀华文中心), one of the Chinese-language centres in the city. The centre retains the original name by which it was known when it was a Chinese-medium school before the country's unification in 1975–76. It continues to be supported and operated by the Cantonese clan in Ho Chi Minh City. Xương has also been a long-time patron of the Chinese cultural dance and musical troupe, Lotus (莲花歌舞古乐团), which teaches and promotes Chinese songs and dances.

He professes to be a Buddhist who follows a vegetarian diet, believes in taking care of his health for his family's happiness, and makes it a point to play table tennis with his grandson and daughter-in-law, whom he said has won many table tennis awards. His granddaughter is studying English in Singapore. His son, Châu Quốc Hùng, now manages the family business although Xương is still its managing director. His daughter, Châu Tiểu Mai, manages her Chinese medical hall called Đồng Tế Đường (同济堂) near his home. His family also rents out a few properties.

Xương hopes that his descendants will continue to live in Vietnam, which he refers to as his "base of life". He is confident that his descendants can do better than him, as he has done better than his father in life. He hopes that the future generation will learn to cultivate the spirit of Buddhism, lead a harmonious life, and seek better education.

Grace Chew Chye Lay

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Cheah Fook Ling, Jeffrey

(谢富年, Xie Funian, 1946–)

Prominent businessman, philanthropist, Malaysia

Cheah, a self-made entrepreneur, is the founder and chairman of the Sunway Group of Companies in Malaysia, a well diversified Malaysian conglomerate with ventures in India, Trinidad, the United Arab Emirates, Vietnam, Indonesia, Thailand, Cambodia, China, and Australia. Its core businesses include construction, property development and investment, manufacturing, trading, tourism, hotel, health care, and tertiary education. Cheah is known as a visionary as this is evident from his achievements in transforming pieces of wasteland into vibrant townships, and his awareness of the importance of building civic institutions, especially tertiary education ones, for the human capital development of Malaysia's young generation.

Cheah was born in 1946 in Pusing, a small town outside of Ipoh, Perak, to a Hakka family of six children. He received his primary and secondary education in Batu Gajah before leaving to pursue his tertiary education at the prestigious Footscray Institute of Technology,

now the Victoria University of Technology, in Melbourne, Australia. He began his career as an accountant in a motor assembly plant in Malaysia. Hailing from a wealthy tin mining family, he not only ran the family business, but took it to much greater heights. He started a tin mining company, the Sungei Way Enterprise, with a paid-up capital of RM100,000 in 1974. Ten years later he listed the company, Sungei Way Holdings Berhad, which was then engaged in quarrying and asphalt manufacturing, leasing and hire purchase financing, and road construction and earthworks projects. He developed the company into what it is today, the Sunway Group of Companies. His most well known and prestigious development project is the incredible rehabilitation and transformation of an abandoned piece of tin mining land into the now thriving 350-hectare Bandar Sunway, a fully-integrated resort township, distinctly one of Southeast Asia'a best known tourist destinations. Located in the Klang Valley, 20 minutes outside Malaysian capital Kuala Lumpur, Bandar Sunway has won many international awards, including being regarded as the world's best leisure project by FIABCI (International Real Estate Federation, Paris) in 2002. And most recently, the Sunway Pyramid, an icon in Southeast Asia located in Bandar Sunway was named the winner of FIABCI Prix d'Excellence 2011.

One of the personal hallmarks of Cheah is his immense contribution to society, especially in tertiary education. Cheah established the Sunway University College in 1986 with the sole mission of providing greater and better education opportunities to Malaysian aspiring youths. It was not an easy mission, especially when the college made loses in its early years of operation. However, his determination and dedication turned the college around. After the college had become a very viable and profitable business, Cheah decided in 1997 to transfer all his personal shares and ownership of the college into the newly established Sunway Education Trust Fund, which fully owned the Sunway University College. All profits derived from the college, and its portion of profits from its partnership with Monash University Malaysia, are ploughed back into the Trust Fund to upgrade facilities and human resources. The Trust Fund is another institution Cheah had established in accordance with his vision to ensure these educational institutions meet world-class standards and are accessible to all. Cheah's vision, modelled after that of the Harvard University, is partly anchored on the hope that the Sunway Education Trust will also be able to draw support from the public, and develop into a premier tertiary education institution in the future. The Trust also awards deserving students with scholarships worth more than RM1 million annually. To date, more than RM23 million worth of scholarships have been given out. In recognition of his remarkable contribution, the Sunway Campus of Monash University's School of Medicine was named after him on 3 September 2007.

Cheah's passion for civic institution development also involved primary schools. His compassion went out to the troubled students back in his hometown of Pusing, and since 1987, he has personally donated more than RM3 million for the construction and upgrading of the facilities at SRJK (C) Pusing, Perak. In the early 1990s, Cheah and his company volunteered to complete an abandoned government school project in Bandar Sunway at its own cost (RM2.5 million). SRK Bandar Sunway is today proudly serving the primary education needs of the community in the township. His burning passion to provide education opportunities to the poor persists, as reflected in his contribution to the school

development fund of SJK(C) Chee Wen (子文国小), in Selangor in 2007. His donation of RM3 million is believed to be the highest to a Chinese primary school in the country from an individual entrepreneur.

In recognition of his outstanding contribution to education, Cheah has been conferred eight honorary doctorates by leading universities worldwide: Two honorary doctorates of the University from Victoria University (1993), and Flinders University (1994); doctorates of Law from Monash University (1995), and Leicester University (1996); doctorates of Education from University of Western Australia (1994), West Michigan University (1994), and Oxford Brooks University (1998); and doctorate of Business Administration from Greenwich University (2001).

His leadership, vision, enormous achievements in the corporate sector, and contributions to society are recognized by both the government and non-governmental organizations, as clearly reflected in his distinguished appointments. In 1990, the Minister of Trade appointed him the director of the National Productivity Centre. In 1995, the prime minister honoured him as a member of the Malaysian Business Council and offered him the chairmanship of the Malaysian Industry-Government High Technology for Construction and Housing (MIGHT). In 1996 he was appointed by the minister of Education to the Higher Education Council of Malaysia, a body responsible for formulating higher education policies in Malaysia. This important appointment is one such example of his commitment to improving civic institutions. In the same year he was appointed an EXCO member of the Malaysian Tourism Action Council by the minister of Tourism Malaysia. The following year, the minister of Finance appointed him a council member of the Financial Reporting Foundation. In July 2008 he was appointed honorary officer of the Order of Australia (AO), the highest honour conferred on non-citizens by the prime minister of Australia, in recognition of his meritorious contribution to furthering the excellence of higher education in Malaysia.

Due to his immense contribution to society and the country, Cheah is conferred with a few royal conferments. In 1995 he was made Justice of the Peace (JP) by the Sultan of Terengganu. In 1996 he was conferred two royal titles: the Dato' Seri Paduka Mahkota Perak (SPMP, carrying the title, "Dato' Seri") by DYMM Sultan Perak Darul Ridzuan; and the Panglima Setia Mahkota (PSM, carrying the title "Tan Sri") by the king of Malaysia. In 1988 he received the Darjah Kebesaran Dato' Paduka Mahkota Selangor (DPMS, carrying the title, "Dato") from the Sultan of Selangor.

In addition to his outstanding success in business and his tight schedule, Cheah stretches himself further and gets involved in non-governmental organizations to serve the society. Among other roles, he is the chairman and co-founder of Asian Strategy and Leadership Institute (ASLI). He was appointed the honorary chairman of the Sin Chew Foundation in 2000; the vice-president of the National Kidney Foundation of Malaysia in 2002; the founding trustee of Malaysian Liver Foundation since 1999; president of the Malaysian Hakka Association 1997–2004; and the first non-Malay honorary member of the Kuala Lumpur Malay Chamber of Commerce since 2002.

Other honours bestowed on him are the Paul Harris Fellow Award, Property Man of the Year (Malaysia) in 1993, CEO of the Year (Malaysia) in 1996, and Asia's Most Innovative Chinese Entrepreneur Award 2005, Fellow

Australian Society of Certificate Practising Accountants, Fellow of Institute of Directors award.

Chin Yee Whah

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Chee Soon Juan

(徐顺全, Xu Shunquan, 1962–)
Politician, social activist, Singapore

Chee Soon Juan is best known as the secretary general of the Singapore Democratic Party (SDP) and founder of the Open Singapore Centre. Though he has failed to win a seat in Parliament, he is one of Singapore's most prominent opposition figures, and his efforts to transform the political environment in Singapore through passive resistance and civil disobedience constantly make headlines.

Chee was born in Singapore in 1962 and educated at the Anglo-Chinese School, the National University of Singapore, and then the University of Georgia where he obtained a PhD in neuropsychology in 1990. He returned to Singapore that year and began lecturing in the Department of Social Work at the National University of Singapore that June. In December 1992, Chee made news by joining the opposition SDP to contest the by-election in the Marine Parade Group Representation Constituency (GRC). The SDP team, comprising Low Yong Nguan, Ashleigh Seow, Mohd Shariff and Chee, secured just 24.5 per cent of the votes cast.

In 1993, Chee was elected assistant secretary general of the SDP. In March that year, Chee was dismissed from the university for misuse of S$226 in research funds, which he allegedly used to courier a copy of his wife's dissertation to her supervisor in the United States. Chee claimed that his dismissal was politically motivated and staged a ten-day hunger strike in protest. He later backed down and called off the hunger strike when it was revealed that he was drinking glucose water while ostensibly fasting. His former head of department and PAP Member of Parliament S. Vasoo also successfully sued him for defamation for intimating that Vasoo had fabricated evidence relating to his sacking. Vasoo was awarded S$315,000 in damages. Chee's hunger strike caused dissension within the SDP when its then secretary general, Chiam See Tong, censured Chee for his action. When none of the other Central Executive Committee (CEC) members in the SDP supported Chiam's motion of censure, Chiam resigned as secretary general and Chee took over as acting secretary general. Subsequently, when Chiam made a speech criticizing his own party's leadership, the CEC voted to expel Chiam from the party. Later, Chiam sued the CEC for wrongful expulsion and won. Chee was elected to replace Chiam as SDP's secretary general in January 1995, and in 1997, Chiam left to join the Singapore People's Party which his supporters had established for him.

Chee was primarily responsible for the SDP's 1994 manifesto, "Dare to Change: An Alternative Vision for Singapore" which the Party hoped would energize and reinvigorate its members and provide a platform for the next general elections held in 1997. Chee stood as a single-member candidate in the MacPherson constituency and obtained 34.8 per cent of the votes against the People's Action Party's Matthias Yao. In the 2001 general elections, Chee helmed an SDP team to contest Jurong GRC. The team secured just 20.2 per cent of the votes. Shortly after these elections, Prime Minister Goh Chok Tong and Senior Minister Lee Kuan Yew both sued Chee for defamation, alleging that in the course of electioneering, Chee alleged that they had misled Parliament over an alleged S$17 million loan to Indonesia during the Asian Financial Crisis. Chee was ordered to pay S$200,000 and S$300,000 in damages to Lee and Goh respectively. In 2006, he was declared a bankrupt when he failed to pay the damages. He was disqualified from contesting in both the 2006 and 2011 general elections in which the SDP garnered less than 5 per cent of the votes cast in both elections.

Since 2001, Chee has advocated civil disobedience as a form of protest to effect a change in government policies and as a form of political action. In 2002, he was fined for speaking at the Speakers' Corner without a permit and for attempting to hold a rally in front of the Istana without a licence. These convictions were followed by a number of other high-profile instances of civil disobedience, such as speeches in public places without a permit; and rallies and marches during the 61st annual meeting of the Boards of Governors of the International Monetary Fund and the World Bank held in Singapore in 2006. In February 2006, Chee was convicted for contempt of court and jailed for a day and fined $6,000. He served an additional seven days in jail when he failed to pay the fine. In April that year, he was stopped at the airport and charged with attempting to leave Singapore without the approval of the official assignee, which was required of all bankrupts. In November 2006, Chee was jailed for five weeks for failing to pay the $5,000 fine imposed on him for speaking in public without a licence. He became ill in prison and alleged that his food had been spiked and that he suffered sleep deprivation while being incarcerated.

Chee is married to Dr Huang Chih Mei and is a father of three children. He has authored several books: *Dare to Change: An Alternative Vision for Singapore* (1994) which he updated and published as *Your Future, My Faith, Our Freedom: A Democratic Blueprint for Singapore* (2001); *Singapore My Home Too* (1996); *To Be Free: Stories from Asia's Struggle Against Opposition* (1999); *The Power of Courage: Effecting Political Change in Singapore Through Nonviolence* (2005). He was awarded the Defender of Democracy Award 2003 by the Washington-based Parliamentarians for Global Action. In 2004, local film maker Martyn See directed and produced a documentary on Chee entitled, *Singapore Rebel*, which was slated to be screened at the Singapore International Film Festival, but was forced to be withdrawn and subsequently banned as a "party political film" under the Films Act.

Kevin Y.L. Tan

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Chee Swee Lee

(徐瑞莉, Xu Ruili, 1955–)
Sportswoman, Singapore

Chee Swee Lee shone as the brightest star during the golden period of Singapore's track successes in the 1970s. She was the first Singaporean woman to win a gold medal on the athletics track at the Asian Games. Chee ran in the 400-metre and the 800-metre events and was renowned not only for her self-belief, determination, commitment, and humility during competition, but also for her loyalty and devotion to her family. Her successes led to her representing Singapore at the Olympic Games in 1976.

Chee was born on 10 January 1955, the third child in a family of eight children. She started her athletics career as a ten-year-old at Telok Kurau West Primary School, where she trained diligently six days a week. In 1966 she became the school's athletics champion. Subsequently, she became a member of the Flash Athletics Club, working under the watchful gaze of her coach, Patrick Zehnder.

In May 1969, as a relatively unknown secondary two student, she was a surprise winner over Maimoon Bakar, then the national 400-m champion. She gradually brought her personal best time for the 400-m to close to 60 seconds and, with it, achieved a qualifying time for the Southeast Asian Peninsular (SEAP) Games. As a fourteen-year-old she represented the national team in Rangoon (Burma/Myanmar), winning a silver medal in the 400-metre event. In 1970, she became Singapore's "golden girl" of athletics at a time when the nation was just striving to forge a strong sporting identity.

Still only fifteen years of age, Chee beat the existing combined schools' record and set her sights on the national record held at the time by Maimoon Bakar. Her performances were heralded by Tan Eng Yoon, the national coach who successfully predicted that she would break 60 seconds before the end of the year. Initially Chee was selected as a reserve for the 400-m relay team representing Singapore at the 1970 Asian Games to be held in Bangkok. However she also gained her first taste of Asian glory by recording a time of 59.8 in the final of the 400-m event. The following year, she won a bronze medal in the 400-m at the SEAP Games held in Kuala Lumpur. She also collected a silver medal in the 4×400m relay.

The sporting fraternity had great expectations of Chee when Singapore hosted the SEAP Games in 1973. Having recorded 58.0 seconds in the South Korean championships, she was expected to clinch a gold medal, but had to settle for silver behind Than Than, the Burmese runner in a battling time of 56.0 seconds. In the 800-metre event, she again took silver, this time behind Mar Mar Min, also from Burma (Myanmar).

In 1974 Chee won a gold medal in the 400-m competition at the Philippines Track and Field Championships. This was to be the prelude to her finest achievement. At nineteen she recorded her greatest triumph at the 7th Asian Games in Tehran, becoming the first woman from Singapore to win a gold medal at this level in any sport. She set a new Asian Games record and a Singapore national record with 55.08 seconds on 15 September 1974. She also won two other medals in the 4×100-m (bronze — 47.1 seconds) and the 4×400-m (silver — 3:43.9 minutes). At the Commonwealth Games later in the year she recorded times of 55.1 seconds in the

400-m and 2.08.1 in the 800-m events, thus consolidating a career year.

Chee was crowned Sportswoman of the Year (1974) in recognition of these feats and later entered the Hall of Fame. She said she owed it all to her coach, Patrick Zehnder — "I would not be where I am today had it not been for him — his patience, his guidance and his coaching." Despite her heavy training schedule, she was able to find time to help her mother make cakes for Chinese New Year.

Her two main assignments in 1975 were the Asian Track and Field Championships in Seoul and the SEAP Games. Also considered was a tour of Japan, but the plans for this fell through when it was discovered that Zehnder was unable to accompany her. The withdrawal, which made front page news, brought threats of disciplinary action from the Athletics Association. Zehnder was committed to coaching other athletes for the Asian Track and Field Championships and felt that they were his priority. Chee stated that she did not desire preferential treatment. In Seoul, she was just pipped by South Korean Kim Kyung Sook. Two months later in Singapore, she would exact some revenge on Kim at the Amateur Open Championships at the National Stadium.

In late 1975, Chee continued her Southeast Asian dominance by taking both gold medals at the SEAP Games in Bangkok. Her 56.5 seconds in the 400-m and 2:02.27 minutes in the 800-m events were some consolation for the defeat in Seoul.

The following year Chee took up a track scholarship at the University of Redlands in California, training with the renowned coach, Vince Reel. He was the husband and coach of the famous Taiwanese athlete, Chi Cheng. This signalled a temporary suspension of an eleven-year partnership with Patrick Zehnder. Her aim was to train and then attempt the qualifying time for her Olympic events, with the added incentive of higher-class rivalry in the United States. It appeared that an earlier invitation from Reel, eighteen months before, had proved irresistible. The new environment clearly suited Chee. She focused on the 800-m race and achieved the Olympic qualifying time with 2:07.4 minutes — still the national record today. However, there was bad news for home support in July, just a couple of weeks before the Olympic Games were due to start. An injury to the Achilles tendon of Chee's right leg occurred during the National Amateur Athletic Union meet and the injury was to prove heartbreaking for Chee and Singapore in the Olympic Games.

In her 800-m heat in Montreal, Chee broke down less than half way round the first lap. She was forced to pull out because the injury had not fully healed. Sadly, Swee Lee was never to regain her full form, but she did continue to compete. Pain in the Achilles tendon, even after short training periods, hampered her process of recovery. Chee sought relief from a number of different treatments, and ultimately surgery was required. Unwilling to retire and showing the utmost determination, Chee Swee Lee fought to make a comeback. She reappeared after two years. A spell in West Germany raised hopes of a full recovery, and the courageous runner vowed to race within the region for Singapore. She ran in the SEA Games in Manila in 1981, but unfortunately without success.

Surprising many, she returned to competitive running and continued her career for a further fourteen years. By 1985 she was posting times for 400-m and 800-m events that were comparable with those of her American rivals — even though she had reached the age of thirty. She set a Mount San Antonio College record in the 800-m race and came second in the conference championship with a time of 2:11.0 minutes.

Her successes at Mount San Antonio led to an extension of an athletic scholarship to California State University, Pomona. Chee continued to run competitively against younger NCAA Division II rivals, until she graduated with a degree in business administration in 1989. She was a member of the Southern California Cheetahs, a local track club, and continued to compete well into 1990. Chee Swee Lee, the resilient "golden girl" finally retired from the track at the age of thirty-five.

She now has a successful career as a marketing manager and lives with her husband, Bob Cedillos, in Diamond Bar, California, in a suburb of Los Angeles County.

In May 2011 she was awarded a medallion to commemorate her appearance at the Montreal Olympic Games. As one of Singapore's 167 acknowledged Olympians since 1936, she has been assigned the number 97 in the chronology created by the association known as Olympians Singapore.

Nick Aplin

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Chen Chong Swee

(陈宗瑞, Chen Zongrui, 1910–86)
Artist, Singapore

Chen Chong Swee was an artist, teacher, and writer who made a significant impact on the development of the visual arts in Singapore. This renowned specialist in watercolour painting was a member of the pioneer generation of artists who developed the "Nanyang School of Painting" style that synthesized distinctive aesthetic traditions of the east and west. This style was unique to Singapore at the turn of the twentieth century.

He was also one of the first artists in Singapore to use Chinese ink painting techniques to portray scenery and figurative paintings with local and Southeast Asian themes. With a keen eye for colour and detail, he drew upon his observations of his surrounding environment to bring to life renditions of daily life activities. His painting subjects were often composed from his surrounding environment and daily life activities as he believed that a painting must be understood and be a recollection of one's thoughts. Many of his masterpieces were inspired by observations and insights from his numerous tours to Bali and the east coast of West Malaysia.

Chen was born in Swatow, China, in 1910. He received his education at the Union High School, and graduated in 1929. From there, he moved on to the Xinhua Academy of Fine Arts. After arriving in Singapore in 1931, he taught art at various secondary schools, before joining the Nanyang Academy of Fine Arts as a lecturer in the Chinese ink painting department.

Chen's training at the Xinhua Academy oriented him towards the traditional principles of Chinese painting. He is firmly grounded in the Chinese tradition of painting as "idea writing", where inscriptions are used purposefully to fortify the meanings of the paintings. However, he also believed that such long-held traditions of Chinese painting should not be cast in stone. This meant he was open to exploration of new ideas and techniques. During this period, the art scene in Shanghai and China was also seeing the emergence of his peers, who were synthesizing modernism with conventional principles in Chinese ink painting.

Eventually, and in part due to the influence of life in Southeast Asia, he developed his signature painting style, which is defined by his belief that communicating art to his audience is a top priority in the creation process. This goes against the classic modernist approach that dictates that the innate subjectivism, sensibilities, and concerns of the individual artist should always take priority over viewer accessibility. He describes his philosophy towards art as such: "Art is a part of life and cannot exist independently from real life. Art must be objective. If a work of art fails to embody truth, goodness and beauty, it cannot be regarded as a true work of art."

In 1935, Chen co-founded the Salon Art Society (Singapore Society of Chinese Artists). In the same year, he was given a cash award at the King George V Silver Jubilee Art Exhibition. Chen taught art in various schools in Singapore between 1936 and 1970, and also served on various advisory and management committees of art societies in Singapore. Thirty years later, in 1965, in recognition of his contributions, he was awarded the Meritorious Public Service Star of the Republic of Singapore. Then in 1969, he co-founded the Singapore Watercolour Society with artists such as Lim Cheng Hoe, and Loy Chye Chuan. He also served as the society's treasurer for many years.

A landmark experience in Chen's career was a visit to Bali in 1953, together with fellow artists Cheong Soo Pieng, Chen Wen Hsi, Liu Kang, and Lim Hak Tai. Inspired by their visit, the group members collaborated to produce the *Pictures Of Bali* painting exhibition in the same year. The exhibition featured the paintings completed by the artists during their Indonesian sojourn and set the stage for the development of the "Nanyang School of Painting".

For more than fifty years after his arrival in Singapore in 1931, Chen participated actively in various local art exhibitions. His works could be seen in the annual National Day Art Exhibition and many local events organized by the art societies in Singapore. His reach extended beyond the nation's shores as well, for he was frequently selected to represent Singapore in overseas exhibitions.

Chen was also a prolific writer and frequent contributor to newspapers, exhibition catalogues, and magazines published by art associations. Through the written word, he actively engaged his peers and the local art community in discussions on issues such as the fundamental differences in Chinese and Western art, the functions of art education, and the need to develop a style of ink painting that was relevant to a multicultural environment. These writings offered a peek into Chen's thinking and provided an insider's view of art discourse in Singapore from the 1940s to the 1970s.

In the first published monograph on the history of art in Singapore and Malaysia, *A Concise History of Malayan Art*, published in 1963, Ma Ge wrote that Chen Chong Swee had received so much recognition for his art that it overshadowed his significant contribution to art education. In an article the same year, Cao Shuming quoted Ma Ge in order to draw attention to Chen's important contributions to art education and publication.

Paying tribute to his talent and contributions to the Singapore visual arts scene, the Ministry of Culture and the National Museum jointly presented a "Chen Chong Swee Retrospective" in 1984. Two years later, in 1986, Chen passed away. Two more exhibitions dedicated to Chen were held in the ensuing two decades: "Chen Chong Swee, His Thoughts, His Art", presented by

the National Museum in 1993; and "Passages, selected works of Chen Chong Swee", by the Singapore Art Museum in 1998.

On 15 January 1994, 151 works of art by Chen, mainly Chinese ink paintings, were donated by the Chen family estate to the "Chen Chong Swee Charity auction" conducted by Singapore Sotheby's Auction House at the Empress Place Building. The auction garnered a total of $676,200 from the sale of 138 paintings, with the highest priced pieces, *Returning From The Sea* and *Trengganu Beach*, fetching S$66,000 and S$16,000 respectively.

In addition, more than 70 per cent of the collection was sold above the minimum reserve price. The funds raised through the auction went into the reserves for the NAC-Chen Chong Swee Art Scholarship, which awards aspiring artists with up to S$25,000 funding to pursue full-time postgraduate studies or research programmes overseas.

In March 1994, the Singapore Mint produced gold and silver ingots commemorating the late artist. The 75g-gold and 43g-silver ingots were printed with the artist's *Drying Fish* painting on one side, while the other side featured a portrait of the artist with his personalized signature and seal. These ingots were launched officially at the *Reminiscence of Singapore Pioneer Art Masters* art exhibition at the Takashimaya Art Gallery on 11 March 1994.

G. Uma Devi

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Chen, David

(陈充恩, Chen Chong'en, 1900–52)
Educationist, Malaysia

David Chen Chong En was well known in Malaysia and Singapore as an outstanding educationist who was well versed in both Chinese and English languages. He was principal of Chung Ling High School (钟灵中学) in Penang before the Second World War (July 1931 to December 1941) and after the war (September 1945 to February 1952). Under his charge, Chung Ling High School became a reputable school in the northern states of Malaya because of the effective reforms he had introduced. In particular, his bilingual policy was most talked about and was regarded by many other schools as a model to be emulated. He was also actively involved in the Chinese education movement and was the first chairman of the United Chinese School Teachers Association of Malaysia (UCSTAM). Unfortunately, at the height of his career in education, he was shot dead by the Communist Party of Malaya.

David Chen hailed from Jiangning (江宁) in Jiangsu (江苏) province. Born in 1900, he attended Cui Ying High School (翠英高级中学) in Suzhou (苏州) in 1909 and studied at the Faculty of Arts Education in Jinling

University (金陵大学) in Nanjing from 1924 to 1926. After his graduation, he taught geography and English at the secondary school section of the university, as well as Zhengyi Secondary School (正谊中学). He had also served as head of English Department at Chung Hua Secondary School (中华学校) in Dutch-occupied Tanjung Pandan on Belitung Island in Indonesia. From 1926 to 1927, he took charge of the Academic Department and Sports Department at Cui Ying High School in Suzhou. He served as president of the Federation of Sports Clubs of twelve private secondary schools in Zhejiang (浙江) from 1929 to 1930. In 1931, the Board of Directors of Chung Ling High School, through the recommendation of China's consul in Penang, Yang Nianzu (杨念祖), employed him as principal of the school. During his tenure of office, he introduced major reforms to strengthen the academic performance of the school. He was pragmatic in his school administration and before long Chung Ling High School rose to become a renowned institution, attracting students from near and far. The school board then decided to construct new school buildings at a new location. A fund raising campaign was held and an 11-acre piece of land at Lot 133 in Kampung Baru was later purchased. Construction works for the new school buildings began in October 1934 and were completed in September 1935. The new school buildings comprised a school hall, an administration office, classrooms, hostels, washrooms, basketball courts, badminton courts, etc.

During the Japanese Occupation, David Chen lived a secluded life in Cameron Highlands, but his wish to revive Chung Ling High School had never wavered. The British army regained control of Malaya on 3 September 1945 and by 15 September, David Chen had returned to Penang to meet his former colleagues to discuss plans for the reopening of Chung Ling High School. After two months of preparation, the school was officially reopened on 8 December 1945. Soon after the revival, the number of students increased sharply and there was an urgent need to have new school buildings. In 1948, David Chen and the school board started a campaign to raise funds for the school extension works. In May 1950, a new hall and sixteen classrooms were completed. The new hall, which was named "Huai Ze Hall" (怀泽堂), could accommodate 2,000 people at any one time and was then the largest hall among all schools in Malaysia.

In managing Chung Ling High School, David Chen had adopted the American missionary educational system of his *alma mater*, Jinling University. This system had a heavy emphasis on the English language and all final-year students in the senior middle classes were required to take the English examination. Apart from admitting selected good students, the school also tried to recruit the best teachers. With these measures, the school was able to score the best results in Penang for the Cambridge School Certificate Examination and the London Commerce Examination every year — unmatched even by the English-medium schools. David Chen was determined to produce students who were able to achieve high standards of academic performance and secure better job prospects. At the time of colonial rule then, this was only possible by using the English language as the medium of teaching in the schools. His ultimate objective was to ensure that students from Chung Ling High School were on par with those from the English-medium schools, if not better. Apart from stressing the academic performance of the school, he was also concerned with better welfare for the teachers. In particular, he had allowed an old Chinese language teacher, Guan Zhenmin (管震民), to stay on to teach in the school

after retirement on a half-salary pension and such a move won him praises from the public. He had once said: "If we do not improve the lives of our teachers, it is just like planting vegetables without applying fertilizer."

While focusing on his educational work, David Chen had also played an active role in leading the Chinese education movement. When the USCTAM was established in December 1952, he was elected the first chairman. In trying to secure better welfare for the teachers, he had set up two committees to work on the establishment of the Teachers Welfare Fund and the standardization of criteria for teachers' salary scale. However, before such efforts could produce any result, he was shot dead by a gunman from the Communist Party of Malaya at 3pm on 4 February 1952 while he was on his way to attend a meeting of the Penang Chinese School Teachers Association. His assassination was a great loss not only to Chung Ling High School, but also to the Chinese education movement in Malaysia.

Lew Bon Hoi

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Chen, Georgette

(张荔英, Zhang Liying, 1906–93)
Artist, Singapore

Born Chang Li Ying, Georgette Chen was a forerunner of the visual arts movement in Singapore in the post-World War II period, contributing to the birth of the Nanyang art style. While much has been recorded on her artistic achievements and contributions to the Southeast Asian, and more specifically Singapore, arts scene, little is known of her early life.

Contradictory accounts exist as to her date of birth, as well as her birthplace. Some sources claim she was born in 1906, others say 1907. A few sources claim she was born in Zhejiang Province, China, but the majority of sources claim she was born in Paris. What we do know, however, is that she was the fourth of twelve children in her family, and her father, Chang Sen Chek was an antique dealer who travelled extensively to New York, Paris, and London for business. As the Chang family followed Chang everywhere, all their children, including Chen, were exposed to art from a young age. Despite the fact that the Changs were predominantly based in the West, the wife educated their children in Mandarin at home, and the husband imbued them with Chinese nationalistic fervour for Dr Sun Yat-sen's revolution. Thus, all the Chang children grew up with a strong sense of their cultural identity. In turn, this Chinese cultural identity heavily influenced the themes in Chen's art.

In her formative years, Chen shuttled between Paris and America, soaking up the artistic atmosphere of both countries. As she preferred Parisian life and its abundance of museums to America, she left the Art Students League of New York after a year in 1926. When she returned to Paris in 1927, she studied at the Académie Colarossi and Académie Biloul with the support of her parents. Although her parents were supportive of her decision to be an artist, they were apprehensive about her career choice as they felt artists had to be dead before they were appreciated. However, her parents' fears were unfounded and Chen became a notable artist in her own right when the artwork she submitted for selection for the Salon d'Automne exhibition was selected in 1930. Her early work was lauded for being reminiscent of the late French Impressionist

movement, with emphasis on heavy brush strokes as well as volume and texture.

At about the same period, she met and married her first husband, Eugene Youren Chen, a Chinese foreign minister and friend of Sun Yat-sen. A keen lover of the arts and music himself, her husband encouraged her to become a professional artist and helped advance her artistic career. For the duration of their marriage, Chen lived predominantly in Shanghai and travelled between Paris and China. This was an artistically productive period for her as she held two major exhibitions in Paris in 1937 — at the Palace of Painting as part of the Paris World Fair, and at the Women Painters Exhibition. During this time, she also held many exhibitions in Shanghai showcasing her still life paintings, and executed numerous portraits of Eugene Chen in the style of van Gogh.

Unfortunately the outbreak of the Sino-Japanese war curtailed her artistic production. She was placed under house arrest along with her husband for much of the war. Following her husband's death in 1944 as a prisoner-of-war and the end of the Second World War, Georgette Chen retook the art world by storm with a seminal show in New York at the Asia Institute. In this endeavour, she was sponsored by the Nobel Prize laureate, Pearl S. Buck. Some time during this period, she met and married her second husband, Dr Ho Yung Chi, with whom she moved to Paris in 1949. Once again, she exhibited her latest works at the Salon d'Automne and the Galerie La Licorne. In 1951, she and Dr Ho moved to Penang.

Following her divorce from Dr Ho, she relocated to Singapore in 1953 where she exhibited her work at the Chinese Chamber of Commerce and the Singapore Art Society. In 1954, Chen took a part-time teaching position at the Nanyang Academy of Fine Art which she held until 1980.

The 1950s marked Georgette Chen's mature period in art where she melded her Western-style post-Impressionist techniques with local subject matters thereby contributing to the evolvement of the "Nanyang Style". The most notable feature of the "Nanyang Style" is its hybridization of Asian themes with Western ideas and techniques. She was an expert proponent of the "Nanyang Style" and consequently became known as "Chendana" (Malay for sandalwood) and "Basket Chen" due to the recurring use of a basket motif in her later works. Given her training, extensive experience in painting, and unique artistic vision, she became the first female recipient of Singapore's Cultural Medallion for Art in 1982.

Ill health however prevented Chen from continuing her art after 1980. Subsequently, after an eleven-year battle with rheumatoid arthritis, she passed away on 15 March 1993 in Mount Alvernia Hospital. Her death did not mark the end of her contributions to the Singapore art scene. Far from it. Her shadow and "Nanyang Style" continue to loom over young artists in modern-day Singapore, for immediately upon her death, Lee Seng Gee, chairman of the Lee Foundation and executor of her estate, found a sizeable collection of paintings in two rooms of her house. These fifty-three paintings were accordingly donated to the Singapore Art Museum in June 1994, bringing the museum's collection of Chen's artwork to 104. Likewise, her house in Siglap Plain was auctioned for S$2.8 million, and the sum was used by the National Arts Council to create the Georgette Chen Arts Scholarship for art students. Funds from the sales of Chen's personal investment in stocks and shares, as well as donations sale proceeds of her house, were used for a new building for the Singapore Council of Women's Organizations, numerous community welfare projects for the local

Malay community, and the Practice Theatre Ensemble in support of Chinese theatrical art in Singapore.

Sharon Loo

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Chen Huiming

(陈辉明, 1927–)
Educator, Cambodia

Chen Huiming is the school principal of Duanhua Xuexiao (端华学校), the largest Chinese school in Phnom Penh, Cambodia, which claims to have 11,000 students.

Chen was born into a poor family in Puning (普宁), Guangdong in 1927. When he was four years old, he and his father left his birthplace to go to Guangxi (广西), and from there travelled to Vietnam (then under French colonial rule) where the family settled down. In 1953 the local Chinese school which the young Chen went to was caught up in the political unrest leading to it being banned by the colonial authorities. Chen's family was also affected and took refuge in Phnom Penh, Cambodia, where he continued his Chinese education at the Duanhua School between 1954 and 1956. In 1957 he finished his studies at Duanhua and was employed as a teacher by the school for more than ten years.

In 1970, General Lon Nol led a *coup d'etat* in Cambodia which brought the right-wing military group to power. Consequently almost all the Chinese schools in Cambodia, totalling more than 200, were closed down. Chen then moved to the province of Kratie on the Cambodian-Vietnamese border, a province controlled by the Khmer Rouge, which was supported by Vietnam. Chinese schools were still allowed to operate in this province so Chen taught at a Chinese school here as a relief teacher and a student of his, Aing Khun, later establish a Chinese school in Phnom Penh. In March 1974, however, the Khmer Rouge changed its policy and closed down all the Chinese schools in Kratie. Chen was then deported by the Khmer Rouge to the countryside to work as a farmer in the northern province of Stung Treng, also came under the control of Khmer Rouge.

In 1975, Khmer Rouge "liberated" Cambodia and began to establish a "socialist state" in which all those considered "enemies of socialism" were to be eradicated. They included the capitalists, intellectuals, professionals, schoolteachers, merchants, officials, soldiers, bureaucrats of the former government, and ethnic Vietnamese, etc. The ethnic Chinese, being urban dwellers and belonging to an undesirable class, became the target of the purge. In theory the policy had no ethnic overtones, but it was soon revealed that the Khmer Rouge not only prohibited the ethnic Chinese from using their language, but also induced them to abandon their traditions. Later both the Chinese language and Chinese culture were banned. Whoever spoke the Chinese language or dialects were considered to have committed a crime. In consequence

many Cambodian Chinese hid their ethnic identity for fear of being persecuted.

It is interesting to note that the Chinese language and culture were suppressed not only by the pro-American Lon Nol government, but also under the communist rule of Pol Pot. The Pol Pot policy was the more extreme as it aimed at eradicating both the Chinese language and the culture. In December 1978 Vietnamese troops invaded Cambodia and installed a pro-Hanoi regime. That did not bring about an improvement in the position of the Chinese language and culture, however. As there had been no Chinese schools in Cambodia for more than twenty years, the ethnic Chinese community in Cambodia gradually lost their "mother tongue". The younger generation could only use the Cambodian language for communication purposes.

Chinese schools were re-established only after the end of the Cold War and the withdrawal of the Vietnamese troops from Cambodia. In September 1992, the Duanhua School was officially reopened and Chen was re-invited to serve the school, this time as principal. During the Pol Pot years and the Vietnamese Occupation, Chen had had no opportunity to teach; at one time he was even forced to become a farmer. It was only after Cambodia regained its freedom that he was able to resume his career as a schoolteacher and school principal. He has served as principal since the reopening of the Duanhua School.

According to Chen, Chinese schools have been sponsored by the local Chinese community as in the past, and Chinese leaders are eager to revive the Chinese language and culture. By 2006, there were about seventy Chinese schools in Cambodia, of which eleven were located in Phnom Penh.

Chen also points out that Duanhua School, which was sponsored by the Teochew Association, has about 11,000 daytime students in the main and branch campuses. Apart from them, there are 2,000 students who attend Duanhua evening school. There are approximately 300 teaching and administrative staff members in the school. Most subjects such as general knowledge, mathematics, geography, and history are taught in Mandarin, while the Cambodian language is taught four or five periods a week. The school uses primary school textbooks which are jointly written by the Cambodian General Chinese Association and the Jinan University (in Guangdong Province of PRC). However, at one time, it used high school textbooks that were written by Dong Jiao Zong, the Malaysian Chinese Schools and Teachers Association. As there are not enough Chinese schoolteachers in Cambodia, the Cambodian Chinese community has asked the PRC Government to send Chinese language teachers especially to teach more advanced courses.

Chen notes that the Chinese standard of the Chinese Cambodian students is low as they generally do not speak Chinese at home and the Cambodian language has become their first language. Because of this, Cambodian, rather than Mandarin, has increasingly been used to teach subjects to the students. It should also be noted that Cambodia used to have a half-day school system in which many students attended two schools: a Cambodian school and a Chinese school. However in 2006, before the Cambodia Government changed it to a whole-day system, the Chinese community in Cambodia began to change the Chinese schools into bilingual or even trilingual schools in order to retain the students. They therefore had to strengthen their courses in Cambodian and English in order to survive. In 2007 the Cambodian Government changed the Cambodian school system to a whole-day system, but this did not really

affect the number of Duanhua school students. The transformation has apparently been quite successful as Duanhua School has managed to maintain its high student enrolments.

Lim Boon Hock and Leo Suryadinata

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Chen Lieh Fu

(陈烈甫, Chen Liefu, 1908–)
Educator, scholar, Philippines

Chen Lieh Fu is an all-rounder who played many roles in life — educator, writer-author, scholar, columnist, political commentator, fund-raiser, builder, and administrator. He would like to be remembered, however, by the successes of the countless students who graduated from his school and made a name for themselves.

Chen was born in 1908, in Tong'an (同安) in Fujian, China. He finished high school in 1934 in Xiamen in Fujian, China, but his family was too poor to send him to university. Instead he served as an elementary school teacher for three years right after high school graduation. This experience started him off on the path of education. In 1929, Chen passed the competitive exam for a scholarship from Nanjing Central Political University (南京中央政治大学), from which he graduated with a degree in political science. In 1932, Chen headed the fourth ministry in charge of development and economics in Jiangning (江宁) in Jiangsu Province (江苏). He took the National Civil Service Examination, and having passed with excellent results, was promoted to head the Gaoheng Municipality (高淳) in Jiangsu, where he strengthened the treasury, increased agricultural taxes twofold, repaired dikes, controlled water sources to improve farm irrigation, and started its rural newspaper. He was well loved and respected by his constituents. In 1936, Chen received a grant from the Ministry of Education for a scholarship in the United States, where he obtained his masters degree in political science in 1938 from the Illinois State University. He also took up studies in modern history and public administration at this university and these studies later served him well in his research on, and subsequent work in, school administration.

With the outbreak of the Sino-Japanese War, Chen's scholarship grant was terminated. Due to the lack of funds to continue his studies, he transferred to the University of California for a year doing special research. In 1939, he returned home and took up various teaching jobs in Yunnan, Guizhou, and Chongqing, where he served as a trainer for young college graduates. From there, he was accepted at the Sichuan University (四川大学) as a professor, and also served as chairman of the Political Science Department for four years. Chen then became a professor at the Xiamen University (厦门大学) in 1944, where he was also chairman of the Political Science Department. At the time, Xiamen University was chosen as one of the top sixteen most important schools in China. In

1945, after the Japanese surrendered, Xiamen University was moved back from Changting (长汀) to Xiamen City and Chen moved with it. His townmates were elated with his homecoming and elected him to the City Council of Xiamen City where he served for two terms, or four years while continuing to teach at Xiamen University.

In 1947, he went to Lushan (庐山) in Jiangxi (江西) to attend the 2nd Youth Congress, and was elected a representative (干部) of the National Delegation. This Congress was merged with the Kuomintang (国民党) later, and Chen became a member of the National Party. Towards the end of 1948, when the conflict between the Kuomintang Party and the Communist Party escalated and civil war intensified, soldiers and refugees poured into Xiamen. At any time, fifty to sixty thousand soldiers were stationed on the small island. The city was chaotic and citizens were scared. Councilor Chen headed the civilian-military cooperation station to pacify them, restored peace and order, catered to the needs of the military, maintained good relations between the civilian and military, and kept the City generally safe until its liberation.

Because of the chaotic situation and continuing political instability, Chen decided to move to the Philippines through Hong Kong. He arrived in the late 1950s and settled first in Cotabato City in Mindanao, a southern island of the Philippines. He served as the principal of Cotabato Zhonghua High Shool (古岛中华中学) for four years and only in 1954 did he go to Manila and teach for four years at the biggest Chinese high school there, Chiang Kai Shek High School (中正中学), which later became Chiang Kai Shek College (中正学院). In 1957, he went to the southern Visayan island of Cebu where he became the administrator of the Chinese school, Zhongguo Zhongxue (中国中学) and mobilized the Cebu Chinese community to help put up a school building. He also worked to improve teacher training, raise the standard of education, and expand the school with six new buildings. Student numbers rapidly increased to 4,000. In 1963, in response to the changing political and legal environment, with the government adopting Filipinization measures to integrate the local Chinese, Chen convinced his Board of Trustees of the need to change the school's name to "Far Eastern College" (东方学院). He also expanded the college to include courses in secretarial studies, commerce, education, and obtained the permit from the Department of Education to expand the high school into a full-fledged college. He continuously served as president of the College in Cebu City for thirty-two years.

Chen is a scholar and writer as well, having published several hundreds of columns, articles, and academic papers in Chinese-language dailies, journals, and magazines in the Philippines, Hong Kong, and Taiwan. Many of his works touch on the Chinese problem, including concerns about Chinese language education in the Philippines. He has also authored nearly thirty books, all of them in Chinese. Among the important ones notably are: the *Filipino People and Culture* (菲律宾民族与文化); *Philippine History and Philippine-China Relations* (菲律宾历史与中菲关系); *Philippine System of Civilian Rule*; *The Huk Rebellion and Social Reforms* (菲律宾民治制度，虎克骚乱与社会改革); *Southeast Asia Huaqiao, Huaren and Huayi* (东南亚洲的华侨华人与华裔); *Singapore under Lee Kuan Yew* (李光耀治下的新加坡); *The Philippines under Marcos* (马可仕治下的菲律宾); *Corazon Cojuangco Aquino — first female President in Southeast Asia* (东南亚第一位女总统); *Modern Chinese History* (中国近代史); *Western Modern History* (西洋近代

史); *Philippine Huaqiao Education* (菲律宾华侨教育); and *Collection of Chen Liefu commentaries* (陈列甫政论集).

His wife was Co Bit Dian and they have four children, two sons and two daughters, who are all professionals and live in the United States at present.

Teresita Ang-See

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Chen Su Lan

(陈树南, Chen Shunan, 1885–1972)
Physician, anti-opium activist, Singapore

Chen Su Lan was a physician, anti-opium activist, founder of the Chinese YMCA, and philanthropist.

Chen was born in 1885 in Fuzhou, the younger of two sons of Chen Hui Mei and Dang Li Meng. At birth, he was named Nen Ya. His father died when he was very young and his mother, who was a nurse trained by Methodist missionaries, fled to the countryside when a foreign gunboat approached Fuzhou. The young Chen studied Chinese classics and sat for the Xiu Cai (秀才) examinations at the age of sixteen and thereafter enrolled in the Anglo-Chinese College in Fuzhou headed then by John Gowdy (1869–1963). In 1905, at the age of twenty, Chen left for Singapore to study medicine at the newly-established King Edward VII College of Medicine.

He was a brilliant student and a keen sportsman who excelled in tennis. When he graduated in 1910, he not only emerged as the top student of the first batch of students, but also topped his class in every subject except pathology, winning the Lim Boon Keng gold medal *materia medica* in the process. Instead of returning to Fuzhou, Chen decided to remain in Singapore, and established a medical practice in South Bridge Road. He offered his expertise and time to various local medical organizations, such as the Tan Tock Seng Hospital Management Committee (1935), the Central Midwives Board (1923), and the King Edward VII College of Medicine Council (1926–40). He also founded the Alumni Association of the King Edward VII College of Medicine in 1923 and was made president emeritus in 1952. Chen also served as president of the Malayan Branch of the British Medical Association (1949–50).

Immediately after graduation, he plunged headlong into local affairs and joined the Singapore Anti-Opium Society that had been established in 1906 by Drs Lim Boon Keng and Yin Suat Chuan (S.C. Yin). In 1911 Chen also became president of the United Chinese Library, which had been established by Sun Yat-sen in 1910. Despite his young age, he was held in the highest esteem. When S.C. Yin could not preside over the annual general meeting of the Anti-Opium Society in 1912, it was Chen who stood in. By campaigning so ferociously against opium, Chen risked being deported by the British colonial government which had legalized opium use and had a monopoly on the supply of opium. It was only after World War II that opium was finally outlawed.

In 1929 Chen became president of the Anti-Opium Society and, in that capacity, established the Anti-Opium Clinic in 1933. He served as its voluntary director and was successful

in treating some 7,000 opium addicts, many of whom claim to have been cured within a few weeks of their admission. This clinic shut down in 1937 when the Japanese invaded China, and donations to the clinic were diverted to the China Relief Fund. In his continuing efforts to understand opium addiction and find its cure better, Chen became one of the world's leading authorities on opium addiction. From 1931–34, he served on the Standing Advisory Committee on Opium of Malaya.

Chen also campaigned against the widespread prostitution of the period 1928–31, and succeeded in getting the government to close down public brothels. He was also concerned about the scourge of tuberculosis, and his agitation and advocacy led to the establishment of the Rotary Anti-tuberculosis Clinic and the Singapore Anti-tuberculosis Association. He was a tireless social reformer and was a well known and respected public figure.

When the Japanese invaded Singapore in 1942, Chen tried fleeing the island. On 13 February 1942, just two days before the British surrendered, Chen left Singapore on one of the last ships leaving the island. The ship was attacked and Chen found himself and others floating in the sea, clinging onto a raft. They managed to make their way to a mangrove forest and were rescued the following day by a passing boatman who heard their cries for help. When they returned to Singapore, Chen was detained by the Japanese military police or Kempeitai. He was later released when the Japanese could not bring any charges against him. These wartime experiences were described in his book, *Remember Pompong* and *Oxley Rise*, which he published in 1969. These experiences also led to his establishing the Chen Su Lan Trust to undertake charitable work.

After the war, Chen was appointed to Governor Sir Franklin Gimson's Advisory Council. Using this as a platform, he raised social issues and problems resulting from the Japanese Occupation, but soon tired of the "speech-making", preferring action on the ground instead.

Chen was a third-generation Methodist and a staunchly religious man. He was active in the Fuzhou Methodist Church and represented it as a delegate at the Quadrennial Conference of Methodists in the United States in 1928. After he graduated from medical school, he joined the fledgling Chinese Young Men's Christian Association (CYMCA), established in 1907, and became its president in 1911. However this organization did not survive long and nothing was heard of it after 1913.

After the war, and seeing the problems of displaced and demoralized youths in Singapore, Chen tried to revive the Chinese YMCA. Together with a group of leaders from the Methodist, Presbyterian, and Anglican churches, he established the Chinese YMCA (later called the Metropolitan YMCA) anew in 1945 and served as its founding chairman. Responding to charges that he was being racist in having only Chinese in his organization, Chen argued that the YMCA did not sufficiently concern itself with youth whose main *lingua franca* was Chinese and, as such, did not attract these youths into its excellent programmes. He remained chairman till 1948 and then handed over his responsibilities to a board of directors. However, he was recalled in 1954 to help save the organization from bankruptcy. It had incurred a debt of M$370,000 in building its new headquarters in Palmer Road. Chen raised a loan and completed the building and continued serving as president for a decade till his retirement from the post in 1964. When

he stepped down, he left the Chinese YMCA with a healthy surplus of M$81,000.

In 1947, Chen started the Chen Su Lan Trust to provide Christian organizations with funding for charitable and philanthropic work. He established this fund with $500,000 from his own pocket and its beneficiaries included the Scripture Union, as well as a children's home — the Chen Su Lan Methodist Children's Home (1968). Chen's public service extended to the Rotary Club (of which he was a director for many years and vice-president three times), as well as the Courts of the University of Malaya and then the University of Singapore. For his public service, he was conferred an honorary doctor of laws degree by the University of Singapore in 1952, and granted honorary membership of the Singapore Medical Association in 1968.

Chen died on 5 May 1972 after a long illness. He was survived by his seven children. In 2005, during the centennial celebrations of the National University of Singapore, the Chen Su Lan Trust donated S$2.5 million to the university to establish the Chen Su Lan Centennial Professorship of Medical Ethics.

Kevin Y.L. Tan

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Chen Wen Hsi

(陈文希, Chen Wenxi, 1906–91)
Artist, art educationist, Singapore

Dr Chen Wen Hsi, renowned for his avant-garde Chinese paintings and for influencing the early Chinese artists in Singapore, is an outstanding art educationist and pioneer in the development of the Singapore art scene. He was proficient in both traditional Chinese ink and Western oil painting, and experimented with a variety of styles ranging from Fauvism to Cubism. Chen was also one of the pioneers of the "Nanyang Style" which is unique in world art history. His works are locally and internationally acclaimed. In fact, it is not possible to talk about art in Singapore without first mentioning Chen Wen Hsi.

Chen was born in Jieyang, Guangdong province in China on 9 September 1906. Born in a family of scholars, Chen was interested in art at a young age and aspired to become an artist after graduation from secondary school. He attended the Shanghai College of Fine Arts in 1928 and subsequently enrolled in the Xinhua Art Academy in Shanghai. He learned art from famous artists such as Wang Geyi and Pan Tianshou, and was trained in both eastern and western art. It was also at Xinhua that he became acquainted with Chen Jen Hao, Chen Chong Swee, and Liu Kang, all of whom were to become Singapore's pioneer artists. The prosperity of Shanghai did not derail Chen from his love in art. Conversely, he worked very hard in his art education and established a firm foundation in eastern and western art.

From the start Chen was an artist with a wide repertoire. In his book, *Fifty Years in Art*, Chen recalled his artistic training in Shanghai. In addition to learning the styles and brush strokes of his teachers, he continued to research on the characteristics of other art forms, which included eastern and western art, aboriginal art in Southeast Asia, and folk art. He focused his research on lines in eastern art, and the parabola and trigonometry in western art; his hard work resulted in breakthroughs in content and style. As he put it, "My Chinese paintings are especially influenced by Western art. I am no longer restricted to the rules in setting the tableau by ancient artists. I focused on the theories in composition in Western art, for example principles in harmony, contrast, symmetry, rhythm, balance. In composition of modern art, 'top-heavy' and 'light-bottom' is considered aesthetically pleasing as the impact of the 'pressure' created allows livelier displays. I often applied this composition technique to Chinese paintings and the effects are very good." By taking nutrients from various genres of art, challenging tradition and integrating and complementing eastern and western art, Chen is able to invent his own unique artistic style.

Chen's paintings clearly demonstrate his personal style: merging of the east and the west; absorbing the essence from tradition; using the strength of some techniques to make up for the shortcomings of others; paying attention to the use of plastic arts, and the intermittent line. Chen's oil works are fundamentally realistic in style, injected with elements in the Impressionistic, Fauvist, and Cubist styles, and leading towards abstraction which displays a strong sense of simplicity. In his works, we can see that he uses the "nature" in everyday life and gradually injects a richer sense of subjective feelings. From complexity and the figural to simplicity and subtlety, he brings nature to a higher level. In terms of colour, his paintings demonstrate the unity of a variety of colours with a strong rhythm that leaves a strong visual impression. Chen is a master in the explicit and bold use of colours through observation of the surface structure of objects, which results in producing hues that are clear, transparent, and with a strong contrast. His works display the harmony of nature, and allow the reader to expand his/her artistic imagination beyond limits. His attentiveness in the modelling of the imagery and the holistic composition of the dot, the line and the plane is characteristic of the traditional style as well as the modern style. Chen's paintings are the products of traditional Chinese freehand brushwork and the Western modernist school.

After graduation in Shanghai in 1932, he taught fine arts in various secondary schools and colleges in Shantou. He also founded the Chun Yang Painting Society there. Leaving China in 1947, he travelled to Vietnam, Thailand, and Malaysia before arriving and settling in Singapore in 1948. For the many years that he lived in Singapore Chen taught art most of the time. He was an art teacher in Singapore Chinese High and a lecturer in the Nanyang Fine Arts College (currently the Nanyang Academy of Fine Arts). He was also a permanent member of many professional art bodies such as The Society of Chinese Artists and The Art Society. Over the years, Chen held more than thirty personal exhibitions in more than a dozen European and Asian countries and was very well known locally and internationally. In 1937, he received the recognition and praise of Chinese painter Xu Beihong at the second Chinese National Art Exhibition in Nanjing. The same year, an English arts magazine elected him one of contemporary China's ten greatest artists.

Chen is also best remembered for his works on the theme of gibbons. In the late 1940s he bought a white-faced gibbon from

a local pet shop shortly after he arrived in Singapore. Rearing this in his home garden gave him immense opportunities to study the creature's postures and its characteristics day and night. Some of his favourite works on gibbons have been printed on stamps by the Singapore Government.

In 1952, Chen Wen Hsi and three other Singaporean artists — Liu Kang, Chen Chong Swee, and Cheong Soo Pieng — looked for inspiration in still life painting on the popular tourist island of Bali in Indonesia. The journey to Bali was catalytic in the development of their artistic ideologies and artistic practices. A year after their return, they organized a joint exhibition entitled, "Works from Bali", that shook the local art fraternity, and so began the "Nanyang Style" in painting. As one of the inventors of the "Nanyang Style", many of Chen's oil paintings focus on the lives of the people in various areas in "Nanyang" (Regions south of China, especially Southeast Asia). His animal and bird paintings are also filled with activities of life in a southern world that is tropical and sunny.

In 1964, Chen was awarded the Public Service Star by Tun Yusof Bin Ishak, the first president of Singapore. In 1975, he became the first local artist to be conferred the honorary degree of Doctor of Letters by the University of Singapore. He was also awarded the Gold Medal by the National Museum of History in Taiwan in 1980 and the 1st ASEAN Cultural and Communication Award in 1987. One year after his death, on 17 September 1991, Chen was awarded a posthumous Meritorious Public Service Medal.

There are many areas that fellow artists can learn from Chen. There are other artists like him who work very hard and have a career in art that spanned half a century. However, there are not many who would always demand a breakthrough in expression, unlike Chen. In his years of creating art, Chen never stopped the search for new forms of creation and expression. Equally valuable to the art community at large is Chen's contribution as an art educator. While he is internationally known for being one of the pioneers of "Nanyang Style", he committed more energy, time, and passion in training younger generations of artists and helped Singapore in nurturing many talents in art. As a pioneer in the Singapore art scene, his contributions and influence in art education are not to be forgotten.

Lee Chee Hiang

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Cheng Ching Chuan, Johnny

(庄清泉, Zhuang Qingquan, 1926–89)
Business leader, banker, philanthropist, Philippines

Johnny Cheng Ching Chuan was a prominent Chinese community leader in the Philippines, who was also an entrepreneur, banker, and industrialist, actively involved in different aspects of the

Chinese-Filipino community, especially in the education of youth and community service. He served as president of the biggest community organizations, and also offered his service to the government as a representative of the Philippine Department of Trade and Industry to Hong Kong.

Cheng was born on 12 November 1926 in Qingyang (青阳) in Jinjiang Municipal, Fujian Province, China, and followed his father to the Philippines at the age of thirteen. His father, Cheng Chai Lun (庄材润), was a renowned business trailblazer in the Chinese-Filipino community who pioneered the cigarette manufacturing business before the Pacific War and became financially successful at an early age. His grandfather was Cheng Wang Ming (庄汪明), a village leader in Qingyang. Cheng pursued his secondary school education in the Philippines while helping out in the family business at the same time. His schooling was disrupted by the Japanese Occupation and he then participated actively in anti-Japanese activities of youth organizations.

In 1945, after liberation, the Cheng family rebuilt its businesses, especially the cigar and cigarette manufacturing business. In 1951, when former President Elpidio Quirino issued a decree banning the import of cigarettes, the Chengs brought in new machines from the United States and built one of the biggest cigarette factories in the nation, La Perla Cigar and Cigarette Factory, which started manufacturing cigarettes on a big scale and was renowned for the "Fighter" brand of cigarettes. This created employment for a vast number of jobless people after the war. In the 1950s, a third of the population of twenty million was believed to have used the tobacco products of the La Perla Factory.

Cheng's father, Cheng Chai Lun, was already a prominent and influential leader of the Chinese community at the time. He was the manager of the Hua Nan Cigarette Factory and vice-chairman of a Chinese owned private bank, the Equitable Banking Corporation. He also started to expand their businesses overseas while being more involved in philanthropic activities as a leader of various Chinese organizations, such as being president of the Tobacco Manufacturers Association of the Philippines, vice-president of the Federation of Filipino-Chinese Chambers of Commerce and Industry, vice-chairman of the Pasay Chung Hua School, chairman of the Qingyang Xiao Guang Elementary School, etc.

The senior Cheng was prepared to hand the management of the family business over to his son since the early 50s, and when he died in 1957, the Cheng family had already gained great prominence within the community, as well as in the country. Cheng took over at the helm and started to expand the business, extending it to even Hong Kong and Taiwan. He spearheaded the setting up of the Cheng Chai Lun Memorial Trust Fund as a vehicle to give something back to society. Cheng himself took charge of, and managed the trust fund to support scholarships for indigent, but deserving students, as well as long-term charity projects in support of Chinese organizations and schools, and especially Chinese-language education. The most notable project was the building of the Cheng Chai Lun Memorial Hospital in 1961, which housed a charity wing for indigent patients. Most Chinese organizations gave Cheng honorary positions out of respect for his accomplishments, and in gratitude for his generosity and continued support.

The profitable business of the La Perla Factory boosted Cheng's confidence to venture into many other lines of business. Together with his cousins, Chung Tiong

Tai and Chung Kiat Hua, he expanded their businesses and consolidated them into the Ching Ban Yak Group of Companies. The Group later invested in the Philippine Bank of Communications, the Far East Investment Co., Central Apollo Steel Factory, Philippine Nanhua Cigarette Co., and other lines of business such as textile, lumber, real estate, hotel and tourism, insurance, and import and export. In Hong Kong, the Group invested in real estate and owned several big commercial and residential buildings. They were also investors in Hong Kong's International Steel Corp., and in banking and finance.

In the 1960s, Cheng responded to Taiwan's call for foreign investments. He first established the President Hotel, one of the earliest modern hotels in Taipei, built while Taiwan was just developing its economy. The hotel was a pioneer in the tourism business and preceded many of the other modern Taiwan hotels by as much as twenty years. Cheng likewise invested in the Huaqiao Trust and Investment Corporation, and the United Overseas Chinese Bank, along with other Chinese businessmen from the Philippines. He owned 14 per cent out of the total 27 per cent equity held by the Philippine Chinese in the said bank.

In the late 1970s, Cheng took over the management of Huaqiao Trust and Investment Corporation. In 1982, the Philippine Government, in recognition of his business, banking, and management connections, experience, and expertise, appointed Cheng as a special assistant and representative of the Philippine Department of Trade and Industry to Hong Kong. He was then vice-president of the Federation of Filipino-Chinese Chambers of Commerce, and was tasked with the responsibility of enticing investors to the Philippines, especially for the manufacturing industry and infrastructure development. He succeeded in this responsibility and helped the Philippine consular office in Hong Kong to process investors' applications. His integrity was so established that these investors sometimes even trusted the remittance of foreign capital to him for the purpose of their investments in the Philippines.

The energy crisis in the mid-1980s, which caused a world economic slowdown, hit Cheng badly. The Huaqiao Corporation failed and was closed down in 1985. The Taiwan Government sued him for the failure, but he was acquitted two years after the case was filed against him. His Hong Kong banks and investments were likewise badly affected because of the domino effect of the energy crisis on the finance sector. The Taiwan Government even had to come up with an emergency rescue package. Throughout these financial difficulties, Cheng persevered, using his own real estate properties and shares in the United Overseas Chinese Bank to bail him out.

As a Chinese community leader, Cheng was looked up to with respect by the local Chinese. He became president of the Cheng Family Association, and was always ready to render his help. Thus in 1985, despite suffering business setbacks, Cheng was elected the sixteenth president of the Federation of Filipino-Chinese Chambers of Commerce. He worked to entice foreign investments into the country, encouraged investments in agricultural pursuits and in modernized farming facilities to improve food production and agricultural exports. Cheng also pushed forward the idea of the integration of Chinese Filipinos into the mainstream society as the only viable solution to the Chinese problem in the Philippines. It was the tenth year after President Marcos allowed easy access to citizenship through

administrative means. Cheng exhorted the new citizens to be loyal to the country and to serve the Philippines as citizens, not just in name, but in deed.

Cheng was elected chairman of the Chinese Charitable Association in 1988, a position he would hold for three terms. He united the Board of Trustees and administrators and had them cooperate as one in the financial and administrative management of the Chinese General Hospital, which was celebrating its centennial at that time. He exhorted the community to support this 100-year-old community project. With the help of other community leaders, he worked to expand, professionalize, and modernize the hospital, while supporting the move to build a new Chinese cemetery, as the existing one was already too congested. He also addressed the welfare of Chinese-language school teachers and supported many youth activities.

Cheng died on 15 June 1989. In his lifetime, he had the occasion to meet and deal with all past presidents of the Philippines, from Elpidio Quirino (1948–53), Ramon Magsaysay (1953–57), Carlos P. Garcia (1957–61), and Diosdado Macapagal (1961–65) to Ferdinand Marcos (1965–86) and Corazon C. Aquino (1986–92). He also had dealings with the EDSA People Power Revolution leaders, Chief of Staff General Fidel V. Ramos, and Defense Secretary Juan Ponce Enrile.

Teresita Ang-See

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Cheng Heng Jem, William

(钟廷森, Zhong Tingsen, 1943–)

Entrepreneur, philanthropist, Malaysia

Tan Sri William Cheng Heng Jem is a Malaysian entrepreneur who once held the posts of chairman of National Economic Development Committee (Malaysia) and president of the Associated Chinese Chambers of Commerce and Industry of Malaysia (ACCCIM). He is best known for being the "Steel King" of Malaysia. However, steel only forms one of the interests of his stable of companies known collectively as the Lion Group. Cheng's Lion Group also has interests in retail, agriculture, mining, computer, as well as property development and services. Lion Group owns the Parkson Retail Group, which has departmental stores in Malaysia, China, Indonesia, and Vietnam. However, despite his current wealth and social position, Cheng remains a humble man, mindful of the way he started out in business. He is also a simple man in private. He has three children with his wife, Chelsia Chan, a former actress cum singer in Hong Kong, whom he married in 1981.

Cheng was born in Singapore on 19 March 1943, the second son in the family. His father, Cheng Chwee Huat, hailed from Chaoyang (Guangdong, China). He spent his formative years in Singapore where he attended primary school. He went to Malaysia to attend the Catholic High School in Kuala Lumpur. Cheng's business acumen was apparent from a young age for his first business experience came at the age of ten when he assisted at the Teck Chiang Foundry Company, an iron foundry founded by his father in 1939 in Singapore. He joined his father at the foundry when he completed his formal education.

By the time his father sought to diversify Teck Chiang Foundry in the 1960s, Cheng proved to be a valuable asset to the company. Under the joint efforts of Cheng and his father, the foundry expanded operations to include the production of rubber compounds for retreading tyres, and the manufacture of furniture through Tuck Heng Manufacturing Ltd. and Teck Chiang Manufacturing Ltd. Through these ventures in the production of rubber compounds and furniture, the family business grew and soon expanded to Malaysia in 1956. The expansion was largely due to Cheng's far-sighted business thinking. As he was the second eldest in the family, and could therefore not call the shots, he took the initiative to push himself and the family business forward so as to test both his own limits as well as the company's.

By his own admission in later years, he acknowledged that the family was reluctant to expand the business as rapidly as it did, and Cheng lamented the stresses he and his family members had to endure to reach a consensus on any matter touching on the family business. As a result, he came to the conclusion that if he wanted to flex his entrepreneurial muscle and realize his visionary plans for the company, he would have to do so himself. Being an innovative person with driving ambition, he pushed the family business to expand in other rapidly developing fields of the time.

Due to Cheng's vision for the company, his courage to venture into other fields of manufacturing, and his perseverance, he obtained his big break in 1976 when he acquired an associate stake in Kinta Steel Sdn. Bhd. This granted him a licence and pioneer status from the government to produce steel wire rods. Undeterred by the fact that he had limited financial resources at the time, he decided to take over Kinta Steel. Once he took over, he began to stock up on steel scraps as his business intuition sensed that the price of steel would increase in the near future. His foresight proved to be right when he made a big fortune from steel scraps and soon had more than sufficient funds to expand the company.

This eventually led to the establishment of Lion Metal Manufacturing Sdn. Bhd. in Malaysia, through which Cheng helmed the company's business in manufacturing steel building materials. Not satisfied with this, Cheng foresaw other opportunities for the family business to expand and soon merged Tuck Heng Manufacturing Ltd., Teck Chiang Manufacturing Ltd., Teck Chiang Foundry, and Lion Metal Manufacturing under the Lion (Teck Chiang) Sdn. Bhd. banner.

With the demise of his father in the late 1970s, Cheng grasped the opportunity to take the family business further by expanding operations in Malaysia. This effectively left his elder brother, Cheng Theng Kee, in charge of the Singapore-based operations of company. Cheng's reason for choosing Malaysia as his base of operations was simple — he believed that Malaysia had more opportunity for business developments owing to its larger geographical size. As a result, he began building his business empire in Malaysia in the 1980s and never once has he regretted this decision. Indeed, it proved propitious as he eventually became one of the top entrepreneurs of Malaysia with his Lion Group controlling six other publicly listed companies.

Indeed, Lion (Teck Chiang) Sdn. Bhd. proved to be so successful that it was renamed Lion Corporation Bhd. in 1981 and listed on the Kuala Lumpur Stock Exchange in 1982. A year later, Kinta Steel was listed as Amalgamated Steel Mills Bhd. and later renamed Amsteel Corporation Bhd. in 1994.

This then was how Cheng earned his moniker, "Steel King of Malaysia". He was passionate about the steel business and enjoyed working alongside his workers at the steel factory. Cheng never put on airs, despite gaining immense wealth. Although he knew there was more money to be made if he went into property development, he continued to pay more attention to the production of steel. This was because he held steel to be strategic to the country's development. Cheng's courage and determination to stay in the steel manufacturing business paid off and Lion soon became the number one steel producer in Malaysia. Under his leadership, it grew to include Amsteel, Antara Steel and later Megasteel Sdn. Bhd., which was granted a pioneer status from the government and was exempted from corporate tax for ten years. Cheng fitted out Megasteel, Amsteel, and Antara Steel Mills with state-of-the-art machinery and technology.

The success of Lion Group's forays into steel led Cheng to pursue other opportunities in retail, as evinced by the opening of the Parkson departmental store chain throughout Malaysia. Parkson's success in Malaysia compelled Cheng to take the leap and expand the business further afield. As a result, Lion Group ventured into China in 1992 by opening the first Parkson departmental store in Beijing. This was a highly successful venture and the Lion Group has fifty-two Parkson stores in China to date. This makes Parkson the largest foreign-owned departmental store chain in China.

However, Cheng did suffer setbacks as well, especially during the Asian Financial Crisis of 1997. In its glory days, the Lion Group was among Malaysia's top ten diversified groups, with a hand in nearly every sector of the economy, from property development to financial services. Following the financial crisis of 1997, the group succumbed to huge foreign exchange losses when banks withdrew their lines of credit. At the lowest point of Lion Group's RM10 billion debt woes, several of Cheng's friends advised him to leave his business empire. Instead of doing so, Cheng bravely pressed on and came up with a restructuring plan to save his empire by committing millions of his personal assets to the Lion Group. He succeeded in winning back investors' and bankers' confidence.

Due to his dedication, humility, and hard work, Cheng has achieved much through the Lion Group and has shaped the corporate landscape of Malaysia. In its seventy-five years of business, the Group has always been mindful of its responsibility as a caring corporate citizen, channelling back to society whatever benefits it could. In the last ten years, the Group and its companies have contributed over RM50 million to charity through its two foundations, the Lion Parkson Foundation and the Lion Group Medical Assistance Fund, both initiated by group chairman and CEO, Tan Sri William Cheng, as well as through other charitable programmes.

Cheng was named "Property Man of the Year" by the International Real Estate Federation (FIABCI) Malaysia at its 14th Malaysia Property Award gala dinner on 4 September 2006. He was appointed president of the Associated Chinese Chambers of Commerce and Industry of Malaysia (ACCCIM), as well as president of the Kuala Lumpur and Selangor Chinese Chamber of Commerce and Industry in 2003. Cheng was conferred the title of Tan Sri by the Government of Malaysia in 1991 for his contributions towards the economy of the country.

Lim Mooi Lang

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Cheong Soo Pieng

(钟四宾, Zhong Sibin, 1917–83)
Artist, art educator, Singapore

Cheong Soo Pieng was born in 1917, Xiamen, China. With support from his family, Cheong began his art education at the Xiamen Academy of Fine Arts from 1933 to 1935 under teachers such as Lim Hak Tai, who was to play an instrumental role in Cheong's life later. The Xiamen Academy of Fine Arts was a private art academy and a product of the 1919 May Fourth movement, an intellectual, cultural and political movement that rejected traditional Chinese values for a selective adoption of Western science and democracy. The teaching of Western painting, sculpture, design and Chinese ink painting by the Xiamen Academy of Fine Arts manifested the spirit of the May Fourth Movement in adopting Western ideas and art forms, particularly the scientific study of the human anatomy through nude studies, perspective, light and proportions in art.

After graduating in 1935, he furthered his studies at the Xin Hua Academy of Fine Arts, a more prestigious art academy in Shanghai offering a similar art curriculum that offered both an education in both Western and Chinese art forms. His formative years in both these academies would prove critical in Cheong's later artistic development when he arrived in Singapore in 1946 that was influenced by sources from three traditions: Western easel painting conventions, Chinese ink painting pictorial formats and techniques, with local subject matter and materials.

The Sino-Japanese War (1937 to 1945) disrupted Cheong's art education in Shanghai as the Xin Hua Academy of Fine Arts was destroyed by the Japanese air raids. He returned to Xiamen around 1938 and began to teach at Yi Zhong School from 1939 to 1943. The social and political turbulence did not end with the surrender of the Japanese in 1945. The civil war between the Chinese Communist Party and the Kuomintang continued, prompting many intellectuals and artists to leave Xiamen for another place to continue their artistic practice. Cheong was one of them.

It was never an easy decision to leave his family to strike out a new life abroad, especially so for Cheong as his wife was then pregnant with his second son. His decision to settle in Singapore after leaving Xiamen in late 1945 to Hong Kong and then to Singapore in 1946 was in no small part due to Lim Hak Tai, the principal of the Nanyang Academy of Fine Arts (NAFA) founded in 1938. NAFA was first situated at St Thomas Walk, a modest place with only 30 to 40 students. Hak Tai provided Cheong with lodgings and a studio at NAFA before he moved to River Valley Road in the middle of the 1950s to accommodate his wife and two sons who came from Xiamen to join him.

The 1952 *Four Artists to Bali* exhibition organized by the SAS of the four artists, Chen Chong Swee, Cheong Soo Pieng, Chen Wen Hsi and Liu Kang in 1952 was a watershed in the history of Singapore art. As art historian,

T.K. Sabapathy described, "In 1953, these four artists organised an exhibition titled *Four Artists to Bali* which was significant, particularly in relation to the depiction of the human figure. It resulted in the creation of figure types which are indelibly linked with the Nanyang Artists and which proved to be influential on other artists."

The success of the *Four Artists to Bali* exhibition gave Cheong impetus to travel in his search for new visual sources and motifs. Travelling became a mode of practice and sketching an important way in which to capture the immediacy of capturing the atmosphere of a subject through quick drawings aided by the portability and accessibility of a sketch book, pencil and pen when he travelled to Borneo in 1959, and Europe from 1961 to 1963. It was in Europe where he held solo exhibitions in London at the Fost and Reed Gallery, and later in group exhibitions in Glasgow, Dublin, Cologne, Hamburg, Berlin and Munich. Cheong was one of the first Singapore artists to hold solo exhibition abroad in Europe. His sojourn to Europe marked the start of new experimentations in abstraction and his brief abandonment of figuration. His sojourn to Europe brought confidence and prestige to his status as one of the most sought after artist in Singapore. He made one of his most risky decisions in 1961 to leave his lecturing position at NAFA to turn professional as an artist. His ability to focus all his time on his artistic practice was rewarded by public and corporate commissions for his works in the 1960s, a period of public commissions by both private and government bodies.

Experimentations in sculpture explored by Cheong continued with renewed vigour in the late 1960s and 1970s. His experimentations in sculpture started from his student days at the Xiamen Academy of Fine Arts in China in the 1930s where sculpture was taught. His experimentations in distorting the human figure are evident in his sculptures, revealing influences by Piccaso and Henry Moore.The distortions of faces are reminiscent of Picasso while the fluid curves of the body pay homage to Henry Moore. Sculpting was also a way in which Cheong conceived and studied space. The concave depressions and convex elevations make volume and shadows that he would further explore in his pictorial works that attempt to resolve the artistic problem of creating the sense of space on a flat surface. First publically shown at the First and Second *Sculpture Exhibition* in 1967 and 1969 respectively, his metal reliefs were abstract compositions using everyday materials such as rivets, bottle caps, metal wires and even bicycle bells, breaking new ground in the use of found objects that contemporary artists such as Tang Mun Kit, Tang Da Wu and Lim Poh Teck continued to employ in their art making in the late 1980s. The 1970s for Cheong was also a period of consolidation and reflection as he looked back at his earlier works and re-configured them. He returned to Bali in 1977 in search of new ways to represent Balinese figures with fresh eyes. His lines became thinner and his depiction of figures more lyrical and stylized compared to his earlier depictions of his figures in the 1950s.

Beyond his concerted efforts in creating a new pictorial style, his other equally important contribution to Singapore's art history was his role in nurturing the future well-known Singapore artists. Now established artists like Ng Eng Teng, Seah Kim Joo, Khoo Sui Hoe, Quek Wee Choo, Lin Hsin Hsin, Tay Bak Koi and Thomas Yeo developed under his guidance. Amongst the Nanyang artists that were teaching at NAFA, Cheong had the most

influence with students from both sides of the causeway imitating his style. This phenomenon is not surprising as he espoused a bridging of worlds: Between that of the modern and contemporary; Western pictorial conventions, traditional Chinese ink painting and Southeast Asian subject matter; and that of his own outer and inner worlds.

Cheong Soo Pieng died in 1983 just months before his retrospective exhibition at the National Museum Art Gallery was due to open, leaving behind two sons and a daughter. He was planning to hold a major solo exhibition in China, the place of his birth, which never materalized due to his sudden death. Short as his life may be, he was a towering figure in the history of art beyond Singapore. As noted art historian T.K. Sabapathy said, "When the story of art in Singapore is finally told, Cheong Soo Pieng will assume a pre-eminent stature. For that matter, he will emerge as a formative presence in accounts of modern art in Southeast Asia as a whole."

Seng Yu Jin

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Chia Boon Leong

(谢文龙, Xie Wenlong, 1925–)
Football player, Singapore

Chia Boon Leong is widely considered to be one of the most talented and highly regarded football players ever to represent Singapore. An Olympian in 1948, when he was talent scouted by coaches and officials from China, Chia Boon Leong was a household name in the Asian football world in the immediate post-war years. His active playing career also coincided with the period of Singapore's dominance of the Malaya Cup during the 1950s. Chia competed at every available level and later became a manager and member of the Football Association of Singapore Council.

Born on 1 January 1925 in Singapore, Chia learned his soccer skills in Pasir Panjang, the area where he grew up and first went to school. Although slight in physical build, he was able to capitalize on his speed, exceptional ball skills, and quick tactical brain. He was a young player who was inspired by the exploits of individuals in the Singapore Malaya Cup team in the late 1930s, and encouraged personally by Chua Boon Lay, himself an Olympian in 1936. However his days of schoolboy representation were cut short in 1942, when he was attending Raffles Institution and a representative of the Morrison House team. During the Japanese Occupation, he became a member of the Rovers team that participated in an eight-game league tournament for the Alsagoff Shield. There were charity matches too, with the Rovers defeating the fancied Cosmopolitans while raising funds for the various farming schemes initiated by the Japanese. In almost bizarre circumstances in 1943, together with manager Chua Boon

Lay and goalkeeper Chu Chee Seng, Chia was included in a tour party that travelled by rail up to Malaya. Footballers and hockey players combined to participate in what was called the Syonan Goodwill Tour.

Fortunately for Chia he was able to continue playing during the Japanese Occupation and his emergence after the war as one of the most skilful players in Singapore can be attributed to his undoubted natural ability on the ball, his fitness, and agility. He became known as "Twinkletoes" and certainly dazzled and destroyed many defences, not just with his skill on the ball, but with his ability to deliver penetrative passes, particularly to the centre forward at the time, Awang Bakar. He also learned how to deal with aggressive defenders who tried to take advantage of his smaller frame. By guile and speed he made many opponents appear sluggish.

In the period immediately after the war, the Rovers and the Base Ordnance Depot teams benefited from his footballing skills. Chia was recognized as a top class player and earned the opportunity to play a series of tour matches in East Asia and Southeast Asia. He represented *Lien Hwa* (United Chinese) in 1947 during an exhausting forty-two-day tour of Bangkok, Hong Kong, Shanghai, and Manila. It was during this tour that he played his most memorable match. *Lien Hwa* defeated local champions *Tung Hwa* in Shanghai, and Chia won the respect of the fans and players alike on account of his enduring stamina, determination, and selfless industry at both ends of the pitch.The capacity crowd of 12,000 clearly appreciated his accurate passing, his high work-rate and his aggressiveness against bigger opponents.The crowd mobbed the diminutive Chia as he left the pitch. A potentially threatening experience was transformed into a heart-warming burst of delight that was both natural and spontaneous.

Partly as a result of this particular performance, he was selected to represent China at the Olympic Games in 1948. The process of selection, involving trials in Hong Kong, caused friction amongst officials of the Malayan Chinese Amateur Football Association and the Singapore Chinese Football Association (SCFA). Chia and goalkeeper Chu Chee Seng had contravened a rule stating that no player should participate abroad without prior approval. However, when it was recognized that their selection was indeed an honour, no action was taken against them.

The China team met in Singapore before its departure to London. Lee Wai Tong and C.C. Yung were the team officials who kept a paternal eye over the twenty-three-year-old Chia. Yung considered his squad a stronger combination than the China team that had played in the Berlin Olympics in 1936. The players apparently enjoyed their visit to London, which included a tea reception in the presence of the royal family.

The China National Football team lined up against Turkey in Walthamstow for its Olympic debut. Unlike Chua Boon Lay twelve years before, Chia won a place among the eleven players. The game itself was a physical challenge for the Chinese, who lacked experience against the bigger European players. Nevertheless, Chia was praised for his speed and methodical play. It was reported that China played attractively, but found it difficult to match the Turks in terms of their physical approach to the game. China held their opponents to a single goal, but then lost their striker, Chu Wing Keung, through injury. No substitutions were allowed at that time, so China had to fight on with only ten men.The final score line of 4-0 was no disgrace.

Chia continued an illustrious career when he returned to Singapore.The Malaya Cup was resumed in 1948 with a combination of pre-

war veterans and new blood. The Singapore team failed to reach the final as it was eclipsed by Negeri Sembilan, but Chia showed his usual industry. In 1949 he suffered from a brief loss of confidence, but bounced back to claim a place in the All-Singapore team — a squad that included British Services players and local players. Chia played a pivotal role in Singapore's successful bid to recapture and then retain the Malaya Cup in 1950, 1951, and 1952.

He was also a member of the side that represented Singapore at the second Asian Games in Manila in 1954 where he impressed his hosts. Later in the year he was voted the best player in Malaya and won a return trip to England as part of a training scheme to gain more exposure to the physical game at Highbury, the home of the Arsenal club. At the end of the 1955 season Chia decided to retire from representative football. He did not wish to continue unless he could maintain the highest standards of play. Instead he devoted time to his family and career as a financial executive with Rediffusion.

However he was not lost to football totally. In 1978 he became manager of the Singapore national team, and later participated in a goodwill tour that took him to the Soviet Union and back again via England, including the Bisham Abbey training establishment near London. In the party was the young Fandi Ahmad. Chia's term as a member of the Football Association of Singapore (FAS) Council coincided with Singapore winning the Malaysia Cup in 1980. During this time, Chia was also chairman of the FAS Welfare Committee.

Chia Boon Leong still cuts a dashing figure today. It is almost impossible to believe that this trim, vital, and good-natured individual, who is invariably modest about his past, remains an important link with a particularly rich period of Singapore's football legacy. In May 2011 he was presented with a medallion to commemorate his appearance at the London Olympic Games. As one of Singapore's 167 acknowledged Olympians since 1936, he has been assigned the number 7 in the chronology created by the association known as Olympians Singapore.

Nick Aplin

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Chiam See Tong

(詹时中, Zhan Shizhong, 1935–)

Politician, teacher, advocate, solicitor, Singapore

Chiam See Tong is well known in Singapore as an opposition party leader and the long-time representative of the Potong Pasir single-member constituency from 1984 to 2011. As leader of the Singapore People's Party (SPP) and the Singapore Democratic Alliance (SDA), as well as the elected representative of his constituency, he was one of only two opposition leaders in the country represented in the Singapore Parliament (1997–2011). The other was the Member of Parliament for Hougang, Low Thia Khiang, the secretary-general of the Workers' Party (WP).

Despite Chiam's ability to retain his seat in parliament and constituency for over twenty years, his political career has been anything

but smooth sailing. Prior to entering politics, he had been a secondary school teacher and then a lawyer. Following the completion of his education at the Anglo-Chinese School, he earned a Bachelor of Science degree at Canterbury and Victoria Universities in New Zealand in 1961. After he returned to Southeast Asia at the age twenty-seven, he taught at Mahmud Secondary School in Pahang, Malaysia (1962–63) and then at Cedar Girls' Secondary School in Singapore (1964–72). After teaching for few years he left for Britain to study law between 1972 and 1974.

On returning from his legal studies in Britain in the early 1970s, he embarked on a political career while simultaneously serving as an advocate and solicitor. His foray into politics was unsuccessful at the time. It was not until he changed his tactic of standing in elections as an independent candidate and formed the Singapore Democratic Party (SDP) in 1980 that he managed to attract attention as a contender vis-à-vis the ruling People's Action Party (PAP) candidates.

As an SDP MP, he came into contact with other prominent, more politically experienced opposition figures such as J. B. Jeyaretnam of the Workers' Party (WP). This brought about the discussion of electoral strategy amongst the opposition groups and enabled Chiam to build up a support base with like-minded individuals in the electorate. In forming the SDP and cooperating with the other opposition parties of the time, he not only contributed to the fostering of solidarity amongst the opposition parties, but also managed to carry out first-hand the kind of strategy that would likely yield an electoral victory. Therefore, he abided by the united opposition strategy of not standing in the Anson constituency by-election in 1981, thereby allowing the more experienced Jeyaretnam to win the seat and become Singapore's first opposition Member of Parliament since 1965. Chiam reaped the benefits of his collaboration with the other opposition leaders in the 1984 elections when he contested and won the seat in Potong Pasir against the PAP's Mah Bow Tan.

It was not until the 1988 election that Chiam came into his own in politics. Following Jeyaretnam's dismissal from parliament in 1986 over a financial misdeed, Chiam succeeded in holding on to his constituency and he became the only opposition party Member of Parliament. The opposition, it would seem, took courage from Chiam's re-election to the Potong Pasir constituency for a consecutive term, and renewed its efforts in deploying the by-election strategy in which the opposition parties agreed to contest fewer than half of the seats in parliament. This allowed the PAP to be returned to power on nomination day, thus reassuring Singaporeans of a PAP government. The SDP, under Chiam's leadership, won three seats in the single-member constituencies of Potong Pasir, Bukit Gombak, and Nee Soon Central in the 1991 election. In the same election, Low Thia Khiang of the Workers' Party also won a seat in parliament, bringing the number of opposition seats in parliament to four. The fact that the opposition managed to gain four seats which was its best performance since the 1963 election (when the opposition Barisan Sosialis Party managed to win thirteen out of fifty-one seats) came as a shock to the ruling PAP.

Inspired by its victories in the 1991 election, the SDP recruited Chee Soon Juan and contested against the then Prime Minister Goh Chok Tong in the 1992 Marine Parade group representation constituency. The failure to defeat Goh Chok Tong affected the SDP badly as it led to a rift within the party as tensions grew between Chiam See

Tong and Chee Soon Juan. Despite Chiam's attempt to censure Chee's loud claim that he was the target of a political plot by the PAP government when he was sacked by the National University of Singapore for allegedly using his research funds to send his wife's Ph.D. dissertation to the United States, the SDP's central executive committee ignored Chiam's criticism, ousted him as general secretary, and replaced him with Chee. Chiam then took the matter to the Singapore Press Club, for which the SDP tried legal means to strip him of his membership. Outraged by the central executive committee's decision, Chiam and his supporters then left the SDP and formed the Singapore People's Party (SPP) in 1994. The courts refused to countenance Chiam's dismissal from the party and he remained a member of the SDP until the 1997 election in which he contested from his incumbent Potong Pasir seat under the SPP banner after taking over the position of secretary-general from Sin Kek Tong. The 1997 election saw Chiam returning to his Potong Pasir seat for yet another term.

Prior to the general election in 2001, Chiam put together the SPP, National Solidarity Party, Singapore Malay National Organization, and Singapore Justice Party to form the Singapore Democratic Alliance (SDA), of which he is the *de facto* leader. Once again, Chiam retained his seat in Potong Pasir but only narrowly vis-à-vis the PAP's tactics of "punishing" the constituency by not allowing its public housing blocks to be upgraded which allegedly hindered Chiam from implementing improvement works in his district by delaying official approval for his plans. In the 2006 general election, Chiam's victory in the constituency of Potong Pasir was still a narrow one, albeit better than the one in 2001. This time the PAP had changed tactics in its attempt to woo the voters. Instead of "penalizing" the voters for voting for Chiam, the PAP offered a S$80-million upgrading package for the residents of Potong Pasir if its candidates were to be elected. However, even this offer did not sway the voters of Potong Pasir as Chiam clinched 55.8 per cent of the votes, which was an improvement from the 52.4 per cent he received in the 2001 election.

Given Chiam See Tong's endurance as a Member of Parliament for Potong Pasir in the face of various PAP tactics to woo his supporters, it may be safe to assume he is politically astute. He had been elected by the voters of Potong Pasir for many terms, and he seemed adept at playing the precarious political game in Singapore. In contrast to other notable opposition party leaders in Singapore, Chiam has never been sued by the government for slander or defamation. Unlike Jeyaretnam and Chee Soon Juan, Chiam has not faced politically motivated charges, fines, or efforts to prevent him from taking part in elections. Compared to Jeyaretnam, he was less outspoken against the PAP government and did not seek to confront the leaders of the PAP government. He was also unlike Chee in that he did not vociferously claim that the government was running a smear campaign against him. In fact, one of the hallmarks of Chiam's many years in parliament has been his moderate principles. He did not speak or behave in a way that the PAP government might be deemed antagonistic. It is likely that Chiam was able to hold onto his parliamentary seat because he was moderate and did not seek to oppose the ruling PAP government at every turn. In the 2011 general election, Chiam's wife, Lina Loh, represented him as the SPP candidate in defending the Potong Pasir seat but lost to the PAP candidate, Sitoh Yih Pin, by a very narrow margin of 114 votes (0.72

per cent). However, she was offered a Non-Constituency MP (NCMP) seat in parliament for the high votes that she garnered. In the same election, Chiam himself led a five-member team to contest in the Bishan-Toa Payoh GRC against the PAP five-member team led by then deputy prime minister Wong Kan Seng but was also defeated. The Chiam team (SPP) won 43.07 per cent of the votes against the PAP's 56.93 per cent.

Ho Khai Leong

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Chiang See Ngoh, Claire

(张齐娥, Zhang Qi'e, 1951–)

Social activist, entrepreneur, author, Singapore

Underneath her feistiness and tenacity, former Nominated Member of Parliament (NMP), Claire Chiang is very much a beautiful woman with a wide understanding of social issues. Her fierce determination in forwarding not just the causes of the less fortunate in society, but that of women as well, has led to her becoming one of the foremost role models for Singaporean women. It has often been written that Claire Chiang is a woman with a strong passion for life, full of intelligence, inner strength, passion for people, and causes.

Her support for women's rights, family life, and the disadvantaged in society stems from her childhood experiences whilst growing up in relative poverty in a shophouse along Race Course Road in Little India. Born on 4 October 1951, her family was so poor that she did not have a bed to herself until she reached adulthood and used to share her room with two brothers and her paternal grandmother. Through this, however, she grew closer to her paternal grandmother who, along with her mother, influenced her early ideas on feminism and womanhood. Also, she effectively enjoyed an upbringing in a multiracial background. While growing up in shared housing with eleven other Hainanese family members, Chiang learnt the importance of living in harmony with everyone, as well as the importance of listening to the views of others. Despite the fact that her father worked as an accountant and her mother did various odd jobs to make ends meet, she was given every available opportunity by her family to develop herself.

As evinced from the conditions of her youth, Chiang came into contact with diversity and adversity and learnt to deal with them. She learnt the importance of being frugal and living sparingly. She also benefited from her parents' wide circle of friends from various backgrounds and walks of life. Despite their poverty, her parents were always giving food to the less well-off and her father offered free professional accounting services when needed.

A key source of inspiration to Chiang was her mother, who was determined to provide her only daughter with every opportunity possible to better herself. Thus, she worked at odd jobs to support her family and saw to it that

her daughter had ballet lessons, piano lessons, Chinese dance lessons, and was enrolled in two primary schools simultaneously — Nanhua Chinese and Raffles Girls School — so as to reap the benefits of a bilingual education. Though she was initially resentful of the pressure placed on her, Chiang grew up to be grateful to her mother's vision for her when she achieved her Bachelor of Arts degree in Sociology from the University of Singapore in 1974, a diploma in French from Sorbonne University in France in 1975 and a second class Honours degree in Sociology, with a thesis on the Hainanese in 1977.

Given her childhood experiences of living and interacting with people of different backgrounds and walks of life, Chiang was more mature and more socially aware than most when she graduated from university. As early as 1975, she served society through her position as personal assistant to the cultural counsellor at the French Embassy. By subsequently entering academia in 1978, she sought to promote her ideas of feminism, the roles of women, and how society could be bettered. Between 1978 and 1987, she moved from being a Sociology tutor at the University of Hong Kong to being a tutor at the National University of Singapore. In 1985, she obtained her Master's degree in Philosophy degree (with special focus on Sociology) from the University of Hong Kong, with a thesis on factory women and their work. This interest in women and their lot took another turn when she joined the Association of Women for Action and Research (AWARE) in 1988.

In 1994, she became the human resource director of husband Ho Kwon Ping's Wah Chang/Thai Wah Group of companies. However, it was as the founder and executive director of the Banyan Tree Gallery which retails crafted gifts that she showed her mettle as a business-savvy woman. Her foray into this business, her contacts with regional indigenous local artisans, and the company's successful management of the various Museum shops in Singapore, made the business elite in Singapore pay attention to her, so much so that she became one of the only two women to be given places on the council of the Singapore Chinese Chamber of Commerce and Industry. By October 1997, her business ethics and dedication to women's issue in society earned her the position as one of Singapore's first female NMPs.

Over the years, her career has spanned the fields of academia and business, but never once had she lost sight of bettering society as well as the lot of women in Singapore. She developed and implemented workshops to help police officers treat victims of domestic violence in a more sensitive manner. In addition to heading AWARE, she has also headed the Society Against Family Violence and has been a board member in a number of welfare agencies. Most recently, she deployed her research skills in the publication of an award-winning book, *Stepping Out: The Making of Chinese Entrepreneurs* (1993), which was subsequently made into a Chinese drama serial in 1999. She was so successful in forwarding women's causes and her career that *Her World* magazine nominated her Woman of the Year in 1999.

It is hoped that Singaporean women would follow Chiang's example and be undeterred by the glass ceiling existent in most careers. If anything, she has demonstrated that women can pursue both a meaning life for themselves, as well as a meaningful career.

Sharon Loo

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Chien Ho

(Tan Chien Ho, 陈清河, Chen Qinghe, 1906–85)

Forest conservator, timber industry leader, Myanmar

U Chien Ho was reportedly a rare talent who had made his mark and contributed to the Government of British Burma by conserving one of the most important resources of his country — forests. He was chief forestry conservator of Burma, the first locally born Myanmar-Chinese to be so appointed, being the adviser as well as the designer of national plans for the timber industry in Burma. He had also shared forestry knowledge through publications and translations.

U Chien Ho was born on 25 January 1906 in a town called Yamethin, in the Mandalay district, in Central Burma. His maternal great grandfather, U Ah Chu, wore a pigtail, as did subjects of the Qing Dynasty. U Ah Chu left his hometown in Guangdong in 1808 at the age of thirteen, and first landed on the then newly discovered Singapore, called the "Lion City". From Singapore, U Ah Chu went to Burma. He grew up in the Royal Palace of Burma in Ava as a playmate to Prince Mindon. When the prince ascended the throne as King Mindon, U Ah Chu was appointed the royal florist. King Mindon became King Thibaw at the end of the colonial period in 1885. U Chien Ho's father, Tan Sit Yon (U Sit Yong), came from a village near Amoy (Xiamen) in Fujian Province of China. Chien Ho's mother was Daw Kyin Lwan. Tan Sit Yon made his livelihood as a shopkeeper in Yamethin, where the young Chien Ho spent his early school days. A fire reportedly destroyed their shop and home, but that did not stop the youth from graduating with distinction in 1925 from Sein-Lu School in Tounggu town, a city lying midway between Rangoon and Mandalay.

In 1928, at the age of twenty-two, he won the U Shwelay scholarship at the Mandalay National School. He then applied for a government scholarship to attend a chemistry course at Oxford University, but was instead selected for a scholarship by the then chief forest conservator of the British administrator to attend a forestry course at Edinburgh University in the United Kingdom. In 1930, he completed his forestry course with a First Class Merit Certificate & Certificate of Due Performance and, in addition, won the first prize in the forest engineering subject at the university. He returned to serve the country as a first-class government officer, a rare feat during the early days of British Burma. In 1945, he was appointed in the senior civil affairs service (Forests) and held the rank of a major reporting to the chief forest conservator, who was based in Simla, the summer capital of the British Colonial administrator in northern India. He was responsible for overseeing the conservation of teak forests. Teak has been a vital export of Burma.

He was director of the Timber Project Board, and concurrently general manager and chief conservator of Burma Forest from 1948 until his retirement in 1962, a position that was rewarded with a pension that had never before been offered to non-white British subjects.

He worked with many renowned European forest conservators in Burma, such as A.H.M. Barrington, H.R. Blanford, D.P. Hewett, C.W. Scott, D. J. Atkinson, E.S. Hartnoll, R. Unwin, A.R. Villar, R.W.V. Palmer and M.N. Gallant. Gallant was famous for the invention of the M.E.D. Index, the system of calculating revenue for teak wood.

As the leader of Burma's Teak Committee, U Chien Ho was the authority to verify and classify Burmese teak, which was then, and even until today, a highly priced and sought after commodity. U Chien Ho was also involved in other areas. He visited Rome six times to attend the Food and Agriculture Organization (FAO) conferences as a delegate from Burma. Between 1951 and 1962, he represented his country in international conferences in the Asian Pacific region, such as in Bangkok and Singapore, in Europe, and in the United States. According to his memoirs, his most memorable moment was in 1951, when Rome hosted the 1st FAO Conference. U Chien Ho and 300 participants were officially invited to meet the Pope at Castle Gandolfo, where he was accorded the privilege of shaking hands with the Pope.

In the years following his retirement, he wrote many books with his friends, and did translations. Most of his works focused on the management and protection of Burma's forests, including the award-winning book, *Burma Teak*, which clinched the National Literature Award in 1965. In 1976, after the Burmese Government nationalized teak and hard wood exports, he became the adviser and designed national plans for the timber industry.

When he was seventy years old, he completed his autobiography, *My Life*, after having gone on a world tour with the FAO as a Burmese representative. This autobiography, written in Burmese, comprises 332 pages and was completed on 5 September 1977. Among his more than twenty articles and manuscripts are Burmese-translated-into English works, including popular ones such as *Our Golden Teak*, *Forest Management*, and *Myanmar Teak*. He also translated several English articles into Burmese for the Rangoon Arts and Science University, namely "Forest Protection" (R. Unwin), "Forest management" (N.V. Brasnett), "Economics Plantations" (H.E. Hiley), "Silvicultural System" (R.S. Troup), "Some aspects of Silviculture in Burma" and "Local Supply Working Circle" (both by C.W.D. Kermode), and "Local Supply Working Circle" (Tourney & Kermode).

As a Burmese of Chinese descent, U Chien Ho recalled in his autobiography: "We, overseas Chinese, born and brought up in Burma, will surely die in Burma. I myself have Chinese blood but I wear Burmese *longyi* and Burmese traditional long hair style with *yaungtong* (turban covered on head). I wear Chinese costume and Chinese pig-tail on my head only once during Chinese Year. As for religion, I am a devout Burmese Buddhist following Burmese traditional worship. I give out 'ang pau' money for children on the auspicious Chinese New Year days and celebrate the auspicious time by inviting Burmese friends to my house for Chinese dinners."

U Chien Ho died on 13 July 1985. He was the son-in-law of Li Boon Tin, the former director (1946–64) of the Oversea-Chinese Banking Corporation Ltd. (Singapore). His wife, Daw Ohn Kyi, was a Hokkien Chinese. They left behind four sons and four daughters.

Daw Win

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Chiew Chee Phoong

(丘启枫, Qiu Qifeng, 1940–)

Journalist, educator, Brunei

Chiew Chee Phoong, who was born in 1940 in Kuala Belait, Brunei, is a leading journalist and educator in Southeast Asia.

Chiew owes his success in life to his father's decision to send him to a Chinese school. In 1953 Chiew graduated from Chung Hua School in Kuala Belait, where he was born and raised. Unlike many of his seniors at school, he could not seek entry into famous Chinese schools overseas such as the Chung Ling High School in Penang, or Chung Cheng High School or Chinese High (Huaqiao Zhongxue) in Singapore because his father's retail and sundry shop was not doing well and the family could not afford him that choice. Chiew did not then switch to local mission schools as most of his fellow students did even though this course of action promised better employment prospects in oil companies and with the government. He enrolled instead at Chung Hua School in Miri, Sarawak, and a year later, went to Chung Ching Middle School (中正中学) in Seria, an oil town about ten miles away from his home. He eventually became a leader in the Mandarin-speaking world. Towards the end of 1950s, he often contributed his essays to local Chinese dailies.

After graduating from Chung Ching Middle School, he taught in Pai Yuek School in Bangar of Temburong, which was renowned for its rainforests, but was the most remote and underdeveloped district of Brunei. While in Temburong from January 1960 to August 1961, his dream of pursuing further studies in a university beckoned him from time to time. He, like his contemporaries, wanted very much to seek admission to the Nanyang University of Singapore, then the goal of many students from the Chinese-medium schools in Southeast Asia. Unfortunately for Chiew, his father's shop had closed down with debts yet to be settled. The only way out and forward was to head to Taiwan where he enrolled in Taiwan Normal University, a teacher training institute providing free education for students who qualified as secondary school teachers. During his studies there, he was exposed to a completely Chinese environment, and his passion for Chinese culture, particularly the poems of Tang and Song dynasties, as well as classical literature in general, grew. His mastery of the Chinese language and his learning of Chinese history and literature attained new depth and breadth.

In 1965, Chiew returned to Brunei after graduation. From 1966, he started teaching again and did so for eleven years, initially as a teacher in Chung Ching Middle School, Seria, and then rising to become dean of study and finally principal of Chung Hwa Middle School, Kuala Belait, for three years, ending in 1977.

This was a critical period in the history of Chinese education in Brunei. The British Protectorate gained self-rule under the Constitution of 1959, which was promulgated on 29 September 1959. It then prepared for independence in 1984. A major change made in 1973 nationalized all private schools from 1974, giving them a common syllabus that used Malay as the only medium of instruction; English and Chinese could be taught as a subject. The Chinese community resisted the proposed change vigorously, fearing that the abrupt change would throw the eight Chinese schools into chaos. Thus, a series of meetings was held.

Representatives from all the Chinese schools and associations were invited to

attend the meetings chaired by the Chinese leader, Pehin Kapitan China Lim Teck Hoo, at Chung Hwa Middle School in Bandar Seri Begawan. The consensus reached in writing was presented to the government as an appeal for gradual changes to be introduced in stages, starting from the lower secondary and then from senior secondary. Of the three secondary school principals, Chiew was the only one who was local and qualified. While the other expatriate principals felt inhibited to express views on policy matters, Chiew was quite outspoken and made a significant contribution by calling for a compromised solution throughout the state.

However at the height of his teaching career, Chiew's asthmatic condition deteriorated to such an extent that he was advised to quit teaching on medical grounds. While thinking about his next step, he received an offer to work for the Taiwanese Government. At the time Chiew was a stateless person often embarrassed by Immigration officers in various countries asking him why his travelling document was not a passport, but a dubious paper called "Certificate of Identity" issued by a British Protectorate such as Brunei, or a British passport specially endorsed for travelling to a limited number of countries, but not to the United Kingdom for the purpose of residence. Such humiliating experiences drew him closer to Taiwan which he served dutifully for eight years, working in its Brunei Office for Trade and Culture for the first four years, and thereafter in Taipei as its Information Officer attached to the Executive Yuan (Cabinet). However he later realized that bureaucracy was actually incompatible with his inclination for freedom and independence of thought and began another search for new opportunities.

In May 1985, at the age of forty-five, he joined *Lianhe Zaobao*《联合早报》, the only Chinese daily in Singapore. He was assigned as a Hong Kong correspondent in August 1990, transferred to Beijing as China correspondent two years later until February 1994, when he was named Taipei correspondent. He successfully established the first bureaus for the press in Beijing and Taipei respectively.

Chiew was invited to join the Hong Kong edition of the widely circulated *United Daily of Taiwan*《联合报》in November 1994. When the daily stopped publication at the end of 1995, the Chinese weekly, *Yazhou Zhoukan*《亚洲周刊》, quickly hired him as senior editor in February 1996. Four years later, Chiew was promoted to deputy editor-in-chief. In July 2003, he retired to write a book he had long planned, but felt obliged to accept a post to teach journalism at the School of Journalism and Communication, Shantou University (汕头大学), in September 2004. In February 2006, he resigned and returned to Brunei to be with his ageing mother who passed away peacefully in Brunei in 2007 at the age of ninety-four. She was survived by seven daughters and a son.

In 2000, in a lengthy article carried by the then only English daily in Brunei, *Borneo Bulletin*, he was extolled by the writer as a "world-class journalist from Belait". In his book, *Bright Moon Over Thousands of Miles*《明月千里》, a selected collection of journalistic writings recently published, the group managing director-cum-editorial superintendent of the Sin Chew Media Group in the foreword compliments Chiew as a "historic chapter in the annals of Southeast Asian journalists". He said that from Chiew, one gets Asian news and views that are closest to history. In another foreword, contributed by his former boss, the editor-in-chief of *Yazhou Zhoukan*, Chiew was alluded to as one of the many Southeast Asian Chinese who refuse to be psychologically marginalized, and who stay aloof from the Mainland-Taiwan politics, but who perseveres

to preserve their identity through adherence to Chinese culture.

Chiew married twice. His first marriage was amicably dissolved, and he took custody of his adopted son. His second wife, M.H. Chang, who is a Taiwanese and school principal, and their daughter now reside in Singapore where she is a citizen.

Chiew has been residing in Brunei since 2006 to serve an English daily, *The Brunei Times*, as group assistant editor-in-chief, with the special task of launching its Chinese version in due course.

Niew Shong Tong

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Author's interview with Chiew Chee Phoong.

Chin Fung Kee

(陈宏基, Chen Hongji, 1920–90)
Engineer, educationist, Malaysia

Tan Sri Datuk Ir. Professor Dr Chin Fung Kee, JMN, PSM, DMPN, DSc (Belfast), FICE, FIStructE, FIE (Malaysia, Singapore, Ireland), MCIWEM, Hon FICE, Hon DSc (Belfast, Singapore and Glasgow), FWA, is Malaysia's most respected and outstanding civil engineer, not only in the practice of engineering, but also in engineering research and education. He is known for his excellence in geotechnical, structural, and hydraulic engineering. He was a local pioneer engineer who played a key role in the development of engineering education, research and practice in the country. His knowledge and contributions benefited the engineering fraternity both nationally and internationally and his achievements were recognized worldwide.

Chin was born into a goldsmith family, to parents Chin Siew Woon and Chang Nyuk Khim on 27 February 1920 in Nibong Tebal, Penang.

He completed his secondary education at the Bukit Mertajam High School, and was awarded a Straits Settlements Scholarship to study at Raffles College in Singapore where he obtained a First Class Diploma in Arts. He then taught in his old school until he won a Queen's Scholarship in 1949 to study Civil Engineering at the Queen's University of Belfast. In Belfast he won the Foundation Scholarship in Civil Engineering and the Belfast Association of Engineers Prize. In 1952, Chin graduated with First Class Honours in Engineering and proceeded to complete his Master's degree at the same university while working as an assistant lecturer.

Chin returned to Malaya in 1954 and served as an engineer with the Drainage and Irrigation Department before joining the University of Malaya in 1956 as lecturer and went on to be senior lecturer and finally professor. He was acting vice-chancellor for seven years and, for a period, was simultaneously professor and dean of engineering, as well as deputy and acting vice-chancellor.

He retired as professor emeritus in 1973 and joined Jurutera Konsultant (SEA) Sdn. Bhd., where he was responsible for the design and construction of many highway bridges, high-rise buildings, reclamation works, and structures on soft ground.

Chin played a major role in the formation and development of the Faculty of Engineering, University of Malaya. In 1957 after Malaysia's independence, the government decided to set up the University of Malaya in Kuala Lumpur.

With an allocation of RM1.5 million only for the project, the team under Chin went full swing to build the Faculty of Engineering at Pantai Valley. Within a period of four months the engineering buildings were completed and equipment was moved from Singapore to Pantai Valley to enable the first session in engineering to continue in May 1958 without a break.

When he was acting vice-chancellor, Chin was the *de facto* project director in the planning, design, and construction of many buildings, including the international award winning Faculty of Medicine building.

During his tenure with the Faculty of Engineering, Chin's great achievement, attained through the collective effort of both staff and students, was to produce the first batch of five graduates in 1958 and to build up in a short period of a few years, a degree which attained international recognition. A pass in the engineering degree from the University of Malaya was readily accepted by British universities for postgraduate studies, which normally required a good honours degree.

Chin is remembered for his leading role in the design and construction of the first Penang Bridge and the Komtar building foundation rectification work in Penang and many other projects such as the North-South Expressway.

He was very deeply involved in the planning, design, and construction supervision of the Penang Bridge. The project was bestowed the Grand Award by the Council of Consulting Engineers of Washington in the 1986 U.S. Engineering Excellence Competition. He introduced some innovative design features thus achieving considerable savings in cost and time. In particular, special natural rubber bearings were designed for the project. This has given rise to a new industry and market for the use of natural rubber. The bridge bearings were later further developed into special foundation bearings (base isolators) and used in seismic designs of earthquake-resisting buildings and bridges worldwide.

In 1970 Chin developed the concept of the inverse slope method for predicting pile ultimate bearing capacity, without testing the pile to failure. This method, which can save cost and time during construction, is now internationally known and acknowledged as the "Chin Method" in the piling industry. Arising out of his involvement as an independent consultant in the Komtar building foundation problem in 1977, Chin developed a method of diagnosing the pile condition in the ground. This method has been widely used by practising engineers.

Chin published more than seventy technical and research papers and a book entitled, *The Penang Bridge — Planning, Design And Construction*. The book, which is the one and only kind giving a first-hand account of all the important aspects of the bridge, is a treasure to Malaysia's national engineering heritage. The Institution of Engineers in Malaysia published a book entitled, *Selected Papers of Professor Chin Fung Kee* for the ease of reference and benefit of practising engineers.

In 1984 he was awarded the degree of Doctor of Science by his *alma mater* for his independent research on the hyperbolic behavior of soils and concrete. He was also made Honorary Doctor of Science by the University of Singapore in 1975, the University of Glasgow in 1986 and his *alma mater* in 1989.

Throughout his professional career Chin was dedicated to public service. He served as an honorary consultant to the Malaysian Government on numerous engineering problems and projects. He was a member of several commissions and committees set up by the Malaysian Government to administer, study, and investigate various matters pertaining to engineering.

Chin was chairman of the governing council of the National Institute for Scientific and Industrial Research of Malaysia; a member of three Royal Commissions; a member of the National UNESCO Commission, Malaysia, and a member of the Coordinating Advisory Committee, Malaysia Rubber Research and Development Board. In 1988, The National Council of Scientific Research and Development Malaysia presented him with the National Science Award.

In recognition of his contributions he was conferred the honour of Johan Mangku Negara in 1967, the Panglima Setia Mahkota (which carries the title "Tan Sri") in 1980, and Darjah Yang Mulia Pangkuan Negeri Pulau Pinang (which carries the title of "Datuk") in 1985.

His successes earned him widespread reputation and recognition. He was an Honorary Fellow of both the Institution of Civil Engineers, UK and The Institution of Engineers, Malaysia (IEM), of which he was a founder council member in 1959, and president from 1966 to 1968. He was also president of the Southeast Asian Geotechnical Society from 1973 to 1975 and the vice-president for Asia of the International Society for Soil Mechanics and Foundation Engineering from 1981 to 1985. He was chairman of the Commonwealth Engineer's Council from 1973–77.

Chin passed away on 29 August 1990 after a short illness. He is survived by his wife, Wong Swee Yong, a daughter, Kathleen Chin Kie Fong, and three sons, Dr Alan Chin Kie Loong, Dr Ian Chin Kie Cheng, and Peter Chin Kie Siew.

In memory of Chin's achievements and contributions, several lectures and awards have been named after him. The Southeast Asian Geotechnical Society established a Professor Chin Fung Kee Lecture to be delivered at every Society Conference held once every three years in Southeast Asia. The Engineering Alumni Association of the University of Malaya in Malaysia set up and funded the Professor Chin Fung Kee Memorial Lecture. His former students provided the fund for the "Tan Sri Professor Chin Fung Kee Prize" for the top student in the master's programme in Geotechnical and Geo-environmental Engineering at the Asian Institute of Technology in Bangkok. The Tunku Abdul Rahman College established the "Professor Chin Fung Kee Memorial Prize" for the best student in the Final Year Advanced Diploma in Technology (Building) Examination. The University of Malaya set up the Professor Chin Fung Kee Gold Medal Award for the best engineering student in the final year examination.

In honour of Chin's achievements and contributions, the IEM named the auditorium in the new IEM Building after Chin in 2009 and in 2010 the Penang State Government decided that a new road would be named after him.

Chin was a humble man, a role model, a teacher, and a friend to the many who have been fortunate to know him and work with him. He was a man of principles and integrity who dedicated his life to excellence, and his services to the engineering profession and society at large. He is remembered as one of the great engineers who had excelled in engineering practice, research, and education.

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Chin Peng

(陈平, Chen Ping; real name: Ong Boon Hua, 王文华, Wang Wenhua, 1924–)
Communist, guerrilla leader, Malaysia

Ong Boon Hua, alias Chin Peng, was for forty-two years the secretary general of the clandestine Communist Party of Malaya (CPM), whose armed struggle against British rule hastened the achievement of Malaya's national independence in 1957.

Although much of his life and leadership of the party remained shrouded in secrecy for about three decades until his memoirs, *My Side of History*, were published in 2003, he is best known for his wartime (1942–45) exploits as a guerrilla leader. His role as a national liberation fighter, however, remains controversial within Malaysia today.

At the end of World War II, Chin Peng's heroic role as an anti-Japanese resistance leader was highlighted in Spencer Chapman's account, *The Jungle Is Neutral* (1952), in which he is portrayed as the key link between the resistance movement in Malaya and the British armed forces based in Kandy, Ceylon (now Sri Lanka).

Post-war newspapers called him "Britain's most trusted man". For his wartime services he was awarded two military medals and an Order of the British Empire (OBE), which was revoked when the CPM took up arms against British rule in June 1948.

Born in Kampong Koh, in the southern township of Sitiawan, which lies in the state of Perak in peninsular Malaysia, on 21 October 1924, (which accordingly entitled him to Malayan and later Malaysian citizenship), he became a communist at the young age of fifteen after joining the underground CPM.

In the interwar period it took great intellectual and moral courage to join the banned CPM as once its members' identities became known, the British police hunted them down.

He adopted the alias "Chin Peng" (a name by which he is best known in the country) because all secret cell members were required to conceal their true identities from the police. He found the communist ideology attractive as it stood for social justice, the elimination of poverty, a new classless world order, and the end of imperialism.

Chin Peng rose to become the party's secretary general, its highest-ranking post, at the age of twenty-three after ousting Lai Tek, his predecessor.

His father was born in Fuchow, the capital of China's Fujian province, and emigrated to Singapore where he met and married Chin Peng's mother. They belonged to the Heng Hua clan associated with the hardware trade. They then moved to Sitiawan where they ran a bicycle business.

The second of eleven children, Chin Peng studied at the Hua Chiao (Overseas Chinese) Primary School in Sitiawan, and later briefly attended a secondary school, the Anglo-Chinese Continuation School. While there, the police discovered his communist activities and he disappeared underground to evade arrest.

Within the movement he worked first in 1940 as a probationary member, in charge of members in the Sitiawan district, was then transferred to Ipoh, the capital of Perak state, to do propaganda work, and subsequently appointed the party's state secretary in 1942, the year he married a party comrade, Lee Khoon Wah, who was from Penang state. They have three children.

In 1941, at the outbreak of World War II, which saw the Japanese Army's occupation

of Malaya, the CPM had concluded a pact of cooperation with the British administration, which accepted the party's offer of help in the form of volunteers to fight the Japanese.

This led to official recognition of the CPM and to the formation of several detachments of the party's guerrilla force, the Malayan People's Anti-Japanese Army (*Malaiya renmin kang ri jun*), the first batch of which was sent out on January 10, 1942 to operate behind the Japanese enemy lines.

In Perak Chin Peng was responsible for establishing communication and supplies lines between the urban areas and the guerrilla forces in the jungle camps. He was the liaison officer who arranged meetings between the British special operations group, Force 136 led by John Davis, and top party officials in the Blantan highlands in 1943 and 1945, to discuss the airdrop of money and arms to the guerrilla groups.

At the end of the war, in recognition of his wartime services, Chin Peng was awarded a military medal at the steps of the City Hall in Singapore and later invited to attend a victory parade in London where he received a second medal.

In 1947 the party's central committee purged its secretary general, Lai Tek, after Chin Peng and another committee member, Yeung Kuo, had exposed him as a British agent. Chin Peng was elected to replace him, and the party began to adopt a "militant" line against the British administration. After ousting Lai Tek, Chin Peng had all along suspected that it was British Police Special Branch officer Innes Tremlett who had planted Lai Tek in the party, but he recently discovered to his dismay from the published biography of John Davis, his close friend in Force 136, that it was Davis who was actually Lai Tek's spy master. A source close to him revealed to me that he felt "very bitter and deeply betrayed", having himself written a foreword to the biography written by Margaret Shennan.

Despite British intelligence failing dismally to uncover the secret that the party was planning an insurrection, the British administration unknowingly seized a psychological advantage by declaring an emergency in Malaya in June 1948, in the wake of widespread labour unrest, including murders of white planters on rubber estates, which it blamed on unlawful elements of the CPM.

The party, feeling that constitutional struggle was made impossible by the emergency restrictions, called on its disbanded former guerrillas to rise up and rearm for national independence and end British rule in Malaya. The British put up a reward of $250,000 (Straits dollars) on Chin Peng's head.

The Malayan Emergency lasted from 1948 to 1960, in the midst of which Malaya secured independence on 31 August 1957. In December 1955, Chin Peng and two CPM leaders, Rashid Maidin and Chen Tien, attended "peace talks" in Baling (a town in Kedah state) with Tunku Abdul Rahman, Malaya's chief minister (better known as "The Tunku"), David Marshall, Singapore's chief minister, and Tun Tan Cheng Lock, the Malayan Chinese Association (MCA) leader.

The two chief ministers had been voted into office in recent general elections in their respective states as part of Britain's decolonization programme to grant self-government in an effort to combat communism and hasten the end of the Malayan Emergency.

At the Baling talks, Chin Peng rejected the offer of amnesty when he failed to secure legal recognition for the CPM, and refused to accept the condition that the police screen his guerrillas when they laid down their arms.

However, he made the surprising offer that the party would cease hostilities and lay

down its arms, if the Tunku secured the powers of internal security and defence in his talks on Malaya's independence with the British Government in London.

This offer was given wide publicity in the local and foreign press. It strengthened the Tunku's bargaining position in the London talks, which allowed him to win Malaya's independence. "The Tunku capitalized on my pledge and gained considerably by this," claims Chin Peng in his memoirs. "My Baling pledge had been given in good faith and on the understanding that there would be a second round of peace negotiations from where we could proceed further."

After independence, however, the Tunku refused to hold a second round of talks. In 1960 the Tunku's Alliance government ended the Malayan Emergency, after Chin Peng and his guerrillas had retreated to the Malayan-Thai border.

An ailing Chin Peng left for Beijing to recuperate and reorganize the party's struggle. He remained in Beijing for twenty-nine years and did not return to the border again until 1989 to bring the CPM's armed struggle to a close after negotiating an agreement with the Malaysian and the Thai Governments.

Since 1989, public controversy has swirled over the party's role and its real contribution to the achievement of Malaya's independence in 1957. Some people have argued that while the party's struggle for independence was valid up to 1957, its continuation thereafter against the popularly elected governments of Malaya and Singapore is difficult to justify.

Nevertheless, the Tunku in his memoirs, *Lest We Forget* (1983), acknowledged the communists' role in the struggle for independence: "Just as Indonesia was fighting a bloody battle, so were the communists of Malaya, who, too, fought for independence."

His application to return to Malaysia to launch his memoirs in September 2003 was rejected by the Malaysian Home Affairs Ministry. Chin Peng earnestly desired to return to Malaysia, as permitted in the peace treaty. He challenged the government's ban in the High Court, but was unsuccessful and he was refused leave to appeal to the higher Federal Court. Singapore, however, allowed him to make a brief visit from 6–8 October 2004 to speak at the Institute of Southeast Asian Studies (ISEAS). Shortly after the ISEAS visit, he was invited to visit Singapore a second time when he met Singapore's former prime ministers, Lee Kuan Yew and Goh Chok Tong.

Chin Peng in his memoirs has described himself as a nationalist and freedom fighter. He has taken responsibility for the thousands of lives lost and sacrificed in the cause of the communist struggle. "This was inevitable," he said, in an interview with me in Canberra in 1998, "it was a war for national independence. But if it had not been for our armed struggle, it is unlikely that Britain would have expedited the granting of Malayan independence."

Cheah Boon Kheng

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Chin Poy Wu, Henry

(陈沛武, Chen Peiwu, 1937–)

Police commissioner, businessman, company director, Malaysia

Although Henry Chin Poy Wu presently serves as an independent non-executive director, chairman of audit committee, member of nomination committee, and member of remuneration committee of Glenealy Plantations Malaya Berhad, and is associated with other corporate posts in many other industries in Malaysia, he is best remembered as the indefatigable commissioner of police in Kuala Lumpur who reduced crime in the Malaysian capital.

Chin was born on 11 August 1937 in Kuching, Sarawak, which was then part of Borneo. He and his younger brother, Chin Poy Siong, were brought up in Kota Kinabalu, Sabah, by their mother, Xie Xia Yu, a kindergarten headmistress who was widowed at the age of forty-four. Xie was conferred the title of "Datuk" in 1986 after her son, Henry Chin, had been given the title. Likewise, Chin's young brother, Chin Poy Siong, was also granted the title of "Datuk" in 1987. Henry Chin Poy Wu has two children. His elder son married in August 1992.

After completing his Senior Cambridge level at school, Chin joined the police force. Records state that he joined the Northern Borneo Police Force as a probationary inspector on 14 July 1955. In the course of his long career in the police force, he served in various key positions throughout Malaysia, specifically Kota Kinabalu, Sandakan, Tawau, and Keningau in Sabah, as well as other high ranking posts in Perak, Johor, and Kuala Lumpur. He rose steadily through the ranks.

On 3 July 1961, he was made senior inspector of investigation at Sabah Police Headquarters. He was then promoted to head of the Kota Kinabalu District Police on 31 August 1965 and head of Perak State Criminal Investigation on 4 July 1979. Two and half years later (on 4 January 1982), he rose to the position of head of the Johor State Criminal Investigation.

A crowning moment of his career in the police force came when he was promoted to deputy commissioner, and this was subsequently topped by his being made commissioner of police in Kuala Lumpur on 22 June 1990. It was a post he held until his retirement in August 1993. Chin's appointment as commissioner of police in Kuala Lumpur was particularly significant as he was the first ethnic Chinese to hold that post in Malaysia. This fact was made more significant in light of Malaysia's pro-Bumiputra policies which favour ethnic Malays.

During his term of service as police commissioner of Kuala Lumpur, Chin significantly reduced the crime rate in the Malaysian capital. In turn, this earned him the respect and admiration of his colleagues and the public. The Malaysian press likewise lauded his achievements in reducing the crime rate in Kuala Lumpur. This may be attributed to Chin's cultivation of a public image of being responsible, efficient, fair, enthusiastic, approachable, and friendly. Because of this, he was a highly popular police commissioner. His popularity meant that there was a widespread appeal for him to stay in his post when he was due to retire in August 1992. This was despite the official requirement that government staff had to retire at the age of fifty-five. The public, in particular, the Chinese community in Malaysia, urged him to stay on. In fact, numerous signed letters poured in to then

inspector general of police, Tan Sri Hanif Omar, requesting that Chin remain as police commission of Kuala Lumpur.

Due to this overwhelming request from the public, Chin was allowed to serve as police commissioner for another year. This is testament to his successful efforts in giving the Malaysian Police Force a trustworthy and friendly face. Chin has said that the most satisfying aspect of his career as police commissioner in Kuala Lumpur was the successful creation of a cordial and understanding relationship between the public and the police. He emphasized this opinion in an interview he gave to the Malaysian press, "We have to let the public know our role, limitations and capabilities as policemen. I would really love to see the day when the public has complete confidence in the police force."

Throughout his career in law enforcement, Chin urged police officers not to betray the people's trust in them. He also repeatedly asked police officers to give fair attention to the public's different complaints and concerns. He likewise appealed to the public to work closely with the police force and he encouraged the public to come forward and provide information on social vice proactively to enable the police to curb social problems and maintain order in society. During his tenure as police commissioner, he helped his fellow police officers by prioritizing the finding of accommodation for the city's policemen and their families. He also ensured that police officers had proper offices in which they could work. After thirty-eight years of service, Henry Chin Poy Wu retired from the Royal Malaysian Police Force on 12 August 1993, an exemplary model for all policemen.

Before his retirement, there was much speculation as to whether Chin would return to Sabah and become a politician. With his reputable career, affable personality, long years of service in the police force, the influence he exerted with his approachable manners, and the good rapport he had with both the public and the press, leaders of several political parties invited Chin to join them. However Chin elected not to enter politics when he retired. Instead, he chose to involve himself in the business sector. As a result, he is currently director of several publicly listed companies.

Not long after his retirement from the police force, on 30 September 1993, Chin was appointed an independent non-executive director of Malaysian Mosaics Bhd. He later assumed the position of deputy chairman on 10 January 2002 and held that post until 31 January 2007. Chin was also appointed an independent non-executive director of Hap Seng Consolidated Bhd. on 5 February 2002 and was its chairman from 12 March 2002 to 31 March 2005. Hap Seng Consolidated Bhd. is a subsidiary of Malaysian Mosaics Bhd., which is listed on the Main Board of Bursa Securities. Chin is also a member of the audit, nomination, and remuneration committees, all of which are subcommittees of the board.

Presently, Chin is also a director of JT International Bhd., Nanyang Press Holdings Bhd., Glenealy Plantations (Malaya) Bhd., Eastern & Oriental Bhd., Kilang Papan Seribu Daya Bhd. and Magnum Corporation Bhd. These companies are similarly listed on the Main Board of Bursa Securities. Although he is officially retired from the police force, he retains his interest in the areas of crime prevention and crime reduction through his positions as a member of the Sabah Pardon Board and vice-president of the National Crime Prevention Foundation. He also sits on the Board of Universiti Malaysia in Sabah.

Wong Seet Leng

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Chin Sophonphanich

(Tan Piak Chin, 陈弼臣, Chen Bichen, 1910–88)

Banker, tycoon, Thailand

Chin Sophonphanich was born on 10 November 1910 to a Chinese immigrant father of Teochew descent and a Thai mother near the Thonburi side of the Wat Sai floating market. At the age of five, he travelled back to China with his father. He completed elementary school there and helped his father with farming. When it rained, his father had to go to retrieve him from school so he could help mitigate the flooding at the farm. At the age of seventeen, Chin moved back to Thailand. During his twelve-year stay in China, he achieved linguistic proficiency in both Chinese and Thai.

On returning to Thailand, Chin started his working life doing manual labour as a cargo transporter for an agricultural firm, working the route from Bangkok to Ayutthaya. After this, he worked at a timber manufacturing mill. Because of his diligence, thirst for knowledge, and intellect, the owner of the mill taught Chin accounting, while also giving him responsibility for customer relations and service.

After Chin had worked for three years at the mill, the owner expanded his business by opening a new facility and handed control of the original mill to Chin, who was twenty years old at the time. His time as manager was short-lived, though, because the plant caught fire and was forced to shut down and cease all operations.

With his business destroyed, Chin returned to China. There he entered into an investment with local businessmen, turning to the shipping industry and running the route between Shantou and Shanghai. This foray into the local business was unsuccessful though, and he once again returned to Thailand.

On his return, Chin was approached by Tae Keng Hung, the owner of a company called Siem Heng Long that specialized in the selling and retailing of construction materials. At this point in time (1939), Chin decided to start working at Siem Heng Long. The company went on to become very successful commercially, becoming so prominent that construction of both public and private buildings had to go through Siem Heng Long for materials procurement.

From then on, Chin decided to save all of his money to invest in a fully owned firm selling construction equipment near the Phatthanakan Theater in Charoen Krung Road. Most of the business that he conducted dealt with iron and steel goods. This venture experienced such rapid success that he registered the firm under the name Asia Trading Company Limited Partnership. When Chin was twenty-nine, the government enacted a trade policy to promote Thai goods. Asia Trading benefited so greatly from this that it was able to spawn two additional companies, one selling stationery and the other canned goods.

When the Pacific War ended, construction repairs were necessary to restore Bangkok to its pre-war state. Chin approached fifteen merchants and they pooled their stocks to create an organization called Mahakit in 1945. The group managed to raise an additional one million baht, with Chin holding one third equity in the organization that soon held a large number of shares, making this project very successful. From this point on, he started several new businesses, such as gold and rice trading, and department stores.

In 1944 Chin was approached by fifteen of his friends to raise shares/funds to form the Bangkok Bank. The decision to create a bank came at a time when local businesses were finding it very hard to apply for loans from the banks, and Chin and his friends saw an opportunity to help alleviate that problem. The first branch opened on 1 December 1944 at 2 pm, with the prime minister inaugurating the official opening ceremony. Chin started his career at the bank in mid-1945 as a comprador, searching for potential customers and guaranteeing their debts for a fee. He thrived so much in this role that the bank's total assets increased between the moment he joined the bank to the end of the year, from 10.2 million baht to 18.5 million baht, a jump of 8.3 million baht.

From that point on, the Bangkok Bank kept growing and became the first Thai commercial bank to have branches overseas, with a Hong Kong branch opening in 1954 and a Tokyo branch in 1955. Chin became president of the bank in 1952 and occupied the position for twenty-five years, the longest tenure ever held by a Bangkok Bank president. The coup in 1957 by Marshall Sarit Thanarat forced him to relocate to Hong Kong until 1963, as he feared that his closeness to the ousted regime would endanger his life. However, he succeeded in continuing to operate the bank, not least by making Field Marshal Praphat Charusathian its chairman. In 1972 he met Zhou Enlai and managed to help promote relations between China and Thailand by acting as an adviser to the visiting Thai sports team.

In the social realm, Chin set up the Chin Sophonphanich Foundation, which helps and donates to various social organizations and enterprises. Included in this list is St John's University, whose owner said that if Chin Sophonphanich were not around, there would be no St John's. In 1977 Chin was bestowed the Knight Grand Cross First Class of the most important royal order of Thailand, the Order of the White Elephant.

During his lifetime, Chin married twice. His first wife, Lau Kwei Ying, was of Chinese descent and bore him two sons, Rabin and Chatri Sophonphanich; Chatri would eventually replace his father as president of the Bangkok Bank when Chin retired in 1977. With his second wife, Boonsri, he had seven children, including Chote and Khunying Chodchoi Sophonphanich.

On 4 January 1988, Chin passed away from heart and kidney failure at Bamrungrat Hospital. He received royal sponsorship from His Majesty King Rama IX for the eight-angle shaped coffin; other royal touches included the performance of the *pi*, a Thai instrument, and drumming during royal bathing rites. A three-day wake was held and the royally sponsored cremation was attended by the king himself on 9 April 1988. Chin is acknowledged and accepted by Thai society as a person who built his fortune from the ground up, and became an admired legend to local businessmen who desire to enjoy great accomplishments.

Aekapol Chongvilaivan

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Ching Banlee

(庄万里, Zhuang Wanli, 1899–1965)
Industrialist, community leader, art collector, Philippines

Over the course of half a century Ching Banlee established his business in the Philippines, the oldest of which, Cheng Ban Yek & Co. is already 90 years old. Yet, it is in his celebrated studio of Liangtuxuan (两涂轩) that his highest aspirations and achievements live on.

Ching was born on 9 May 1899 in Jinjiang, Fujian Province, China, in the village of Sanguangtian in the town of Qingyang. At 16, he graduated from the village school with exceptional marks and, having earned the high regard of the principal, himself became a teacher in the school. At 18, he followed his father to the Philippines to begin a new livelihood. There, in an arduous half-century of unspeakable hardships, he built his fortune with his bare hands. In the 1920s, Ching co-founded the Cheng Ban Yek Company with cousins Ching Chay Guan (庄材元) and Ching Chay Chiu (庄材鰍). They pioneered in buying and selling of food products and procurement and export of Philippine food and native products. Later, he established the Ban Lee remittance business. The businesses prospered and they ventured into industries such as rice milling, coal production and textile milling. He set up a branch of the Cheng Ban Yek Company in Singapore and foreign exchange in Xiamen. In 1932, the Company also ventured into cooking oil manufacturing, establishing the International Oil Factory, which competed against foreign brands. At the outbreak of the Pacific War and Japanese occupation of the Philippines, the Company was taken over by the Japanese and the International Oil Factory was completely destroyed.

After the war, Ching and his cousins Chay Chiu and Chay Lun (材润) worked together to revive their businesses. They established La Perla Cigar and Cigarette Manufacturing Company. In 1947, the cousins reapportioned the stocks in Cheng Ban Yek and Company. La Perla Cigar and Cigarette Company went to Chay Lun and Ching Banlee became the Chairman and General Manager of Cheng Ban Yek Group of Companies as well as the International Oil Factory, which he revived. Baguio Oil, the main product of the Company, became a household name synonymous to edible oil. They also produced coconut oil, industrial lard and margarine as well as laundry soap. He and younger brother Chay Bi (材美) and other nephews started the Philippine Steel Mills where he was Chairman and General Manager. Together with brothers Chay Yun (材允) and Chay Bi, Ching founded the La Suerte Tobacco Corporation (三已兄弟烟草公司) and they also reorganized the Central Knitting and Manufacturing Corporation where he was General Manager.

In the management of business affairs, his principal tenet was that of persuasion by moral influence. On a wall of the company boardroom hung a horizontal wooden tablet bearing the handwritten characters for "health", "sincerity", "loyalty", and "determination", each with its own explanatory comment, and intended as guidelines to encourage colleagues

to serve state and society in their commercial and entrepreneurial activities.

When Ching was 37, he embarked on extensive tours of Europe, America, Russia and China, and it was in the course of these travels that he first conceived the notion of starting a collection of artworks and antiques. His bosom friend, an educator, historian, geographer and philosopher, Dr Zhang Qiyun, has written of the germination of this idea.

In 1937, Ching went to Hainan Island with plans for establishing a sugar refinery. Later, he returned to his hometown in Fujian to plan investments there. It was the sudden obtrusion of the Marco Polo Bridge Incident, the ensuing Sino-Japanese War and the events of World War II, that shattered his dreams as entrepreneur and art collector. Upon the outbreak of Sino-Japanese War, he and cousin Chay Chiu, through the Cheng Ban Yek Co., donated an airplane in support of China's war efforts. For the duration of the Japanese occupation of the Philippines, he not only contributed materially to the Kang Di Hui (the Organisation for Resistance) but was also active in its operations. Everywhere the Japanese army set a price on his head, and he was nearly captured and imprisoned. But, as he used to say, "the enemy may destroy my wealth and take my life. Never can they conquer my will".

Ching donated considerable amounts of money to support charitable projects as well as education and culture in the Philippines. In 1946, he donated a big sum of money to buy medicines to rescue his town mates in epidemic stricken Ching Yong. He continued giving of medicines to the poor, the widows and orphans for several decades. In 1947, he and his brothers donated a huge amount to help build three primary schools in China, and together with cousin Chay Chiu, they each shouldered half of the maintenance and administrative costs of these schools. He also invested in the building of the famous Chinese Cultural College (中国文化学院) in Taipei.

With the revival of his businesses after the war, Ching became more active in Chinese community organizations. He was a trustee of the Manila Chinese Chamber of Commerce, the Federation of Filipino-Chinese Chambers of Commerce and Industry, Inc., and the Chiang Kai Shek High School. He also headed the Ching Family Association and the Chinese Charitable Association which managed the Chinese General Hospital and the Chinese cemetery.

On 19 October 1965, after visiting the World Fair in New York, he flew to Boston to see a friend. There he suffered a sudden heart attack and passed away, aged barely sixty-six, his mind still bursting with ideas for ambitious undertakings and fresh cultural and educational projects.

The numerous treasures of his studio Liangtuxuan make a stunning array, the scrolls ranging from the Song to the Ming and Qing periods. In his lifetime, Ching had already classified the works in his collection in a catalogue both systematic and easy of reference, and which included meticulous annotations concerning the provenance and authenticity of each. Besides his collection of works by famous painters and calligraphers, it contained rare editions of Chinese classics: *The Complete Works of the Four Treasuries* (四库全书), *The Complete Library of Ancient and Modern Times* (古今图书集成), *A Comprehensive Historical Mirror in Aid of Government* (资治通鉴), *The Complete Library of Philosophical Writing* (诸子集成) and *Supplement to the Complete Buddhist Scriptural Writings* (续藏经).

Ching esteemed the company of the wise and learned often receiving Chinese and foreign visitors of distinction at Liangtuxuan.

Many were friends from cultural, artistic and educational circles, who not only enjoyed his art collection, but also admired the cultured temperament and classical Confucian virtues that won him a unique reputation as a man of both business and learning.

Sharing Ching Banlee's love for the arts are his children, Alfredo and Rita. Rita Ching Tan, who received an M.A from the School of Oriental and African Studies (SOAS), University of London, is now a specialist in Chinese trade ceramics of the 10th–17th centuries, having mounted several exhibitions on different types of Chinese trade ceramics found in the Philippines and published the accompanying exhibition catalogues for the Oriental Ceramic Society of the Philippines. Tan is also curator of the Chinese trade ceramics in the collection of the Ching Ban Lee Ceramic Gallery of Bahay Tsinoy, museum of Chinese in Philippine life. She is the curator of the well-known Roberto T. Villanueva collection of Chinese and South-East Asian trade ceramics now on loan to the Ayala Museum.

Her brother, Alfredo Ching, an MBA holder from the Wharton School, University of Pennsylvania, is serving as Chairman and President, steered the Cheng BanYek to its present stature. Under his leadership, Cheng Ban Yek has been able to maintain its foremost position in the industry, its vegetable oils and by-products known by a brand that is a household name nationwide. He also founded the first private charity clinic in the Philippines, dispensing free medicine and medical treatment to the indigent, and served as a founder and board chairman of the Nutrition Center of the Philippines, an advisory body to the WHO and UNESCO. In the arts, Alfredo helped found and serves as trustee of the Manila Chamber Orchestra Foundation, which promotes classical music to raise the cultural consciousness of the average Filipino. Together with his sister Rita, Alfredo donated their father's collection of classical Chinese paintings and calligraphy to the world famous Shanghai Museum, fulfilling their father's lifelong dream of restoring these treasures to China, for which they each received the "Magnolia Award," the highest award of the city of Shanghai. They also donated their father's collection of rare editions of Chinese classics to the National Library in Beijing.

Carmelea Ang See

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Ching, Jeffrey

(庄祖欣, Zhuang Zuxin, 1965–)

Composer, Philippines

Jeffrey Ching's works in classical music "have expanded the scope and quality of Philippine musical literature, and no other Philippine composer has achieved such depth, dimension, and volume of work at so young an age", according to ex-Philippine President Fidel Ramos. A recipient of two of the highest awards of distinction for academic excellence from Harvard University, Ching graduated with a double degree and double *magna cum laude* in sinology and music. In a world inundated by pop fads and poor imitations, Ching stands out as a bastion of culture and refinement through his passion for composing classical music that reflects his eastern heritage.

Ching was born to Chinese parents in Manila on 4 November 1965. He began composing before he was ten and remained

self-taught until the age of seventeen when his first opera, *Rendezvous in Venice*, was premiered. However it was not only to music that Ching was drawn in his boyhood, as he also had a fascination for Chinese culture, fostered by his close-knit family. "I grew up next door to my paternal grandfather's private museum of ancient Chinese scrolls (a collection now on permanent display at the Shanghai Museum), and both my parents always emphasised to my sister and me the importance of never forgetting our ancestral roots", he recalls. He therefore read sinology as well as music at Harvard University and received the John Harvard Scholarship for "academic achievements of the highest distinction" twice, as well as the Harvard Detur Prize, the university's oldest prize for academic excellence. He earned a double *magna cum laude*with a graduation thesis on the sumptuary laws of the Ming Dynasty, based on extensive research into primary sources. After graduation he went to England to read law, philosophy, and composition at Cambridge and London Universities. For several years, he taught music at the University of London, where he held the post of lecturer-in-music until 1991.

In 1990, 1993, and 1997 Ching represented the Philippines in three major cultural delegations to China that toured Beijing, Shanghai, and Xiamen, where his compositions were presented. In 1998, he was commissioned by the Philippine Government to compose a work to commemorate the centennial of the Philippine declaration of independence from Spain. This resulted in Ching's third symphony, *Rituals*, which fused Balinese gamelan, Chinese Ming Dynasty, and Spanish Renaissance elements into a continuous forty-five-minute collage for three orchestras and a male chanter. The same year, Ching was named one of five "Outstanding Young Citizens of 1998" by then President Fidel V. Ramos, who said that Ching's works "have expanded the scope and quality of Philippine musical literature, and no other [Philippine composer] has achieved such depth, dimension, and volume of work at so young an age". He was given an award for excellence in the field of Art, Literature and Culture in the 2003 Dr Jose P. Rizal Awards for Excellence organized by *The Manila Times* and Kaisa Para sa Kaunlaran.

In 2006, Ching's fifth symphony, *Kunstkammer*, premiered at the Berlin Philharmonie under renowned Russian conductor Michail Jurowski; and later that year, his fourth symphony, *Souvenir des Ming*, premiered at the Shanghai International Arts Festival under Michail's equally famous son, Dmitri Jurowski. Two Deutsche Oper Berlin commissions, *Bombyx mandarina/Bombyx mori* for string quartet, soprano, and percussion, and his chamber arrangement of the Chinese folksong, *Molihua* (茉莉花), premiered in 2009 with members of the orchestra of the Deutsche Oper Berlin.

Ching's large scale composition, the opera, *Das Waisenkind* (The Orphan), premiered in 2009 in Theater Erfurt — the most progressive opera house in Germany — and won the *Zuschauerpreis* (Audience Prize) for Best Opera of 2009–10. This work, featuring a libretto in seven different languages, a diverse cast of protagonists and music from four epochs and six countries, and an orchestra combining western classical and electronic instruments with the timbres of a Chinese folk troupe, was hailed by critics as nothing short of brilliance. The opera was minutely analysed and warmly praised by several prominent European critics, one of whom called it "a stroke of genius". Gerhard Rohde, of the Frankfurt newspaper, *Frankfurter Allgemeine Zeitung*, described it as:

> the attempt to filter from various sources of the cultures of the world,

> from their languages, stories, and music, a kind of world-music theatre, which — with a topic from darkest prehistory — brings us close to the timeless history of man.

But the highest accolade came from the doyen of Berlin music critics, Klaus Geitel of the *Berliner Morgenpost*, who said in a private letter to Ching:

> I confess: In all my nearly 86 years I have never heard or seen a work or performance comparable to this one from Erfurt, and I will return to your opera soon, though without the hope of ever knowing it by heart or mastering its essence. In truth the opera seems to me unique, not least of all, through the crossing and criss-crossing of time and place, of old European and timeless Asian music.

Ching cites two things that ignited and continues to fuel his passion for music: "admiration for the intellectual discipline and spiritual aspiration of the cultures of the past; and rejection of the mediocrity and superficiality of much of contemporary life. The first drew me to the investigation of classical music, the second resolved me to create a new musical language for the reinvigoration of contemporary culture".

What makes Ching's work so intriguing and refreshing is that it combines western classical music with eastern references. For example, his *Terra Kytaorum*, premiered in 2001 in Berlin, creates an hour-long, pseudo-historical liturgical service for the last Mongol emperor out of French, Tibetan, Chinese, Korean, and Japanese medieval traditions. In this piece, Ching also first attempted to craft musical sculptures out of Chinese calligraphic samples by a precise tabular method that he created.

After having spent most of his life in England, Ching now lives much of the year in Berlin with his family — his wife, the Spanish-Filipino soprano, Andión Fernández, for whom the vocal parts in his principal works were created, and their son and daughter. "Unfortunately I am drawn to Manila less and less for the performance of my works," he laments.

Maan D'Asis Pamaran

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Chiongbian, William Lee

(1914–2002)

Entrepreneur, political leader, Philippines

William Chiongbian left behind two outstanding legacies for posterity — a successful shipping empire he built from scratch, as well as a long and unsullied political career. He was a Cebu-based shipping magnate who later became an equally successful local, then national, political figure, representing Mindanao (Misamis Occidental) until his self-imposed retirement. He was an avid sportsman who even created a football team among his employees and provided them with housing, and a medical doctor as consultant.

Born on 7 December 1914, Chiongbian's roots, like most Chinese Filipinos, are from Fujian province in China. His original Chinese name is not available, but he was a descendant of the Chiong (Zhong 钟) family. His grandfather, Joaquin Chiong, settled in Jimenez, Misamis Occidental, in the southern island of Mindanao. Joaquin Chiong married Magna Taghap and had a son named Victoriano, who was the father of William Chiongbian. When Victoriano Chiong was of age, his father sent him to China to take a proper, arranged bride from Gulangyu Island, just off the coast of Xiamen. Victoriano Chiong and Lee Chay Hong (later known as Doña Rosario) lived in Oroquieta, then Plaridel, with their children William, Alex, George, James, Jenny, Peter, and Ellen.

It was when Victoriano Chiong was at Silliman University that he started using "Chiongbian". William and Alex, in time, were sent to Silliman. As both boys were close in age, they attended the same levels in primary school. Alex emerged as class valedictorian, while William came second. William then lost interest in his studies and missed classes, and at age thirteen, Victoriano sent the young William on a three-year "exile" to be with his grandmother on Gulangyu Island. This served as punishment for his wild ways, which included hanging out with groups dynamiting fish and indulging in cockfighting, with the latter becoming a lifelong passion. After returning home, William compensated for the lost time by finishing his studies through acceleration.

In Cebu, Chiongbian eloped with Virginia "Inday" Sy, from the Sycip clan, and eventually married her on 29 January 1939, when the Sycips reluctantly agreed to the union. The couple went to live in Iligan, where Chiongbian engaged in copra trading. His father had long since transferred his business concerns to Cebu, operating cargo and passenger ships plying between Cebu and nearby islands. Not long after the wedding, Don Victoriano perished with his boat, M/V *Dona Rosario*, on his way to Masbate. Consequently, the family not only lost everything, but also inherited his debt to Don Ramon Aboitiz. The brothers William and Alex managed M/V *Paulino* for Aboitiz until their father's loan was paid off. William Chiongbian then took on the role of family breadwinner, and developed a lifelong distaste for taking a loan.

Second World War created great opportunities for those who were ingenious and daring, both of which Chiongbian had a lot. After evacuating his family to safety in Ormoc, Leyte, Chiongbian chartered a rickety sailboat called a "batel" to bring him to other islands where he bartered whatever saleable items he could source — dried fish, sugar, cigarettes. By 1943, he had saved P3,500 and could use that amount to buy

cheap stolen Lawton bills proliferating in Mindanao. Taking a slow island-to-island trip by batel, then truck, he reached Manila where Chiongbian converted his 20,000 Lawton bills into genuine P10,000. He continued his barter activities until the end of the war, when he bought his first ship from the Lim family of Sweet Lines, an established name in inter-island shipping. Protecting their turf, the Lims quoted the outrageous price of P45,000.00 to the upstart Chiongbian, who immediately paid it without batting an eyelid.

William L. Chiongbian Shipping was established on 13 December 1945 with a ship named *M/V Don Victoriano* in honour of his father. He hired the industry's best ship captain and engineer for its maiden voyage from Cebu to nearby Tagbilaran and Siquijor, then to Plaridel and Ozamis in Mindanao. Yet, even the best men could not prevent the ship from sinking as it hit a submerged junk while it headed for the channel, fortunately, causing no casualty. As would his gambler's luck, the U.S. Army refloated his ship, repaired it, and gave it a new hull. The army was informed and the channel was cleared of all junks and impediments. Chiongbian soon purchased two boats from the U.S. Naval Base in Cavite with a Philippine National Bank loan of P150,000.00, the only loan Chiongbian ever made in twenty years. That same year, 1947, he bought five additional F/S ships from the Philippine Shipping Commission at P150,000 each on reasonable terms.

In January 1945, Chongbian gave his sister-in-law, Felisa Yap-Chiongbian, wife of his seriously ill brother George, some shares in the company, and set her up as treasurer. Two of his father's former trusted employees were positioned as cashier and dock operations manager. He also convinced a boyhood friend to join him as *jefe de viaje,* taking charge of all cash disbursements onboard. Younger brother Peter also joined the fledgling company. Brothers Alex and James got some money through the Reparation Law. Both invested well, and James set up the Eastern Paper Mills and the Eastern Shipping Lines.

In May 1949, William Lines was incorporated with an initial three ships, and added three more a year later. That year, Chiongbian was honoured as "Shipping Man of the Year" by the Business Writers' Association of the Philippines. He was hit twice by economic recessions: 1951 when he grounded three ships to keep the company viable; then 1961 when he moored his fleet of fifteen ships for slow repairs and kept them in tiptop shape, while he sailed only five.

In 1962, Chiongbian told sister-in-law Felisa that it was time for her and his brother Peter — both loyal William Lines employees — to venture out on their own as Chiongbian's children were almost done with school and would soon take over the company's reins. Chiongbian gave his two siblings their own ships and told them to name their future shipping company George & Peter Lines, Inc., which still exists to this day, plying the southern routes.

The William Lines Group of companies spawned Fast Cargo Transport Corp., Fastpak International Corp., Fast Transit Systems Corp., Virginia Farms, Inc., Virginia Food, Inc., Virginia Development Corp., Cebu Asian Motors Corp., Cebu Industrial Marine Corp., Asturias Aquaculture Corp., and Wander Lanes Travel Company, among others.

Chiongbian's other great achievement was being a public servant to his town mates in Misamis Occidental. In June 1953, he accepted President Elpidio Quirino's challenge and won a congressional seat. He became assistant majority floor leader in the House of Representatives — the first from Mindanao. He was a member of the four-person Philippine

delegation to the 15th United Nations General Assembly. Chiongbian was elected and served for eight terms through many administrations. During the presidency of President Corazon C. Aquino, Chiongbian ran for governor in Misamis Occidental and won by a great majority in 1988. He served his constituents well for more than thirty years, until he retired in 1992.

Chongbian died on 17 August 2002. With Inday, he had six children: Elizabeth, Victor, Albert, Elena, Henry, and Edward. In 1966, Victor S. Chiongbian took over the reins of William Lines, Inc. The company changed hands with a posted sales record of P10.9 million and assets totaling P28 million, and with no loan reflected in the company's financial statement. By 1992, the Philippine Business Profiles ranked William Lines, Inc. number one in the shipping industry and 86th among the Philippines' Top 1000 Corporations.

Marlinda Angbetic Tan

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Chiu Kim She, Santos

(张金扇, Zhang Jinshan, 1902–1979)
Businessman, community leader, Philippines

It was a bright Friday morning in 1967 when Filipinos from all walks of life in Iloilo gathered in the streets, participating in the parade, performing and speaking on stage, watching the programme. It was the celebration of the 65th birthday of their beloved Santos Chiu Kim She — an outpouring of gratitude for an admired and respected citizen, a true and trusted friend.

Chiu has touched so many lives simply because he cares about people and did not hesitate to offer his time, resources, and zeal. In so many ways, he has reached out to the less fortunate, victims of difficult circumstances, institutions and organizations that needed his encouragement. He has awakened the spirit of volunteerism in the community. Whenever there was sad news of accidents and natural disasters, he was the first to respond and contribute to fund-raising activities. Whenever the community experienced hardships, he suggested means by which everyone can help one another. Whenever schools or public areas were damaged or deteriorating, he was most willing to help in their restoration. His life was a testament to his love of his country and countrymen. The celebration of his birthday was just a small token of appreciation for the man he was and the life he lived.

Chiu was born on 24 February 1902 in the quiet community of Amoy, China. When he was twelve years old he expressed his intention to travel and pursue his studies. It was this motivation that brought him to the city of Iloilo. In 1914, he continued his studies at the Chinese Commercial School and the Iloilo Institute and displayed excellent leadership skills in school. He also began to be well versed in the English language and the native dialect. His pleasant experiences in Iloilo convinced him to stay in the Philippines and make it his home.

After graduation, he established his business, Pane Supply, in Iznart Street, Iloilo City. His enterprise was involved in buying and selling *palay* (rice grain), cereals, and other native products. He became known to local dealers as an honest and upright businessman.

He was likewise trusted and patronized by the community.

Chiu lived a quiet and satisfying family life. He married Antonia Kim Suan with whom he had eight sons and daughters. His children, Elena, Juan, Jose, Alfonso, Ramon, Victor, Jorge, and Rosario, are his source of happiness and pride as they are all graduates and productive members of the community.

Aside from taking care of his family, Santos was also concerned with the welfare of his employees. Even before the institution of security services, he was conscientious about opening bank accounts for each of his employees. He gave them funds to start their savings and encouraged them to be prudent.

When the Second World War broke out, Santos and his family were forced to abandon their home and business. He brought his family to the mountains of Victorias in Negros Occidental and in an evacuation area in Barrio Tison, he began to cultivate a sugar plantation to sustain them. He also tried to carry on a small trading business in dry goods, clothing, and medical supplies. These activities proved to be very helpful because he was able to extend his help to others who were ravaged by the war. For those who were desperately in need of food, clothing, and medicine, he gave these away for free. For those who were strong enough to work, he employed them. He became well loved by those he helped, proving that he lived up to his name, "Santos," meaning "God-sent".

Even as he helped the community tide over during the war, he also participated in waging a fight against the Japanese imperial forces. He used his business opportunities to travel to create linkages with guerilla forces. Even under threat of death by Japanese soldiers, he refused to divulge information about the whereabouts of his guerilla comrades. Instead, he cleverly convinced the soldiers that there were none in the area. In this instance, he not only saved his own life, but the lives of so many brave guerillas as well.

The liberation from the Japanese Occupation allowed Chiu and his family to return to Iloilo. Deeply changed by his experiences during the war, Santos felt that he had a new lease on life and vowed to dedicate the rest of it in the service of his fellowmen.

In 1960 the country experienced a serious rice shortage and Iloilo City was not exempt from this economic crisis. Due to Chiu's influence and encouragement, he was able to convince Filipino and Chinese rice vendors to band together and provide cheaper rice to city residents. A system was also established giving every member of the community an equal opportunity to avail themselves of the affordable rice. Instead of taking advantage of the crisis for economic gain, Chiu took it upon himself to lead his fellow businessmen in alleviating the plight of their community. When the rice shortage recurred, his system of handling rice shortages was implemented.

One of his primary advocacies was education. He believed that children deserve not only to have quality education, but also decent school facilities. He donated his money for the construction of school buildings, equipment for school facilities, and even markers and iron gates. Aside from these, he also sponsored poor Boy Scouts so they could participate in Boy Scouts activities, such as jamborees. His most ambitious project was the construction of a two-room school building in Barrio Obrero, La Paz in Iloilo City in 1961. For his generous act, students no longer had to have classes suspended or conduct their studies under trees because of the lack of adequate facilities.

Whenever communities were struck by natural disasters, such as fires, typhoons, and even volcanic eruptions, Chiu was one of the

first to respond. If the area of the fire or typhoon was accessible to Chiu, he would personally visit the place to comfort the victims. On his return there, he would already bring the results of his fund-raising efforts: rice, bread, sardines and other basic necessities.

Iloilo City was not the only community that benefited from the generous assistance of Chiu. When Taal Volcano erupted in 1965, he mobilized one of his most creative strategies of raising funds. A float mounted on a roving truck depicted an artificial volcano, emitting smoke. On the vehicle was a banner, "Where are they going? They need your help". The citizens who saw the float knew that although the roving volcano was man-made, the Taal Volcano it was depicting was real and the damage it had caused, undeniable.

Even as the disasters were countless and seemingly never-ending, Chiu never grew tired of initiating fund-raising campaigns and spreading awareness to mobilize his community to help. More than the material and economic support that he gathered, he was able to foster volunteerism in his fellowmen. He made people realize that they were not just individuals, not merely a small city, but a significant part of a larger community. Whatever donation they gave was not measured by the amount or the cost, but by the sincerity and selflessness that it expressed.

Public servants who were probably being ignored by the public they served had a special place in Chiu's heart. When he saw that police stations were deteriorating, he donated resources for their repair. When a group of five policemen and firemen lost their lives trying to put out a fire, Chiu sponsored a fund-raising campaign in the community in recognition of the men who lost their lives in service. Instead of asking the government or other officials to provide for the families of those who died, Chiu generously gave from his own pocket. For him, public officers were an important part of the community. They also deserved the support and aid of the community in times of great need.

Though a naturalized and not one born in the Philippines as a citizen, because of his philanthropic works, he was admired and respected by all, local and immigrants alike. He also paved the way for stronger ties between Filipinos and Chinese-Filipinos. His works in the community made Filipinos see beyond his Chinese ancestry and accept him as one of them. For other Chinese-Filipinos, he became an example of a productive and well loved Filipino. Chiu dedicated his life to being a "new Filipino". He once claimed that his passion to help others was an expression of his gratitude to this country, his home.

Anna Katarina Rodriguez

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Chock, Angela

(卓如燕, Zhuo Ruyan, 1955–)
Soprano, Malaysia

Angela Chock is an accomplished light-lyric soprano and one of the few outstanding Chinese vocalists from Malaysia. She has won many awards at the national vocal competition and the Malaysia-Singapore vocal competition. Her powerful vocal cord has been heard at various stages of her career not only throughout the country, but also abroad in Singapore, Indonesia, Brunei, Hong Kong, Taiwan, China, and Italy. Her tuneful and seasoned voice exudes feelings and passion, making her the ideal interpreter

of art and folk songs as well as operatic arias by Mozart, Scalatti, Bellini, Rossini, and Donizetti.

Chock was born to Chock Mun Chong (卓文章) and Wong Fen Har (黄芬霞) on 12 December 1955 in Old Town, Petaling Jaya, Selangor. She was the eldest in the humble family of five children. Music had always run in the family for her mother, who liked to sing, was the biggest fan of bygone Chinese singers in the 1950s. Knowing this, her father who worked as a bus driver then, saved up to buy her mother a Rediffusion set which the family listened to all day long as they went about their household chores. Thus began Chock's early exposure to the splendour of songs and music.

Even at the age of sixteen, she began participating in many singing competitions. Her first attempt was the RTM (Radio Television Malaysia) Talent Time Classical Songs Competition in which she won first prize. This was followed by many more prizes from classical songs competitions across Malaysia and Singapore. It was in one of these that she met her first voice teacher, Madam Ong Pek Choo (王碧珠), who was a graduate from the Hong Kong Conservatory of Music. Ong recognized the raw talent in Angela and nurtured her until her own unfortunate passing from lung cancer two years later. Saddened but still ever determined, Chock continued to learn the art from prominent local vocalist, Li KeYing (李克莹).

Music and vocal training did not come easy for her. After leaving high school at the age of nineteen in 1974, she made the first of many trips to Taiwan in order to improve her vocal skills. Unfortunately, after a short stay she had to return to Malaysia on learning of her mother's deteriorating health from a losing struggle with brain cancer. Due to the family's poor financial situation, she had to help support it by working odd jobs, including helping out in her father's eatery and as a sales assistant.

At the age of twenty-three in 1979, she had saved enough money to make her second trip to Taiwan. There she took private lessons from an American vocal teacher at Dong Hai University. However, when her funds ran out six months later, she had to return again to Malaysia. She earned a living as a stall keeper and hairdresser and helped her siblings through school.

At twenty-seven year of age, she went to Taiwan a third time. As she was not allowed to pick up where she left off in the vocal course she had enrolled for a long time ago, she had to enrol herself for the diploma of Home Economics at the Taiwan Cultural University instead. Her interest in music, however, had not disappeared. She spent more time brushing up her vocal skills with Taiwanese vocal teachers Zhai Hei Shan (翟黑山) and Zeng Dao Xiong (曾道雄). She also studied Theory of Music from the former and opera from the latter. Two years later, she returned to Malaysia and began teaching music at Hin Hua Secondary School, Klang, and Chong Hwa Secondary School, Kuala Lumpur. All the while, Chock also performed at many local events. With her hard work, she even managed to finance all her siblings through university. During this period of hardship, she kept her dream of one day becoming a renowned vocalist alive by continuing to take lessons from Lilian Li Shui Lian (李水莲).

In 1988 when Chock was thirty-two years old, with limited funds of RM10,000 sponsored by relatives and friends, which was just enough for tuition fee, she went off to Italy to pursue her vocal course. For two years, she took her vocal quality to a high art in terms of musical shape and dramatic intent when she furthered her training with Mandalina

Avegnoni, from whom she learned the piano, and Lorraine Nawa Jones Marenzi, from whom she learned vocals at T.L. Da Victoria Music College in Rome, Italy. During her stay, she was also invited to hold two concerts at the Tre Pini Songs and Arts Festival, where she met with great success and won adulation from the audience. Because of her tight budget, to finance all these extra efforts to build a stronger foundation in music, as well as to support herself, Chock worked as a housekeeper, restaurant waitress, and also did household chores for teachers and wealthier coursemates. Her teacher, maestra Marenzi did not charge her any fee at times. With Marenzi's support, she overcame the language barrier and found her coloratura and lyrical voice qualities. She developed a wide repertoire of her favourites that included Italian arias, Schubert's German *lieder*, and works by Bellini.

After returning from Italy to Malaysia in 1990 at the age of thirty-four, Chock sought to pass on her knowledge and taught classical singing at the Malaysian Music Academy and also to students of Hin Hua Secondary School and Chong Hwa Secondary School in Kuala Lumpur, for two years.

She also collaborated with many sponsors, musical groups, and orchestras, including the Yin Qi Choir, Sing Chew Jit Poh, Dama Orchestra, Taipei's Cosmos Operatic Group, and the YTL Group. Chock also performed abroad, and recorded five CDs, mostly about Chinese artistic songs, namely *Gui Qu Lai Xi* (归去来兮) (Coming Back) (1992); *Zhongguo Mingeji* (中国民歌集) (A Compilation of Chinese Folk Songs) (1994); *Yue Guangguang* (月光光) (Moonlight Lullaby) (1996); *Bailingniao Ni Zhe Meimiao de Geshou* (百灵鸟你这美妙的歌手) (The Sweet Singing Bird) (1998); *Zai Na Yaoyuan de Difang* (在那遥远的地方) (A Far Away Land); and others that are Christian hymns such as *Wo Gesong Ni* (我歌颂你) (I Praise Thee).

Her noted career achievements include performing at the Sin Chew Jit Poh Literary Award Ceremonies for three years, at the Malaysian Chinese Association events, and also at former Malaysian Prime Minister Datuk Seri Abdullah bin Haji Ahmad Badawi's 65th birthday celebrations in 2006.

Her untiring commitment to vocal refinement has made her a mature singer. She performed in numerous concerts' operatic highlights, including the roles of Mimi in *La Boheme*, Zerlina in *Don Giovani*, and Marenka in *The Bartered Bride*. She also performed in oratorios such as Handel's *Messiah*, Mendelssohn's *Elijah*, and Haydn's *Creation*.

Being a devout Christian, Chock was also co-founder of the Christian Musician Fellowship of Malaysia. Her devotion to the faith has also seen her performing pieces such as *Hymn of Praise* and Mozart's *Requiem* in many Christian concerts.

Chock was happily married and actively involved in performing, essay writing, travelling, vocal music teaching, and the training of younger generations.

Ang Lay Hoon

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Chong Ah Fok

(张亚福, Zhang Yafu, 1956–)
Teacher, writer, Brunei

Chong Ah Fok is a rare kind of Chinese in Brunei Darussalam as he specializes in the Malay language and writes literature in Malay. He has won numerous awards for his short stories and novels and his other works have also been used as teaching, research, and seminar materials.

Chong was born on 8 May 1956 in Limbang, Sarawak, and moved to Brunei Darussalam in 1959. After completing his "A" Level studies, he started working as a Malay teacher at Chung Ching Middle School in Seria in 1979, and later moved to Saint Andrew's School in Bandar Seri Begawan where he still is presently. Over the years, apart from busy teaching, his interest in writing since Secondary Four has continued to grow. Besides raising the standard of Malay literature and culture of his students, he also enriches the local Malay literature scene, which is rare for a Chinese.

Chong was educated in the Malay medium from primary school to univesity. His achievements in the Malay language was due to his love of the language and passion for writing. Also due to these achievements, he managed to continue his studies at the University of Brunei Darussalam in 1994. Chong had to start working after completing his G.C.E. "A" Level studies in order to support his poor family. After working for more than ten years, he had the chance to further his studies, and therefore really treasured the opportunity. He majored in the Malay language, minored in Malay literature, and graduated with a Bachelor of Arts in Education with First Class Honours. During his years at university, his excellent results won him the Book Prize Award every year, and also the Excellent Graduate Award upon graduation. In 2005, he took a Master's degree at the same university, and completed in a year his thesis titled, "Kajian Novel-Novel Terpilih Brunei Darussalam dari Perspektif Pengkaedahan Melayu" or "A Study of Selected Brunei Darussalam Novels from A Malay Methodology Perspective".

Chong's father, Chong Ah Hwa, came from China, and Brunei was his first stop. He ran a small stall, and even used a small boat to travel up the Limbang River and moved around in Limbang town. When he finally settled down in Limbang, he opened a lumber and sawmill. Unfortunately, he did not enjoy the stable life for long as he died a few years later.

At the time, Chong Ah Fok was only three years old. After his father's death, his whole family moved from Kampung Ukong to live with an uncle in Kampung Pandak, Limbang. His mother Ludang binti Kitan, had to shoulder the burden of bringing up five children, and therefore could really not afford additional education fees, and so could only send her children to a government school, which did not charge school fees.

Chong's uncle later married a cousin of his mother. With the help of his father's younger brother, his whole family moved to Bandar Brunei (old name of Brunei's capital Bandar Seri Begawan) and lived with his uncle. His uncle was not a wealthy man either, and lived in Kampung Sultan Lama in the water village near The Royal and Custom Excise building in Brunei's capital. Although Chong was still very young, he helped his cousins to take care of the family business during the day, and sold popsicles around town with his cousins in the afternoon. Two years later, his

mother married a Dusun man, Yunan bin Ahmad, and settled down in Kampung Batang Mitus in Kiudang, Tutong District, where she is still living.

Due to Chong's strong foundation in the Malay language and his deep interest in Malay literature and culture, his family's economic situation did not stop him from pursuing his interest in Malay writing. His studious efforts led him to many successes in the Malay literary world, and enabled him to compete with other Malay writers. His expertise in both long and short story writing, won him numerous awards, including first place for *Radio Brunei*'s Short Story Award (1978), for *Ibu* or *Mother*; first place for the Language and Literature Bureau's Novel Writing Award (1988), for *Angin Pagi* or *Morning Breeze*; second place for the Literature Critique Award (1998), for *Kesejajaran Motif dan Tema Dua Buah Cerpen Yang Sama Tajuk: Satu Kritikan Bandingan Intranegara* or *Parallel Motive And Theme of The 2 Short Stories With The Same Title: An Intracountry's Comparison*.

In order to raise his skills and standard of writing, Chong actively takes part in writing workshops, including those organized by the Language and Literature Bureau and other departments. In pursuing his passion for writing, he appreciates all opportunities different departments offer him to express his thoughts and feelings in writing. His firm belief in literary writings, and his writing efforts in this field explain his success in the literary sector. He strongly believes that if a person cannot make a substantial contribution to the country, then he or she must work hard at the mental level — put in more effort into the country's literature — in order to give something back to the country where he or she grew up. There is no doubt that it is this sincere heart that is the driving force behind his writings.

Chong's works published by the Language and Literature Bureau for the public and for use in schools in Brunei Darussalam, as well as in Malaysia, include five novels, seven short stories, one poem, one radio drama, and one television drama.

His achievements in literature are directly related to his long-term exposure to local culture, especially the Chinese and Malay cultures. Professor Yusuf Hassan even praised Chong as a writer with a multiracial and multicultural background. Chong personally thinks that his writing expertise comes from reading different books, the themes which are usually based on country and its people. Hence, some of his writings are also being used as school textbooks.

Chong's literary works are simple and easy to read; the style is concise, but creative, and also writes in many different genres. His works are rich in romance, but at the same time, full of realism, and occasionally, modernism. Due to his status as a professional Malay language teacher, he was appointed a member of the Lower Secondary Textbook Evaluation Committee. He was also a member of the Upper Secondary Examiner Committee for a few years. With his rich experience in teaching, he has been publishing a Malay Language exercise book for secondary school students from 2007, including a Malay Language Grammar exercise book for Form One to Form Three, and also a Traditional Malay Language and Poetry exercise book, for Form Four and Form Five, in order to raise the standard of language of secondary school students.

Apart from his Malay writings, Chong is also involved in various studies related to the Malay language. To date, he has published about ten research papers and some of them have been selected as special topics for research works.

Chong's achievements in the Malay language are well received by fellow writers in Tutong District where he lives. Under his leadership, they successfully published three anthology of creative literary works. In conjunction with His Majesty the Sultan and Yang Pertuan of Brunei Darussalam's 60th birthday anniversary, the group published a poetry anthology, *Ristaan Anak Merdeka*. In conjunction with Brunei Darussalam's Silver Jubilee National Day celebrations, they published two more works — an anthology of short stories, *A Journey*, and an anthology of poems. After that, he received strong support from fellow writers and was appointed head of Language and Literature under the Language, Art and Culture Association, Tutong District, since 2006. The group has organized several writing workshops, language and literature seminars and talks, both in Tutong District and nationwide.

Chong Ah Fok is married to Yong Hock Man and they have three sons and three daughters.

Hiew Swee Kwang

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Chong Kah Kiat

(章家杰, Zhang Jiajie, 1948–)
Former Chief Minister of Sabah, Malaysia

Chong Kah Kiat was a lawyer turned politician who came to occupy the state's highest executive office under a complex rotation system. His rise was due more to his administrative ability and his loyalty to the federal government than political support in the state.

Chong was born on 2 June 1948 in the town of Kudat in Sabah, which together with neighbouring Sarawak, formed the eastern wing of the Malaysian federation. Very little is known of his childhood except that he was a bright student who furthered his studies in law at the Victoria University of Wellington, New Zealand (VUWNZ), obtaining a LLM in 1974. While a student in New Zealand, Chong was the secretary of the Malaysian Students Association of VUWNZ. Like most Malaysian students overseas, he kept abreast of Malaysian politics, particularly in Sabah, through discussions with fellow students and diplomats and also the Malaysian newspapers. Chong shared the resentment of many of his colleagues towards then Chief Minister of Sabah Tun Mustapha Harun, notorious for his *en masse* conversion of non-Muslims to Islam through bribery and intimidation.

Chong returned to Sabah after completing his studies and inevitably joined politics shortly after a newly-formed party called Berjaya, backed by the federal government, managed to oust Mustapha's party called the United Sabah National Organization (USNO). Despite his moves to placate the federal government by converting many non-Muslims to Islam, Mustapha actually harboured ambitions of seceding Sabah to join up with parts of the

southern Philippines to form an Islamic state called Bornesia, with him as a sultan.

Berjaya came to power in 1976 by defeating USNO in the state elections. Though Chong was following developments closely, it was only five years later — in 1981 — at the party's second elections that he contested a state seat as a Berjaya candidate and won. He was appointed assistant minister to Chief Minister Harris Salleh in 1982. But under Harris Salleh, Berjaya, which started out as a multiracial party, soon became unpopular like USNO because it adopted a strong pro-Muslim line. As such it was much resented by the Christian Kadazan-Dusuns, the largest among Sabah's thirty-two ethnic communities, which accused it of discrimination against their community in Sabah's multi-ethnic mix. Joseph Pairin Kitingan then formed a new party called Parti Bersatu Sabah (PBS), dominated by the Kadazan-Dusuns and Chinese, and in the state elections of 1985, PBS defeated Berjaya and came to power.

Chong, who contested in the Sabah 1985 elections under a Berjaya ticket, lost to a Chinese candidate of PBS, Wong Phin Chung. For the next two years, Chong who had lost his assistant minister's position, went back to private practice as a lawyer. In March 1987, he became a member of the supreme council of Berjaya, the party's highest policymaking body. However he resigned from Berjaya when he sensed that it was growing weaker and incapable of making a comeback to Sabah politics.

Chong and several Chinese leaders in Sabah then formed a new Chinese-based, but multi-racial oriented party, called the Liberal Democratic Party (LDP) in 1989. He became its pro-tem secretary general then, but two years later in 1991, Chong rose to the party's highest position, that is, president. The LDP, which was against the then ruling party of Sabah, PBS, allied itself with the federal United Malays National Organization (UMNO) which entered Sabah politics in 1991. UMNO replaced USNO, which had dissolved itself after its heavy defeat by the PBS, which became the ruling party of Sabah for the next nine (1985–94) years.

Although the LDP took part in the 1994 Sabah elections, its president, Chong, did not contest. He was thus not directly involved in the political drama which saw the collapse of the PBS which won the state elections narrowly, but lost the state government when many of its assemblymen defected to UMNO and its allies, which then formed the Sabah chapter of the ruling National Front (NF) coalition government.

In 1995 Chong was appointed a senator in Malaysia's upper governing chamber and became a minister in the Prime Minister's Department. He was to remain there for the next four years during which he enjoyed a close and cordial working relationship with Prime Minister Mahathir Mohamad. In 1999, with Mahathir's blessings and a newly acquired profile as a federal minister, Chong returned to Sabah to contest the state elections under an LDP ticket in his home town of Kudat and won. He was then appointed that state's minister of Tourism Development, Environment, Science & Technology.

The NF coalition in Sabah comprised several parties representing Muslim indigenous peoples such as Bajaus, Suluks, and other fringe groups, the non-Muslim indigenous peoples such as the Christian Kadazans-Dusuns and Muruts, as well as the Chinese. To prevent a squabble for the chief minister's post, Mahathir decided to rotate the five-year position among the NF components. Mahathir's arrangement was that a Muslim indigenous person would occupy the position first, followed by a Chinese, and then the non-Muslim indigenous person.

Chong became Sabah's thirteenth chief minister under the rotation system in 2001, as a representative of the Chinese, even though his LDP had only two or three assemblymen in the then fifty-plus seat state assembly. He was able to govern well because he had the full backing of Mahathir behind him. Thus whatever he requested from the federal government was duly given to him. Mahathir was pleased with Chong as he had proven to be a very capable administrator. Chong held the position for two years under the rotation system and passed it over to his successor, UMNO's Musa Aman, who was incidentally his classmate at the All Saints School in Kota Kinabalu in the 1960s.

Chong, who retained his state ministership role which was revamped as the Tourism, Culture & Environment minister, under Chief Minister Musa, was also appointed a deputy chief minister in 2003. Over the next four years he enjoyed a close working relationship with Musa. In 2006, he resigned as president of LDP after serving fifteen years to give way to Liew Vui Keong. The next year in April, Chong resigned not only his deputy chief minister's position, but also his state ministership, citing "matters of principle".

The media, which was closely following Chong's movements, soon found out that Chong was unhappy and resigned from his positions because Musa had in November 2006 cancelled an earlier government approval given in February 2006 by the Kudat Town Board to the Thean Hou (天后) Temple Charitable foundation to erect a 108-foot high statue of Mazu, the Goddess of the Sea on the beach front in Kudat to attract tourists from Taiwan and Hong Kong. Chong, as Tourism Minister had been instrumental in getting the project off the ground. Thus he was very angry that several months of work-in-progress, resulting in the construction of a huge platform for the statue's base, had come to naught. The reason given by Musa was that the proposed statue was near a mosque and would purportedly offend Muslim sensitivities. The Sabah media, which reported that Musa had offered Chong an alternative site some fifteen km away for the statue, but it had been turned down, also gave the impression that Chong was not cooperative.

Chong was to clarify later that Musa's offer would, in fact, benefit the Federation of Hainanese Clans & Associations in Sabah and Labuan, who had earlier successfully applied for the site, and, in a way, Chong would have been excluded. He also told reporters that the mosque mentioned by Musa was, in fact, some 600 metres from the proposed statue, so the question of Muslim sensitivities did not arise. Chong then disclosed that Musa was, in fact, unhappy with his move, as Tourism Minister, in stopping a $5-million project in Sipadan on 15 May 2006, when a huge barge carrying tons of construction materials breached the islands and destroyed the beautiful corals in the sea. Thus his cancellation of the Mazu statue project in Kudat was more an act of vengeance on the part of Musa, who allegedly had a vested interest in the cancelled Sipadan project. In July 2010, Chong lost his appeal in the Federal Court in Kuala Lumpur against the Sabah Government's decision to reverse the earlier approval by the Kudat Town Council for the statue to be erected. But Chong is adamant to continue his fight as parts of the statue imported from China or Taiwan lie unopened in crates in Kota Kinabalu, while a few hundred kilometres away in Kudat, the erected concrete platform for the statue stands bare.

David Chew H.H.

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Chong King Liong

(张景良, Zhang Jingliang, 1933–2006)
Community leader, Malaysia

Chong King Liong, the son of Kelantan gold merchant Zhang Ying Ju (张迎驹), was a member of the group, Si Hui, Guangdong (广东四会).

Chong graduated from the National University of Taiwan and worked as a mechanical engineering consultant. Famous as a man of action, Chong, however, kept a low profile.

Since 1975, he has led the Association of Taiwan Graduates in the move to urge the Malaysian Government to give recognition to the engineering and chemistry degrees from Taiwan. It was during Chong's time that the Federation Association of Taiwan Graduates was established and a permanent building was purchased to house it. He was the founder and president of the Association of Taiwan Graduates from 1974–75 and was re-elected for a second term from 1976–77. In 1980–81, he was again appointed to lead the association and later, held the post of adviser.

Given his striking and outstanding leadership, Chong received due recognition and was elected into the Selangor Chinese Assembly Hall. At this time, there was a growing apprehension among the Chinese about the future of their culture because of the implementation of the National Cultural Policy in 1971. In 1983, Chong headed a group of Chinese community leaders to meet the Cultural and Youth Minister, Anwar Ibrahim. The meeting's objective was to express concern about the National Cultural Policy and to plead for the preservation of multicultural diversity in the formulation of the policy. Unfortunately, the meeting was in vain and the results were disappointing. The status quo on national cultural policy was maintained and declared during the Parliament on 29 July 1983.

Unfazed by the failure, Chong teamed up with Khoo Siong Chi, president of the Selangor Chinese Assembly Hall, to bring together fifteen major Chinese associations (15 Huantuan). This strategic alliance produced a comprehensive draft outlining demands for civil rights. The historical Joint Declaration (JD) was submitted in 1985.

When Khoo completed his term in February 1986, Chong went on to fill the seat of the deputy president. In undertaking this role he assisted the new president, Zhang Zheng Xiu (张正修), who was appointed in March 1986. While serving his term, Zhang was diagnosed with cancer and struggled with a long series of intensive treatments. The illness and ensuing treatment took a toll on him and left Chong to undertake most of the activities and responsibilities.

Under Chong's leadership, a Civil Rights Committee (CRC) was set up on 30 August 1986. He played a significant role as its spokesman, championing civil right movements in Malaysia during the 1980s. Chong was also instrumental in establishing the Huazi Resource & Research Centre that was intended to be the think-tank for the Chinese community.

These were times coloured by political and multi-ethnicity tensions. As the community leader, Chong had to take on the challenges that emerged during this difficult period. The entire Chinese community was caught up in clashes of cultural, political, and economic issues. To make matters worse, twenty-four Chinese-capital-based cooperatives were ordered to shut down on 8 August 1986, days after the general elections. Taking immediate action, Chong called for an emergency meeting to negotiate a win-win solution. One of the remedial steps was to form a legal advisory team of thirteen veteran lawyers to assist the affected members of the cooperative.

Selangor Assembly Hall president Zhang lost his battle with cancer and passed away during his term in 1986. Obviously the best candidate to succeed him, Chong became the president of the Selangor Chinese Assembly Hall in February 1987.

Even while the cooperative issue remained unsettled, talks began to circulate that amendments to the Education Act 1961 would further marginalize Chinese- and Tamil-medium schools. The rising concern over the future of Chinese education in general, and the shrinking opportunities for Chinese students to gain admission into local tertiary institutions in particular, led to the reactivation of the Chinese Education Movement (*Dongjiaozong*) from 1973–87 (Tan 1992). In September 1987, it was announced that non-Mandarin educated headmasters and teachers would be posted to National-Type Chinese primary schools to head them as the senior administrators. This sparked a huge outcry and set off boycotts and rallies from the Chinese community. Chong, together with the *Dongjiaozong*, called a protest meeting on 11 October 1987.

Over 3,000 delegates, representing both ruling and opposition parties, joined the Chinese Associations in a meeting at Thean Hou Temple, Kuala Lumpur. In such highly charged and unpredictable circumstances, Chong chaired the meeting valiantly. Not long afterwards, the infamous Operation Lalang was launched and nearly 150 individuals were detained without trial under the Internal Security Act (ISA).

Chong ended his services with the Selangor Assembly Hall in April 1990, having performed several laudable accomplishments before leaving his post. First, he had been able to put forward proposals from the Chinese community in a memorandum for the government's consideration in formulating its post-New Economy Policy after the NEP ended at the end of 1990. Dr Kua Kia Soong, the director of the Resource & Research Centre, who had been working on the memorandum earlier, was held under the Internal Security Act (ISA) at Kamunting Camp. Chong continued the unfinished task to ensure that the memorandum was submitted in time.

Second, to sustain and secure financial backing for the Huazi Resource & Research Centre, Chong conceived the idea of publishing a directory of commerce and industry. To carry out this ambitious plan, he took it upon himself to visit some thirty-three major towns personally, soliciting for support.

Third, through the cultural committee, Chong had approached a multinational corporation, Tiger Beer, to sponsor a one-year cultural performance tour held in twenty-three towns all over Malaysia. This feat raised over RM800,000 in donations for the National Cultural Fund. Sadly, after Chong's retirement, the fund was not managed to benefit the public as it was intended originally.

Chong passed away peacefully on 8 September 2006 at the age of seventy-three.

Yong Sun Yong and Tey Tai Sin

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Chong, Rosemary

(née Chow Poh Kheng, 周宝琼, Zhou Baoqiong, 1929–)
Politician, social activist, Malaysia

Rosemary Chong, who was born in Ipoh in 1929, is the first Wanita Malayan Chinese Association (MCA) president. She became the first non-Malay woman M.P. in 1975, and the first non-Malay woman deputy minister in 1982. As a social activist, she has over the years been involved in the Red Cross, the National Council of Senior Citizens Organization, and the Ampang Old Folks Home.

Political representation of Chinese women in the first decade after Malaysia's independence lagged behind that of their Malay counterparts. Chong's accomplishments mark the slow progress charted by Chinese women in the political arena. In recognition of her services, she was conferred the second highest Malaysian honorific title of Tan Sri in 2007 — the first Wanita MCA member to be bestowed this honour.

Her late spouse was Dr Chong Yew Chong (张耀宗), a medical practitioner. They have five children. Her primary education and two years of secondary school was at Anglo Chinese Girls School in Ipoh. She continued her schooling at St Mary's College, Hong Kong, after which she completed a B.A. in education at the Hong Kong University. Her grandparents and parents migrated from Guangdong so Chong is the first-generation Malaysian in her family. Her grandfather, Chow Kai (周佳), a tin miner, has a road in Ipoh named after him.

The path taken by Rosemary Chong, beginning with women's traditional roles as housewife and mother in the private domain before involvement in the public realm, reflects the journey of many Malaysian women of similar social standing. However, only a minority embarks onto politics.

Soon after her marriage, not one to stay idle, she entered the teaching profession and taught English for five years at the Chung Hwa School, Setapak. Thereafter, when her husband left the government service to start his own private practice, she stopped teaching to help out in her husband's medical clinic in Pudu.

Chong's foray into the public sphere began when Dr Chong was working at the Kuala Lumpur General Hospital. With time to spare, she joined a group of women to help out in the spastic ward. She enjoyed her stint there as she found it rewarding, and continued for a few years until the government decided to close down the ward. Subsequently, she joined the Red Cross (Malaysian Red Crescent Society in 1975), following on the heels of her husband who was chairman of the Disaster Management section. She participated in fun fairs and related projects such as fund-raising, her organizational skills coming into play.

Not surprisingly, mindful of her involvement in social activities, a family friend,

Lum Kin Tuck, president of the National Council of Senior Citizens Organization Malaysia (NASCOM) roped her in to join this association and take on the post of deputy president. She resigned from this when she became more active in politics.

The next non-governmental organization with which Chong has been associated from 1975 to the present is the Ampang Old Folks' Home. The home is located in the Selayang constituency which she won. Finding it in poor condition, Chong got involved with a view to improving it. From the time she became a member of parliament (MP) in 1975 till 2000, she raised around RM900,000 for a RM1.8-million building which now houses fifty elderly inmates.

Chong ventured into politics in 1971, joining the MCA after her domestic responsibilities were reduced when the last of her children went off to study abroad. MCA president Tan Siew Sin had been searching for someone like Chong, with ample experience in charity work and a proven ability in management, to set up a women's section. Women members till then were individual members in branches and divisions without a separate organization of their own. At a seminar for women organized by MCA Selangor in May 1972, a protem committee was formed with Rosemary Chong elected as convenor of Wanita MCA Selangor. Two months later, Wanita MCA Selangor was officially launched, followed by the establishment of a Women's Section in branches and divisions throughout Selangor State. After that, other states formed their own Wanita MCA — in Perak, Penang, Kedah, Negeri Sembilan, and Kelantan. Within one year, membership rose from 800 to 30,000. In August, a forum and conference for Chinese women on Women's Day was organized, with a very encouraging turnout. As Chong expressed, "it was much higher than expected", filling the Selangor Chinese Assembly Hall. "It gave us confidence in fighting for the cause of Chinese women politics in Malaysia."

Chong gives us her take on why she accepted Tan Siew Sin's call. "It is a waste for the nation if talented and educated Chinese women are to stay out of politics." Initially reluctant to enter politics, she was persuaded to give it a shot as she recognized that "social work and politics are almost the same. Both vocations concern the welfare and well-being of the rakyat". Without really knowing what politics entailed, she took the plunge and spent the next thirteen years building up the women's wing before her exit in 1986. Chong took on the mantle of leadership thrust upon her, achieving many "firsts" on the way.

From her position as the first Wanita MCA president in 1975, she went on to become the first non-Malay woman MP in 1975, the first non-Malay woman deputy minister in 1982 (Ministry of Culture, Youth and Sports, thereafter Ministry of Education in 1984 and back to Ministry of Culture, Youth and Sports in 1985), and the first Wanita MCA member to be conferred the title "Tan Sri" in recognition of her services in 2007. Chong's other achievement was to serve as Speaker of Parliament in 1987.

It was not all plain sailing though, and the first hiccup came in 1973 when internal party politics impacted on the reformist movement seeking to topple the party leadership. As a supporter of the "Reformation Movement", Chong was sidelined until a new president came into the picture. In 1974, Lee San Choon invited Rosemary Chong to assume leadership of the National Wanita MCA, thus enabling women political participation to take a few steps forward. The following year, 1975, was declared International Women's Year by the United Nations. This coincided with a by-election in Selayang where Chong was

selected as the candidate. She used the slogan "raising feminism" (提高女权) to win with a large majority of 11,904 votes. This was indeed a milestone for Chinese women as previous women candidates, such as Tan Ah Ngo and P.G. Lim in 1964, and Au Keng Wah in 1969, failed to win seats in earlier, national-level general elections. Chong won the Ulu Langat seat in 1978 and retained it in 1982 with an improved majority

Initially, Wanita MCA was labelled as "tai-tai tuan" (太太团), a party whose members are ladies of leisure. Chong recalls the hard work involved, of her efforts to go beyond merely complementing the men in their political struggles, to fight for women's rights. In addition to projects targeted at women, such as cooking and handicraft classes, as well as fund-raising for the Tunku Abdul Rahman College, Chong tried to raise awareness among Chinese women for their own betterment. A notable example of her contribution to assist Chinese women was to inform them of their rights under a new law (the Law Reform Act aimed at regulating customary marriage practices for non-Muslim women in Malaysia by abolishing polygamy and providing protection for the first wife when husbands contracted second or third marriages), passed in 1976, but which only came into force in 1982.

Life after politics has not slowed down for Chong. Beginning with her involvement as one of the founders and patron of the Yin Ngai Musical Association (研艺粤剧音乐社) in the 1990s, she went on to found the Yoke Yip Association of Dramatic Arts (玉叶社), based at the Ampang Old Folks' Home, to produce Chinese opera performances to raise funds for the home's daily operations. Coming from a well-to-do background, she persists in carrying the tradition of being charitable and continues to accept responsibility as chairperson for the Home. She has turned her passion for opera singing into a means to sustain her social work. No wonder, she earns acclaim as a role model for women in the fields she has embraced with gusto.

Loh Wei Leng and Tan Ai Boay

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Chong Wan Oon, Steven

(张万安, Zhang Wan'an, 1957–)
Judge, Brunei

Dato Paduka Steven Chong Wan Oon is an important figure in the legal community in Brunei Darussalam, and his influence extends beyond this community, as he is well respected in the wider society of Brunei.

Steven Chong received his initial education in St George's School, Brunei Darussalam, and later furthered his studies in the United Kingdom where he attended Mid-Gloucestershire Technical College. He later completed his bachelor of arts degree (honours) in humanities in 1981 at the Dorset Institute of Higher Education. A year later, he was qualified as barrister of law of Lincoln's Inn, by the Inns of Court School of Law (London). By 1983, he was professionally qualified as an

advocate and solicitor of the Supreme Court of Brunei Darussalam.

Chong has been a civil servant ever since he started work after the completion of his education in London. In 1987 he was assigned as the magistrate/registrar of the Magistrate Court of Brunei Darussalam, and then went through a series of consecutive promotions to posts such as senior magistrate/registrar of the Supreme Court of Brunei Darussalam (1989), chief magistrate/registrar of the Supreme Court of Brunei Darussalam (1991), judge of the Intermediate Court of Brunei Darussalam (1998), judicial commissioner of the Supreme Court of Brunei Darussalam (1999), high court judge of the Supreme Court of Brunei Darussalam (2001), Court of Appeal judge of the Supreme Court of Brunei Darussalam (ad hoc basis) and judge advocate of the Royal Brunei Armed Forces (2006).

Having been in the field of law for many years and met all kinds of people during this time, he has a good understanding of human nature — good enough to give fair and objective judgments at work. As a judge, he is always impartial in his judgments, and sound in points of both criminal and civil law, as well as procedure, evidence, and logic. Three of his cases are adequate examples: Hjh Rosmahwati bte Hj Bakar v Doni Bin Akup, Civil Appeal No. 13 of 2007, Court of Appeal of Brunei Darussalam; Haji Ahmad bin Haji Malai Besar and Mohammad Qahruddin bin Ahmad vs The London & Lancashire Insurance Co. Ltd. (Originating Summons no. 17 of 1998), Appeal from Registrar; and PP vs Edgar Puzone. E, alias Ibrahim bin Abdullah Puzone (Criminal Trail no. 12 of 2003). The first two are civil cases: he was one of the judges for the former, sitting in the Court of Appeal, the highest court in Brunei; and the high court judge hearing an appeal for the latter. The last case involved an accused facing a murder charge for stabbing and killing a woman. The chief justice (C.J.) and Steven Chong were the trial judges. They demonstrated their sound knowledge of law, evidence, and logic, denying the defendant's attempt to establish insanity as a defence and to escape any conviction. The judges were convinced that it was a premeditated and brutal murder and that the accused had a motive for killing the person — he had gone to the place carrying the knife with him to stab the victim and had the presence of mind to keep the knife out of sight until the attack. He knew what he was doing — and was convicted of the charge accordingly.

Chong did not achieve his current success in the Brunei legal world overnight. It was his effort and enthusiasm in his legal job that slowly put him at the highest peak of his career. As a judge, Chong is not only respected by the legal community, but also the whole Brunei society. He also set an example to the younger generation by proving to them that education is the foundation that maps a person's success. His life story emphasized that only with a strong education background and will can dreams be realized.

He is one of the few Chinese in Brunei who have earned three prestigious awards granted by the sultan and Yang Di-Pertuan of Brunei Darussalam, namely the Meritorious Service Medal (PJK) in 1989, the Most Blessed Order of Setia Negara Brunei Darussalam 4th Class (PSB) in 1995, and the Most Honourable Order of Seri Paduka Mahkota Brunei 2nd Class (DPMB), which carries the title, "Dato Paduka" in 2002.

Chong is married to Datin Paduka Magdalene Chong, a woman lawyer working in the same legal field as him. Magdalene Chong completed her bachelor of arts (Honours) in law at North East London

Polytechnic, United Kingdom in 1979. She qualified as a barrister-at-law of Lincoln's Inn in July 1980. By 1987, she was professionally qualified asan advocate and solicitor of the Supreme Court of Brunei Darussalam.

Magdalene Chong has been counsel/deputy public prosecutor for the Attorney General's Chambers, Brunei Darussalam, since 1980. She became deputy senior counsel in 1986. Two years later, she was appointed registrar of marriages, assistant registrar of Companies, Business Names and Trade Marks. In 1989 she was promoted to the post of senior counsel. She received a further promotion in 1991 to become principal counsel. By 1996 she was head of Civil Division. Chong has been solicitor general since June 1998. In fact, she is also a member of several boards and committees, such as the Brunei Currency and Monetary Board, Board of Employees Trust Fund (TAP), Executive Board of the Retirement Fund, Executive Board of the Strategic Development Capital, and the Audit Committee.

Magdalene Chong is also a director in several companies, including Brooketon Sdn. Bhd., Royal Brunei Airlines Sdn. Bhd., Royal Brunei Trading Sdn. Bhd., Golden Arches (B) Sdn. Bhd., Royal Brunei Engineering Sdn. Bhd., Golden Wings (B) Sdn. Bhd. and Royal Brunei Technical Services Sdn. Bhd. (as alternate director).

For her contributions to the country, Datin Magdalene Chong has received several honours from the sultan and Yang Di-Pertuan of Brunei Darussalam, including the Meritorious Service Medal (PIKB) (1992), Most Honourable Order of Seri Paduka Mahkota Brunei 2nd Class (DPMB), which carries the title, "Dato Paduka" (1999), and Long Service Medal (2001).

Yu Chin Chai

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Choo Hoey

(朱晖, Zhu Hui, 1934–)
Conductor, Singapore

Choo Hoey has been associated with the Singapore Symphony Orchestra since its founding in 1979. He received his music training at the Royal Academy of Music and graduated in 1955 with the Manns Memorial and Ernest Read prizes for conducting. He then went on to further his studies at the Conservatoire Royale de Musique in Brussels. He established a career as a visiting conductor throughout Europe and South America before being appointed music director of the Singapore Symphony Orchestra (SSO). During his seventeen years tenure, he gradually built up the orchestra and developed an extensive repertoire ranging from the early baroque to contemporary masterpieces. He was appointed conductor emeritus from July 1996.

Choo Hoey was born on 20 October 1934 in Palembang, Sumatra in Indonesia. His father, Choo Seng, a very keen music lover who played the violin and the flute, was an accounts clerk in government service and later became an English language teacher. Choo

Hoey's initial exposure to music came from listening to symphonic works in his father's collection of old vinyl records. At a very young age, he was taught the rudiments of music and the violin by his father.

In 1945, after completing his primary education in Palembang, Choo Hoey continued his secondary education at The Chinese High School in Singapore. In 1947, he took up private violin tuition under Goh Soon Tioe, one of Singapore's most influential leading violin teachers who had trained in England. Choo Hoey passed Grade 8 of the Associated Board of the Royal Schools of Music violin examination, with distinction within two years. Having completed his high school education in The Chinese High School in 1950, he decided to further his music studies in England, with much encouragement from his parents. He arrived in August 1951 and enrolled at the Royal Academy of Music in London with the firm intention of becoming a conductor. As the academy stipulates that a conducting student must be able to perform more than one instrument, he continued his violin studies under David Martin, and took up the horn as his second instrument, first under Aubrey Brain, and then under Charles Gregory. His conducting teacher was Maurice Miles.

In 1954 he had the opportunity to attend the International Summer Academy in Salzburg, Austria. While there, he studied conducting under renowned conductor Igor Markevitch and violin under violinist André Gertler, former teacher of Goh Soon Tioe. He graduated from the Royal Academy of Music in violin and conducting in July 1955 and proceeded to win the Manns Memorial and Ernest Read prizes for conducting. During his Academy years, he was actively involved together with other students, in conducting and performing chamber works such as Stravinsky's *The Soldier's Tale*, *Octet for Winds*, and *Dumbarton Oaks Concerto*.

In 1957, to continue the violin lessons with Gertler, he went on to further his studies at the Royal Conservatory of Music in Brussels, Belgium. The following year, he got his first opportunity to conduct a chamber group comprising principal players of the National Orchestra of Belgium, in Stravinsky's *The Soldier's Tale*. Two weeks after this debut, he received a big break that all musicians dream of. He was offered the chance to stand in for the distinguished Spanish conductor, Ataulfo Argenta, who had been engaged to conduct the Belgium National Orchestra. It was unfortunate that he could not do this due to his untimely death, but this substitution at a moment's notice turned out to be a resounding success for everyone involved as the concert was performed to critical acclaim. As a result, Choo Hoey received an offer to lead the orchestra for a year starting in March 1959. During that year, as a young twenty-seven-year old conductor, Choo Hoey toured the Scandinavian countries. The concert reviews in the press were unanimous in their acclaim, a measure of their regard for his musical art and ability.

Choo Hoey's greatest triumph, perhaps, was his debut in London where he conducted the London Philharmonic Orchestra at the Royal Festival Hall in 1960. Fully aware of and extremely nervous about the ruthless and unscrupulous London critics, he managed to more than fulfil his conducting task and to surpass all expectations with impressive vitality and talent, demonstrating a deep understanding and affection for the music he was conducting. On 9 October 1961 he made his second appearance with the London Philharmonic Orchestra with Chinese pianist Fou T'song, performing Chopin's *Piano Concerto, No. 2*.

After a string of initial successes, Choo Hoey enjoyed a career as visiting conductor throughout Europe and South America from 1963 to 1968. In 1969, he settled in Athens, Greece, where he became the principal conductor of the Greek National Opera and was kept busy as a guest conductor of the Athens State Orchestra, Hellenic Radio and Television Symphony Orchestra, and Solanica State Orchestra. With these major symphony orchestras of Greece, he held the distinction of conducting numerous world premieres of contemporary Greek works. Many of these he recorded with the Hellenic Radio and Television Symphony Orchestra.

In 1979 he was invited to become the founding music director and resident conductor of the Singapore Symphony Orchestra. From the orchestra's modest beginnings, he gradually built it up and developed an extensive repertoire for it, ranging from the early baroque to contemporary masterpieces. In 1980, he also gave the then year-old Singapore Symphony Orchestra an added dimension to performing symphonic choral works by initiating the formation of the Singapore Symphony Chorus. On 13 June the chorus gave its inaugural concert, performing Brahms' *A German Requiem* in English. Upon stepping down as music director in July 1996, he was appointed conductor emeritus. By then, the orchestra had become a full-time professional orchestra with ninety-six members and is now regarded as a premier Asian orchestra, gaining recognition around the world. Under his direction, the orchestra went on four successful European tours, the debut being in 1985 to Scandinavia; the second in 1988 to Italy, Spain, Hungary, and Czechoslovakia; the third in 1991 to the United Kingdom, Greece, and Turkey; and the fourth in 1994 to France, Belgium, and Romania.

For his contribution to music in Singapore, he was awarded the Singapore Cultural Medallion in 1979, the Singapore Government Public Service Star in 1982, and was made an Honorary Doctor of Letters of the National University of Singapore in 1989. In 1997 he was appointed a "Chevalier des Arts et des Lettres" by the Government of France.

His career has taken him to most of the great music capitals of Europe, America, Latin America, Asia, and the former USSR. He has been a guest conductor with over sixty orchestras, including the London Symphony Orchestra, The London Philharmonic, the Orchestre de la Societe du Conservatoire de Paris, the Orchestra de la Suisse Romande, the Zurich Tonhalle, the Danish State Radio Orchestra, the Oslo Philharmonic, the Gothenburg Symphony Orchestra, the Orquesta Nacionale de Buenos Aires, Argentina, the Orquesta de Instituto Extension Musical in Santiago, Chile, the Central Philharmonic in Beijing, the Tokyo City Philharmonic, and the Hong Kong Philharmonic, and has collaborated with numerous renowned soloists.

Choo Hoey is married with two children and now resides in Greece.

Chia Wei Khuan

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Choo Seng Quee

(朱成贵, Zhu Chenggui, 1914–83)
Football player and coach, Singapore

Choo Seng Quee was one of the most respected, successful, yet controversial, football coaches in Singapore. He led the national side to successes in two Malaya Cup competitions (1964 and 1965) and one Malaysia Cup competition (1977). In an age of amateur football, he was never linked for long periods with a single team. He was constantly on the move — a peripatetic, yet iconic, figure. He was a rover and wanderer through troubled times, sometimes being deliberately provocative and rarely being an establishment conservative.

Born in Singapore on 1 December 1914, Choo enjoyed a forty-five-year relationship with football. In 1932, as a seventeen-year-old from Raffles Institution, he played in charity matches at the Jalan Besar stadium. Two years later he was selected to represent the Straits Chinese Football Association (SCFA) in second division league matches. His promotion to the first division team was rapid. In 1936 he became the football convenor for the Junior Civil Service Association. He also made his entry into the Malaya Cup games for Singapore.

In 1937 Choo represented Singapore in the Malayan Chinese Olympiad in Singapore. His finest competitive achievement, however, was a winner's medal in the 1937 Malaya Cup final victory when Singapore defeated Selangor, 2-1. More than just a player he became involved in administration and coaching. In 1939 he became a founder member of the Chinese Athletics club also known as Chung Wah. The team played charity matches to raise funds for the China Relief Fund. Chinese Athletics played friendly games against both community and military sides, often at Jalan Besar stadium.

Choo was a catalyst for change, pushing for club affiliation rules to be made more inclusive. Before 1940, small community teams were affiliated to senior associations, which in turn followed the lead of the parent body, the Singapore Amateur Football Association (SAFA). The Chinese Athletics club was created with the idea of avoiding the intermediate step of affiliating to the Singapore Chinese Football Association (SCFA). Choo's application to join SAFA was rejected in early 1941. This was the first of Choo's battles with the establishment.

After the Japanese Occupation, Choo, as secretary of Chinese Athletics, was urging officers from the British Military Administration to revive football in Singapore for local players by granting them access to the limited facilities available. This was a battle won because in October 1946, the Jalan Besar ground was derequisitioned and local sides could use the pitch on Tuesdays and Thursdays. Choo even published advertisements in the press seeking opponents for his team. Charity matches were organized from time to time. Choo devoted less time to playing and more to refereeing, coaching, and prompting changes in regulations governing participation and club affiliation. In 1946 the SCFA blocked the application of Choo's team to affiliate with the SAFA.

The following year, Choo was at the forefront of efforts to introduce an "open-door" policy whereby players could join any club, regardless of pre-existing communal arrangements. The controversial proposal was based on the assumption that the quality of football would improve if clubs could attract better players. However weaker players were

also introduced and the standard of play in Singapore declined. In 1948 Chinese Athletics withdrew from the SCFA and successfully established itself as one of ten teams in a newly created SAFA league. Four of the teams were European, reflecting the ongoing presence of the military. The other six teams were communally based clubs.

Once the "open-door" policy had been introduced, Choo retired from serious play to focus on the demands of administrative work and coaching. He was even elected an honorary coach of the SCFA and an adviser to SAFA in 1949. Within a month he had outlined a rigorous schedule for the national team's progress towards potential Malaya Cup success. Shifting his focus to the national side, Choo resigned from the SCFA. In November 1949, he sought to create a Players' Association to look into the personal welfare of squad members. He was particularly concerned with the fitness and physical well-being of his charges. Ensuring an adequate diet had been a constant problem after the Japanese Occupation.

The 1950s proved to be a period of turmoil, change, and uncertainty. Choo stayed with Chinese Athletics until the end of year, but then made the first of a number moves in an attempt to secure a more enduring career as a coach — he joined the All-Indonesia Football Federation as a coach, a post that he retained until 1953. Choo became renowned as a writer of newspaper articles, and a coach eager to learn from the experiences of others, particularly those who had studied in the United Kingdom. He became a strong advocate of increasing the intensity of training — an approach that was not universally appealing to the players. In January 1958 he became a coach for the Football Association of Malaysia (FAM), enjoying employment on a month-to-month basis. His main task was to prepare the federation team for the Asian Games in Tokyo. He also helped individual states. Choo proclaimed that a revolution was needed to raise standards and suggested the establishment of a national soccer school in Malaya, and the introduction of centralized coaching. Again he was jousting with the authorities.

Plans were then made to send Choo to England to learn more from the professional teams there. These plans came to fruition only in 1961, when Choo departed for a six-month stint, courtesy of Burnley, Everton, and Sheffield United clubs. Choo made a good impression in England and became well qualified to introduce change into both the Malaysian and Singapore systems. His association with the FAM was redefined in 1963 when he was assigned the task of overseeing the national schools teams — in effect, a demotion. In 1964 Tengku Abdul Rahman, the Malaysian prime minister and president of the Football Association of Malaysia gave SAFA permission to use Choo as a coach for Singapore's Malaya Cup challenge. This was a major turning point for the man who was to become the first truly professional coach of the Singapore team.

Singapore won the Malaya Cup in 1964 and 1965, the first year of independence, under Choo Seng Quee. However his appointment as coach lasted less than a year. Sports such as football came under close government scrutiny and charges of mismanagement were levelled against SAFA. These proved difficult to resolve, so a new council was created. The Football Association of Singapore (FAS) was established in September 1965 with Choo as one of the coaches and a member of the selection panel. Very soon there were problems. At the 1965 SEAP Games there were allegations of gross behaviour and insubordination made against Choo and six of his players, resulting in suspensions. Choo only returned to the scene with the Reserves team a year later. Disputes continued into 1967, with the players

demanding new uniforms and allowances. Then Singapore decided not to participate in the 1968 Malaysia Cup. So for Choo the local scene became the focal point.

By then, Choo Seng Quee was commonly known as "Uncle Choo". Always passionate about the game, unafraid of being confrontational, and extremely abrasive at times in his dealings with the players, he kept active in coaching. In 1969 he won the President's Cup with the Police team. A year later he was given the opportunity to coach four government units: the Police, the Military, the Vigilante Corps and the Special Constabulary. Absenteeism amongst players and internal wrangles involving administrators appeared to blight the progress of football. From 1973 Choo's name was linked with coaching attachments in Hong Kong, which he declined, West Irian, and then Tampines Rovers.

The year 1977 proved to be dramatic and climactic for Choo. Returning as the national coach, and with the help of the fabled "Kallang Roar", he led Singapore to an emotional victory in the final of the Malaysia Cup. The journey had been a painful one, then made worse by a player boycott, diabetes, and a serious foot infection. In September 1977 after gangrene had set in, his leg was amputated.

Choo Seng Quee was honoured with the Coach of the Year award in 1977. The following year he was awarded the Public Service Medal. Despite his physical condition, Uncle Choo remained committed to football. He coached the Johor team until January 1981. Choo passed away on 30 June 1983.

Nick Aplin

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Choo Yeang Keat, Jimmy

(周仰杰, Zhou Yangjie, 1952–)
Designer, business figure, Malaysia

Jimmy Choo, the world famous shoe designer also known as the "World King of Shoes", is one of the most prominent representative of the shoemaking industry. Choo a Malaysian of Hakka Chinese descent, was born in Penang in 1952 into a family of shoemakers. In his early years, he learned to make shoes under the guidance of his father. After many years of hard work, he is now one of the world's most well known professional shoe designers. Even the former prime minister of Malaysia, Tun Mahathir Mohamad, always quoted him and considers him an example for all other Malaysians to follow.

His father, Choo Kee Yin, was a traditional shoemaker. Jimmy Choo is married to Rebecca Lee from Hong Kong and they have a son and a daughter. The Choos presently reside in London.

Choo only managed to complete his studies up to Primary Year 6 in Shih Chung Primary School due to financial constraints and then followed in his father's footsteps and started making shoes. He made his first shoe when he was eleven years old. Subsequently

he became apprentice under the then "Penang Shoe King", Huang San Cai (黄三才) and another shoemaker Master Jin (金师傅). The skills he managed to acquire made him fall in love with the shoemaking business and in 1979 he enrolled in the Cordwainers's Technical College in London from which he graduated in 1983. The college is now part of the London College of Fashion. Choo has acknowledged that he worked part-time in restaurants and as a toilet cleaner at a shoe factory to help fund his college education.

Choo's humble beginnings can be traced back to his workshop in Hackney, East London, which he opened in 1986 by renting an old hospital building. He restricted himself to only handmade shoes. But he was not known then and life was difficult. He had no capital and did not have enough money even to buy materials. There were no banks that would give this struggling shoemaker any loans. He only managed to continue to struggle in the shoe business with help from some friends. However in these difficult years he managed to gain valuable experience.

His craftsmanship and designs soon became famous and he came to the limelight of international fame when his creations were featured in a record eight pages in *Vogue* magazine in 1988. Patronage from the late Princess Diana, Princess of Wales, from 1990 onward further boosted Choo's image. His shoes were favoured by the Princess of Wales, who would buy one style in several colours for evening wear and to blend with her day suits. Jimmy Choo has lost count of the number of shoes he made for Princess Diana. This made him well known among the rich and famous and his shoes became synonymous with the footwear of Oscar's winners and famous actresses. Choo's clients include royalty, film stars, pop stars, and many other celebrities.

Choo is no longer directly associated with the Jimmy Choo ready-to-wear design house which he founded in 1996. He now concentrates his efforts on Jimmy Choo couture, which produces limited edition of high-class handmade shoes. He is also the adviser of London famous restaurant, Awana, which promotes Malaysian cuisine.

With such a stellar career, he has been the recipient of many Malaysian and International awards. In 2000, he was bestowed a state award carrying the title *Dato* by the Sultan of Pahang for his achievements. The following year he was conferred an Order of British Empire (OBE) by the queen of England, Queen Elizabeth II, in recognition of his services to the shoe and fashion industry in the United Kingdom. In addition, in 2004 he was also awarded the Darjah Setia Pangkuan Negeri honour by the Yang di-Pertua Negeri of his home state of Penang, which also carries the title of "Dato". In 2007, the Ministry of Culture, Art and Heritage, Malaysia, awarded him a special certificate for his contribution in promoting Malaysia internationally.

In recognition of his contributions he was awarded a fellowship by the University of the Arts London, which conferred him the use of the title "professor". Today, Choo is a spokesman for the British Council, the ambassador for footwear education, and a visiting professor at the London College of Fashion. He is also the third person after Tunku Abdul Rahman and Selangor Sultan Sharafuddin Idris Syah, to be awarded the title of "Freedom of the City of London" by Queen Elizabeth II in 2006.

In life his mottos were: "Hard work", "Be meticulous", "Patience", "Dare to dream", "Never easily to be defeated", "Don't be calculative", and "Anger control". He always follows the philosophy "Ask if you do not

know". According to him, his success is due to his willingness to accept other people's criticisms. He believes that there are others better than him and stresses that one should not stop learning even up to old age. He is passionate in his work. "If you dare to dream and [are] willing to put in efforts, then success is on the way. Love your job passionately and don't be calculative." He is not afraid of being taken advantage of by others because to him, it is a learning process. "If you don't give, you are not able to receive. Whatever you do, don't let fears control you. [You] Must be far-sighted and adventurous". These are some of his famous quotes.

His shoemaking secret has always been that a pair of good shoes must fit the owner's feet. His perfectionist craftsmanship is displayed in every simple detail, which is never overtly fashionable, yet elegant. Jimmy Choo has managed to grasp the importance of comfort in footwear and, with his numerous strengths, he has made his mark in the international shoe designing industry, on par with the Versaces and Armanis of the fashion world.

Lee Yok Fee

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Choong Ewe Beng, Eddy

(庄友明, Zhuang Youming, 1931–)
World badminton player, businessman, Malaysia

Eddy Choong Ewe Beng won over 300 national and international badminton titles between 1950 and 1966. He also partnered his brother, David Choong, to win several badminton men's doubles titles, including the prestigious All-England Badminton Tournament. Eddy was captain of the Malayan team that retained the Thomas Cup in 1955. But in 1958 Malaya lost the cup to Indonesia.

He was born on 29 May 1931 in Penang. He comes from the family of Datuk Choong Lye Hock who owned oil and rice mills in Alor Star. As one of the pioneering and most prominent millers in the country, the family has extensive business in Kedah's rice trade that goes back to the late 19th century. Among its businesses are the Ban Hock Bee Rice Mill and the Ban Heng Bee Rice Mill. Choong Lye Hock's son, Datuk Choong Eng Hye, who succeeded him, bought properties in the Jesselton area on Penang island. Eddy Choong is the third son of Choong Eng Hye.

It was this background of family wealth that allowed Choong the time and resources to train as a world class badminton player and later to support the development of the game in Penang and Malaysia.

Choong completed his secondary education at the Penang Free School. He picked up badminton at the age of seven in 1937, and won his first title at fifteen. He followed that up with the Penang state title two years later. At nineteen, Choong won the national mixed

doubles title. In 1950 he left to study law at the Middle Temple.

He played in the All-England championships between 1951 and 1957, and in all qualified for twelve All-England finals. The All-England tournament was considered a world championship event then. Choong won the singles title in 1953, 1954, 1957 and the doubles with his brother David in 1951, 1952, and 1953. He won titles in the Denmark Open, the French Open, the US Open, the Dutch Open, the Scottish Open, the Irish International, and the Malayan Open. Together he and elder brother David, a fine tactician with whom he won three All-England doubles titles, were described as enlivening a rather moribund post-war London badminton scene.

Choong was in the 1955 Malayan Thomas Cup team which retained the world championship. He captained the Malayan team which lost the Thomas Cup to Indonesia in 1958. Choong lost both his singles matches and was blamed by the president of the Badminton Association of Malaya, Heah Joo Seang, for the defeat. At the official dinner after the tie, BAM president Heah Joo Seang launched a bitter attack on the Malayan team, accusing the members of not training hard enough. Choong claimed that he was suffering from indigestion before his matches and had played on an empty stomach.

Standing at 1.62 metre (5 ft 4 ins), Choong compensated for his lack of height by his speed, power, and accuracy. He had fluent strokes, high lobs, and accurate placement of the shuttle. He could lift himself to remarkable heights and unleash powerful smashes. His footwork allowed him to retrieve brilliantly and return difficult shots.

He continued in competitive badminton, winning the Malayan Open singles in 1960 and in 1966, at the age of thirty-six, captured the doubles title with Tan Aik Huang as partner. He remains active in developing local and international interest in badminton, and he sits on various badminton committees.

Choong also masterminded compatriot Tan Aik Huang's success over Erland Kops in 1966 and became the coach to the successful Malaysian national team that regained the Thomas Cup from Indonesia. He was also invited to be the team manager and coach for the national All-England team and the national All-Danish team.

Frank with his opinions, Choong was a respected critic of the way badminton affairs were organized in Penang. In the Badminton Association of Malaysia (BAM), he served as technical and tactical adviser, and was also on its Planning and Development Committee and its Coaching and Training Committee.

He was vice-president of BAM, Penang, and was in the state's coaching and training committee.

In 1986 Choong was honoured by the International Badminton Federation with the meritorious service award, in recognition for his service to the development of the game in Malaysia. In 1997 Eddy Choong was inducted into the Badminton Hall of Fame. He was further honoured by the Badminton World Federation, which named the "Best Player of the Year" award after him.

Choong has written three books including, *The Phoenix Book on Badminton*, *Badminton — For Beginners*, and *Badminton*, published by W.G. Foyle, London, in 1955. *Badminton* recounts his own experiences when competing against world-class players. In 1987 he contributed regularly to a column on badminton in the *Star* newspaper.

He regards Wong Peng Soon as one of the greatest players in badminton, "If ever there was, or will be, a player who at the age

of 37 could still win the world's most coveted title [the All-England], I will take my hat off to him." He added that Peng Soon taught him deception in the game. Wong defeated Choong at the 1955 All-England final to prevent the latter from winning the title thrice in a row.

Choong took to go-kart racing in the late 1960s and the 1970s when he ended his badminton playing days. In the 1960s, he was Malaysia's go-kart, hill climb, and grass-track champion. Quite amazingly he only started his motor-racing hobby when he was thirty-three years old. "One is never too old to start anything," says Choong who gave up motor-racing at the age of forty-seven after collecting more than 1,000 trophies. Although he has shelves of trophies to showcase his success in go-karting, these do not bring him the same satisfaction as those he won in badminton.

In September 1994 he became the first Asian to receive the Herbert Scheele Trophy for his contribution to the development of badminton.

He was listed among the "1,000 makers of sport in the millennium" in the *Sunday Times*, London, in 1996 and was the only Malaysian to make the list. "Labelled as 'mighty midget' and 'pocket rocket' ", Eddy Choong helped transform the badminton world in the 1950s as part of a new Asian wave in a previously European dominated sport.

The Olympic Council of Malaysia nominated Eddy Choong as one of the Famous Five Athletes of the twentieth century.

Choong lists himself as a property developer. He is chairman of Choongs Sdn. Bhd., Hock Hin Brothers Sdn. Bhd., Belle Isle and Co. Sdn. Bhd., Choong Lim Lim Sdn. Bhd., and Ho Kuat Sdn. Bhd.

He also served as chairman of the Penang Rate-payers Association, the Penang Housing Developers' Association between 1993 and 1995, and was the vice-chairman of the Malaysian Kennel Association. Choong holds strong views on heritage conservation and development. He was quoted in 1995 as being critical of the Penang Municipal Council for "designating private properties as heritage buildings at its whims and fancies". Eddy Choong claimed that many such buildings were underutilized and sitting on large tracts of prime land. "We cannot just look at beauty which is subjective but also the economic viability and social needs. If developed the land will house many more families and resolve the housing shortage in the state."

A wealthy man through his family business, Choong maintained his own badminton hall in Green Lane where facilities for training young players are offered. A number of overseas players spent time training in Penang with him. In 1992 together with the Choong family, he built a nine-court badminton hall at Bukit Dunbar costing RM1.5 million. Named Badminton International Penang, the hall is open to the public.

His family comprises wife Maggie Thean Sun Lin and children Finn Choong, Lionel Choong, Jorgen Choong and Antonio Choong.

Lee Kam Hing

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Choy Su-Mei, Elizabeth

(née Elizabeth Yong, 蔡杨素梅, Cai Yang Sumei, 1910–2006)
War heroine, teacher, Singapore

Celebrated Second World War heroine, Elizabeth Choy was the first woman in Singapore's Legislative Council and the only female member there in 1951. She was also the first principal as well as teacher at the Singapore School for the Blind. She is best remembered as a multifaceted woman of spirit who was imprisoned for 200 days by the conquering Japanese forces in Singapore in 1943 for allegedly helping British internees. Her fortitude, courage, and indomitable spirit that caught the imagination of the world when she was declared a war heroine had their roots in her formative years and becoming a war heroine never went to her head.

Born to progressive thinking parents in Kudat, British North Borneo (modern day Sabah) on 29 November 1910, Elizabeth was influenced by the missionary work conducted by her great-grandparents, and strove to be of use to others throughout her life. After completing her education with her paternal grandfather at the Kudat village school, she furthered her education in 1921–29 at St Monica's School in Sandakan. She was a very adept pupil, and by 1927, was teaching the lower classes whilst studying. In December 1929, she came to Singapore to further her studies at the Convent of the Holy Infant Jesus in Victoria Street. Once again, she performed well academically and obtained the Prize of Honour in her first year of school in December 1930. However, her academic life was not to last, for the death of her mother in 1931 and the onset of the Great Depression meant that she had to leave school to raise her six younger siblings. Thus, she gave up the possibility of a college education (and a scholarship) so she could work to see her younger siblings through school. This selfless act was indicative of Choy's giving and kind nature, as well as her tenacious attitude towards life.

These were the same traits that would result in her capture by the Japanese forces, but also in her recovery upon her release. She came to the notice of the Japanese forces during the Occupation when she worked as a canteen operator with her husband at the Mental Hospital, then known as Miyako Hospital and the precursor to Woodbridge Hospital. As most of the patients there were British soldiers, Elizabeth and her husband secretly brought food, medicine, money, messages, and even radios for them. Her husband was caught on 29 October 1943 by the Japanese, and she was arrested on 15 November. Despite severe torture, electric shocks, starvation, and interrogation by the Japanese Secret Police (the Kempeitai), she never admitted to being a British sympathiser and would not reveal anything. It was not until 200 days had passed that she was released.

Her fortitude and courage ensured that she did not emerge from the torture and confinement a broken woman. She successfully rallied and was invited to England as a war heroine for being the only local woman to have been incarcerated for such an extended period. In her four years there, she took the opportunity to meet Queen Elizabeth, study domestic science at Northern Polytechnic, take up teaching at a London Council school, as well as pose for art students and artists including the sculptress, Dora Gordine. She also conducted a lecture tour on Malaya in the United States and Canada at the request of the Foreign Office in London for which

she disregarded fear of the Emergency in the Malay Peninsula and first went on a tour of the country so as to understand it better.

When she finally returned to Singapore in December 1949, her past as a war heroine and her natural gentility led several people to persuade her to stand for elections in December 1950 for the West Ward or Cairnhill constituency. She did so under the Labour Party, founded in 1948 by V. J. Mendis. Despite her electoral loss in the 1951 City Council elections to the Progressive Party representative, Soh Ghee Soon, she was nominated into the Legislative Council in 1951. This move made her the only female member to sit in the Legislative Council, and she remained in that position for five years. During this time, she represented Singapore at the coronation of Queen Elizabeth II in June 1953. After her failure at the Queenstown constituency in an election in the mid-1950s, she resigned from politics and dedicated herself to teaching. Her rationale was that she could touch more lives and contribute much more to society as a teacher rather than a politician.

Indeed, her unflagging spirit, fortitude, and constance continually shone through when she joined the women's auxiliary of the Singapore Volunteers Corps, and expanded the organization by recruiting many of her friends and colleagues. As a teacher, she tried to imbue her students at the Singapore School for the Blind (1956–60) with her verve for life and unshakeable fortitude. Following her tenure at the School for the Blind, she moved to Saint Andrew's Junior School in 1960 and was promoted to deputy principal in 1964. Sadly, she succumbed to pancreatic cancer and died on 14 September 2006 soon after she was diagnosed. Despite her illness, she never lost her spirit and refused treatment, preferring instead to let nature take its course.

Elizabeth Choy's courage and fortitude in adversity make her an ideal role model in today's world in which we are constantly besieged with threats from within and without our societies. She should provide us with the inspiration to remain true to ourselves and loyal to worthy causes to improve society in an every changing world.

Sharon Loo

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Chua, Antonio Roxas

(蔡文华, Cai Wenhua, 1913–78)
Sugar king, banker, community leader, Philippines

Antonio Roxas Chua is recognized as the Philippine Sugar King an ethnic Chinese leader who pushed for the *jus soli* principle for citizenship, business leader, and the promoter of building Operation Barrio Schools in remote areas for the indigenous population.

Born on 13 November 1913 in Jinjiang, Fujian, China, Chua was only eight years old when he migrated to the Philippines with his uncle, Chua Yu (founder of the renowned Kim Kee Chua Yu Company). The senior Chua owned a small business buying and selling sugar and rice and the young Roxas worked as a labourer for him carrying sacks of

sugar on his back, and gradually learning the ropes of the business until he was appointed general manager of the company. Later in his life, Roxas Chua would recall those days with great fondness and boast how he could carry a 100-lb sack of sugar effortlessly.

Chua's uncle enrolled him at the Anglo-Chinese School (now the Philippine Tiong Se Academy) in Manila, and later, sensing his strong potential in business, encouraged him to pursue a degree in commerce at the Jose Rizal College.

Dubbed the sugar king of the Philippines, Chua was the leader in sugar manufacturing and trading in the country with his ARCA sugar. He was also elected president of the Philippine Sugar Industry Association and helped stabilize the price of sugar by seeing to it that the Philippines continued to get preferential treatment in the export of sugar even after the expiration of the Laurel-Langley Agreement, which gave preferential tariffs for Philippine sugar exports to the United States, in 1974. Aside from sugar, he also continued the rice trading business started by his uncle and was elected to head the Rice Traders Association as well.

Chua was also known for his venture into commercial banking, a relatively unknown and challenging field to get into in the 1950s. In 1955, together with his partner, Chester Babst, he established the Pacific Banking Corporation. The first day the bank opened its business, it received close to 3 million pesos in unsolicited deposits, a testimony of the trust of the business community towards Roxas Chua. Ranking 16th when it first started its operations, the bank had, by 1972, become seventh among commercial banks in the country. The investment arm of the bank was a pioneer and a leader at the time and the bank played a crucial role in supporting the growth of business and industry in the country.

Besides being recognized as a sharp businessman, Chua was also well respected in the Chinese-Filipino community for his leadership of the Federation of Filipino-Chinese Chamber of Commerce and Industry Inc. from the 1970–74, especially in 1972 when President Ferdinand E. Marcos declared martial law. As president of the federation, Chua advocated two highly important programmes. One was the further integration of the Chinese in mainstream society — which he considered as the most important work, and highest ideal of the federation. The second was the continued growth and development of the next generation of Chinese Filipinos.

To push forward the concept of integration during his term, the federation would invite Filipino guests from other chambers of commerce and civic organizations to take part in discussions and dialogues. And, to break down barriers further all meetings were conducted in English, a practice considered a breakthrough in gatherings among members of the ethnic Chinese community.

Also, to strengthen friendship with Filipinos, Chua strongly pushed for the expansion of Operation Barrio Schools, a project started in 1960 involving the donation of two-classroom buildings in areas where classrooms are most needed. During his term, a then record-breaking seventy-eight schools were built. As the federation's flagship project, Operation Barrio Schools is the longest running and biggest private sector-led development programme focused on educational infrastructure in the country. It has built about 3,000 classrooms all over the Philippines as of 2010.

During his term Chua also established the Youth Integration Committee (青合组), reasoning, "If the next generation is apathetic to the Chinese-Filipino community, what hope is there?". It was patterned after the

Jaycees (Junior Chamber of Commerce) and set up to prepare the young generation to take over the helm from the first-generation leaders of the federation.

Less known to the public was Chua's role in the establishment of the federation itself back in 1954. It was a tribute to Chua's youthful dynamism and dedication that he was chosen (he was just forty years old then) to head the organizational committee (各途商会理事长联谊会) in 1953 that steered the different chambers of commerce and key personalities in the Chinese community through the turbulent and difficult months of settling differences to come up with a common agenda and purpose to organize the federation.

As president of the Rice Traders Association, Chua did his best to stabilize the price of rice, the basic staple of Filipino families. When the Philippines was faced with a severe rice shortage in April 1971, he assisted the government in securing a loan from Taiwan of 900,000 cavans of rice (50 kg per cavan), payable in rice at 7.5 per cent, over a period of ten years. Not only did the shipment avert a severe rice crisis, but it also helped cement the long-standing relationship between the Philippines and Taiwan (at the time still recognized as the Republic of China by the Philippine Government). On 2 August 1968, a 7.3 magnitude earthquake hit the Philippines and caused the collapse of the six-storey Ruby Tower in Binondo, where more than 500, mostly Chinese, were either killed or injured. Chua, as executive vice-president of the federation, headed the rescue and relief committee for the victims.

In June 1971, the Constitutional Convention was convened to revise, amend, and basically redraft the Philippine Constitution that was drawn up back in 1935. The government realized the urgent need to have a new constitution that would respond to the challenges of the times because the conditions of the country before the war and under the colonial administration had drastically changed. One of the urgent constitutional provisions that needed to be revised was Article III on citizenship. The old constitution provided for the *jus sanguinis* principle in acquiring Filipino citizenship where children, even if they were born and grew up in the Philippines, could only have the citizenship of their fathers.

The Federation of the Filipino-Chinese Chambers of Commerce, under Chua's leadership, set up a major constitutional convention committee (法规委员会) to lobby staunchly for the *jus soli* principle of citizenship to enable those born, bred, and educated in the country to become Filipino citizens automatically. Chua was invited to be a resource person in the convention hearings and, in his speech titled, "Assimilation for Posterity", given before the committee on citizenship of the Constitutional Convention on 24 November 1971, stressed that integrating the local Chinese into mainstream society was the best way to tap their full potential in nation building, and that the best way to make the Chinese feel they belong is through the principle of *jus soli* where Chinese born on Philippine soil are considered Filipino citizens.

Although the new 1971 Constitution failed to adopt the *jus soli* principle of citizenship, the debates and arguments for easy access to citizenship set the stage for those who were born, raised and educated in, and knew no other country except the Philippines.

In 1975, to prepare for diplomatic relations with the People's Republic of China, then President Marcos, through a presidential decree, allowed for easy access to citizenship by administrative means (in contrast to the long, tedious, and expensive judicial process).

Chua passed away on 31 October 1978. He was survived by his wife and seven children. In 2008, a hall of dedication was named in honor of Antonio Roxas Chua at the Kaisa Heritage Center. His life may best be summed up in his own words — "There are just too many wealthy people in this society, yet knowing how to make money does not make you a success and does not make you capable. It is only the person who knows how to use his wealth wisely, how to use his money meaningfully [that] can be considered as capable and as successful."

Linette Chua and Teresita Ang-See

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Chua Ek Kay

(蔡逸溪, Cai Yixi, 1947–2008)

Artist, art educator, Singapore

Chua Ek Kay was one of the most respected and sought after Singapore artists who successfully bridged the gap between Chinese tradition and Western art. He was the first Chinese ink painter to win the United Overseas Bank Painting of the Year Award in 1991. He began his art education under leading master ink painter Fang Chang Tien of the Shanghai School, but later developed a keen interest in Western art. The ability to blend traditional Chinese art forms with Western theories and techniques eventually resulted in Chua's paintings being recognized as uniquely individualistic and he acquired a prominent place in the arts scene. He received the Cultural Medallion Award in 1999.

Chua Ek Kay was born on 21 November 1947 in Chenghai, a Chaozhou county east of Shantou in Guangzhou Province, China. He was the eldest of seven children and grew up in China, later joining his family in Singapore at the age of seven in 1953. His father was a bookkeeper in the import and export business, and they lived in Liang Seah Street off Beach Road. His childhood memories of the area had a deep influence in his work and he made the district's street scenes and old shophouses a regular subject of his paintings.The year he won the United Overseas Bank (UOB) Painting of the Year Award, the annual competition was in its tenth year and it was Chua's brush painting of old buildings in Liang Seah Street, entitled, *My Haunt*, that won him the prize. Chua's fascination with old shophouses lies in their architectural beauty, which he claims does not fade with time. His *Singapore Street Scenes* series of paintings has not only become a trademark of his paintings, but is also a major body of works that evokes nostalgia and captures part of Singapore's history.

Chua was exposed to Chinese cultural influences and art from early childhood. Soon after he arrived in Singapore, he began calligraphy lessons under his father Chua Ming Tiang, as a form of basic literacy building and character development. Later he was placed under the tutelage of Chua Tim Huang, a calligrapher well known in the Chua clan. By then, he was attending Kong Yong Primary School. His interest in calligraphy continued to grow during his Catholic High School

days. Under the influence of sculptor Shui Tit Sing, calligrapher, poet, and classical scholar Li Huai Qiong, and classical scholar and poet Ma Zhong Siang, he cultivated an interest in classical Chinese poetry writing, Chinese literature, and the aesthetics of calligraphy. Often, he would transform his own poems into calligraphic script and paintings, adhering to the Chinese literati tradition of showcasing a combination of poetry, calligraphy, and painting, which has prevailed since the Sung Dynasty (960–1279 A.D).

After graduating from Catholic High School in 1967, Chua continued to pursue his interest in calligraphy and was active in poetry circles. In 1975 he began traditional Chinese ink painting and seal-carving under the tutelage of Fan Chang Tien, a master who could trace his artistic heritage to the Shanghai School. For a period of almost eleven years, until Chua left for Hong Kong for business opportunities, Fan's influence on him was marked. He not only imparted to Chua strong fundamentals of ink and brush, but also an aesthetic principle that emphasized the personal cultivation of the mind and the spirit.

During the same period, Chua was an active member of the Hwa Hun Art Society which was founded in 1973 by Fan's students. Members of the group met regularly at Chua's residence between 1977 and 1985 to hone their techniques in ink painting and share their experiences. Through Fan, he was also introduced to other pioneer artists such as poet and calligrapher Pan Shou.

By the early 1980s, Chua began showing his work in group exhibitions and participated regularly in the annual National Day Art Exhibitions. In 1985 at the age of thirty-eight, after taking on a variety of jobs for seventeen years that included running a restaurant, he quit his last position as a manager of a garment factory to become a full-time artist. He supplemented his income by teaching private students at the National University of Singapore's Extra-Mural Studies Department. In 1988 he held his first solo exhibition in Chinese ink painting and calligraphy at the Chinese Chamber of Commerce. This humble success inspired him to further his art though formal art education. In 1989, he decided to enrol in the Advanced Diploma course in LaSalle College of the Arts. The time he spent in LaSalle was significant because Chua was able to incorporate new compositional strategies and creative impulses to his already proficient traditional Chinese ink painting skills. In 1991, one year after he graduated, Chua won the grand prize in the UOB Painting of the Year Competition. The winning entry, *My Haunt*, was an ink composition of shophouses and an alley in Seah Street, signifying a switch from mountains and lakes to his own local environment in his paintings while retaining the vivid expressiveness of the bold ink and brush free style of the Shanghai School. In the solo exhibition, *Duality and Tension*, in 1992, Chua continued to forge his own artistic identity by reinventing in the ink medium and embracing Singapore street scenes as the core subject, together with a small selection of works inspired by visits to Central Java and Spain.

Feeling that he had not reached the end of his learning process, Chua proceeded to pursue a Bachelor of Fine Arts degree at the University of Tasmania on a study grant from the National Arts Council in 1993. Though he only took one year to complete the programme, the short one-year period not only allowed him to deepen his understanding of contemporary art forms and theories, but also provided him with the space to reassess his ink practice. By then, he was ready to pursue

a Master degree in Fine Arts at the University of Western Sydney. For the next eighteen months, with encouragement from a Sydney-based, Singapore-born faculty member, Cheo Chai Hiang, he continued to focus on the medium of ink-and-brush and explored strategies of making ink more contemporary. For the final assessment, he produced fifteen works, including two landmark works, *Lotus Pond-Becoming and Being* and *Song of Cicada*.

After completing his studies in Australia in 1996, he returned to Singapore and held his third solo exhibition the following year, sharing the new artistic directions taken in his studies and revisiting the familiar Singapore street scenes he had put aside for three years. Interestingly, the old shophouses and Singapore street scenes constantly occupied a main part of his body of creative work. The first series was produced in 1985 and he revisited the theme time and again with renewed insights and fresh approaches. As seen in his solo exhibitions *Street Scenes Revisited* (2001) and *Chua Ek Kay Singapore Street Scenes-Evoking Memories* (2007), the subject matter of his paintings do not appear to vary much from those before, but each revisit was a re-examination of his artistic growth, in terms of his thinking on art, his grasp of technique, or his evolving new approach. In fact, these artistic characteristics are equally evident in his other chosen subject matters or elements which inspired him. The *Archipelago* series (1999), the *Reflections* series (1998–2006) and the *Chao* series (2007), are, perhaps, examples of how he transformed his imagination to new conceptual dimensions, reducing the details with increasing levels of simplification and symbolization. Despite this, he never lost the fundamentals of Chinese ink and brush painting he had studied in his early days, even as his artistic style continued to evolve.

In addition to the 1991 UOB 10th Painting of the Year Award Grand Prize, Chua was the Juror's Choice of the Philip Morris Group of Companies ASEAN Art Awards in 1998. The following year, he was conferred the prestigious Cultural Medallion award by the Singapore Government in recognition of his artistic refinement as an artist and his contribution to Singapore Art.

Chua was married with one child. He died in Singapore in 2008.

Chia Wei Khuan

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Chua, Gerry

(蔡自强, Cai Ziqiang, 1962–)

Entrepreneur, pastry king, Philippines

The success of the simple pastry snack, *hopia*, is largely due to the innovativeness of Gerry Chua, now known as the "hopia king". Made with a local ingredient, the *hopia* was propelled to snack stardom and

is now sought after by Filipinos all over the world.

Hopia (好饼), a Chinese term that literally means "good pastry", has been a part of Filipino children's growing up years before the advent of the hamburger and cake shops. Comprising a flaky crust with a traditional mung bean filling, this lowly snack food has now evolved into a household word and a favourite gift for Filipinos abroad hankering after Philippine food. Chua, who was born on 1 March 1962, recalls that when he first took over the family business, Eng Bee Tin, in 1987, its *hopia* was a little too tough to eat and there was not much filling inside. Because of this, customers and suppliers were put off. Everyday, Eng Bee Tin's cheques would bounce and they had many debts.

"However, I was filled with hope and determination that one day our business would grow," Chua recounts. That day came at a time of sweltering heat in the metropolis. Needing some fresh coolers, he opted for the most common way — ice cream. He made his way to the local supermarket and talked to one of the sales ladies. Asked for her favorite flavour, she replied, "Ube (purple yam)."

That very short conversation sparked Chua's innovation — the *ube*-flavoured *hopia*. From baking to packaging it and then selling it in the provinces, Chua never once thought of giving up. Having no money to buy the sugar or flour and no helper to assist him did not see him crumble from the frustration he sometimes felt. Even his friends were telling him that his *hopia ube* would not click with customers, but all Chua said was, "Let's see."

After buying six jars of *ube*, Chua travelled to Pampanga (approximately 70 km from Manila City) to get a better grasp of *ube* making under the tutelage of the best *ube* makers in the industry. He then attempted to market his *ube-hopia* abroad, but the response was not enthusiastic. Eng Bee Tin still did not flourish.

The *hopia* has been around since 1912 and has always been known as a tough cookie to eat — hard from the crust to the centre — and that was why it did not gain popularity with customers. Chua would recount in numerous interviews that throwing the pastry against the wall would not make a dent in the rock hard *hopia*.

Chua experimented with different ways of grinding the root crop and incorporating it into the *hopia* pastry. Then, he experimented on various ways of making the *hopia*'s texture more creamy. The end product is a flaky crust with a very sweet and creamy centre.

Eng Bee Tin's sales figures are currently a staggering 4,000–5,000 packs of *hopia* a day just in two flavours — *hopia* mongo (with mung bean) and hopia ube. The rest of the ten flavours' combined sales also average 3,000 packs a day. Added to those numbers is the figure from year-round sale of *tikoy* (年糕 a sweet rice cake normally eaten only during the lunar new year) and Chua's innovation — sugar-free flavoured *tikoy* (corn, strawberry, and *ube* flavoured).

Today, *hopia ube* is a star. It is a regular snack food, and for a nation that values morning and afternoon snacks, this is an exalted position indeed.

Eng Bee Tin's *tikoy* is also fast becoming popular. Though it is traditionally made and eaten only during the lunar new year, Chua decided to make the Chinese rice cake available all year round, and in a variety of flavours. As with the *hopia*, *tikoy* has gone beyond the confines of Chinatown and is now accepted and looked for within the mainstream community all year round. Even overseas Filipino workers can be seen with boxes of *hopia* and *tikoy* as they head for work abroad.

With several Eng Bee Tin outlets all over the metropolis, with their *tikoy*, bread and cakes, Filipino treats that have evolved in different scrumptious flavours, plus his processed seafood and frozen products, Chua can count on his business continuing to soar. His influence in Philippine gastronomic delights through his business has made Eng Bee Tin a household name directly associated with *hopia*.

Chua feels extremely proud for using a traditional Filipino ingredient to make something Filipinos have liked for years. No other nation has come out with a delicacy such as this. Only the Filipinos have *hopia ube* to be proud of. The product is truly a blend of the best of the worlds of the Chinese and the Filipino.

Chua has been a volunteer firefighter since he was sixteen. (The Chinese-Filipino community established a network of volunteer fire fighters in the 1960s to respond to fire alarms because government fire fighters were not enough.) He was president of the Association of Philippine Volunteer Fire Brigades (APVFB) from 2005 to 2007. He also set up Café Mezzanine, with its proceeds donated to fire fighters.

"It's all for public service and besides, we can't bring our money with us when we die," he says.

His godfather encouraged him to become a fire fighter when he turned sixteen. Just like his *hopia* business with its ups and downs, his experience as a volunteer fireman is no different. One of his fingers was ripped off on his second day in this role!

He had rushed into a fire without any formal preparation. All he had with him was his suit. After the incident, he decided to be more careful with his actions and made sure that other fire volunteers attend workshops, seminars, or briefings on being properly equipped.

After he stepped down from his presidency of the APVFB, he continued working for the welfare of fire volunteers.

With the APVFB, Chua conceptualized and popularized the first nationwide fire alert communication system. Known as "Text Fire", the system allows members to give an alert immediately when a fire occurs, and after verification, this information is again disseminated to all members — and everything is done through "texting" or SMS. The system enables firemen to respond immediately and help put out fires more promptly. It also enables Text Fire members to avoid passing through places where a fire is currently raging. Membership to Text Fire is free for anyone and membership recruitment is done simply by registering a mobile phone number with Text Fire.

All these successes stem from his upbringing. He and his siblings all grew up without nannies or house helpers, as is common in Chinese-Filipino households. They have to be responsible enough for themselves to face life's adversities. It was his mother who taught him the rudiments of cooking — things that he can still apply now in his own *hopia* kitchen. Eng Bee Tin *hopia* is now a legend in the Philippine food scene.

Excel Dyquianco

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Chua Kaw Bing

(蔡求明, Cai Qiuming, 1953–)

Paediatrician, virologist, Malaysia

Chua is the fourth in a family of six children. He was born on 13 August 1953 to a rubber-tapper family in Bertam Ulu, a small remote village in Malacca. His mother imparted to him and all his siblings the values of Christian faith — hard work and integrity. As the family was poor, Chua spent most of his childhood supplementing the family income by helping out on the farm, carrying water from the communal well, and collecting branches of dried rubber trees for cooking. Despite these hardships, he regards his childhood as interesting and carefree. He attributes his love of science to the Christian value of serving humanity, and to the fact that he grew up in an environment surrounded by nature.

Chua received his primary school education in the Bertam Ulu village school. As the village was small and remote, the school was run by three teachers and a headmaster. Due to the poverty of the villagers, many children did not pursue education beyond primary school, so as to assist their parents on the farms or in tapping rubber trees. Chua would have had the same fate as these children had not the headmaster of the village school convinced Chua's mother to allow him to continue secondary school education in Malacca town, a considerable distance from Bertam Ulu. The young Chua had to wake up at 5:00 am during school days to walk or cycle 2.5 miles of laterite road before catching a bus.

Chua has fond memories of the Malacca Chinese High School, especially the fishing experience during breaks at one of the many paddy fields surrounding the school. He attended Form Six (pre-university) classes in Melaka High School, where he was oblivious to the lessons in class and frequently indulged in sports and outdoor games. This did not hinder him from obtaining excellent results in the Cambridge Higher School Certificate examination though, and he was given the school's highest award, the Dr Thambipillay All-Rounder Award, and a recommendation to read Medicine at the University of Malaya.

Chua graduated with bachelor of medicine and bachelor of surgery (MBBS) degrees from the University of Malaya in 1979, after which he worked as a house officer and medical officer at the University of Malaya teaching-hospital. He obtained his Paediatric Specialist Certification from the Royal College of Medicine in the United Kingdom in 1983. The following year, he obtained his master of medicine degree from the National University of Singapore, and worked as a paediatrician at the Chinese Maternity Hospital. The University of Malaya awarded him the doctor of medicine degree in 1998. Consequently he became a member of the Royal College of Pathologists in 1999, and earned a Doctor of Philosophy degree with distinction from the University of Malaya in 2002.

Chua also served at the Lady Templer Specialist Centre and the Pertama Specialist Centre from 1986 to 1994, but his zeal for learning and research meant that he was not content with private practice, lucrative though it was. Instead, he returned to the Faculty of Medicine at the University of Malaya where he served as a lecturer in the Department of Medical Microbiology. His numerous discoveries brought him and his work much attention and he was subsequently appointed clinical virologist in 1996 and associate professor in 1999. In 2001 he was

appointed professor of Paediatrics and Medical Microbiology at the International Medical University. In 2003 he accepted an invitation from the Malaysian Ministry of Health to serve as a consultant clinical virologist at the National Public Health Laboratory (NPHL). His primary role was to set up a world-class diagnostic virology laboratory and a diagnostic Biosafety Level 3 laboratory complex, where he established a high-capacity national cell-line bank and instituted molecular virology to support infectious disease surveillance and outbreak investigation, and was involved in the innovative Jui Meng (JM) cell culture tube project for diagnostic virology, which reduced the cost and enhanced the biosafety of virus isolation.

Fuelled by his interest in the zoonotic transmission of infectious agents to humans, Chua systematically studied the microbial flora in bat urine. This led to his discovery of the Tioman virus, which is closely related to the Menangle virus that is the culprit causing abortion and stillbirths in pigs and influenza-like illnesses in humans. Chua also sequenced the Tioman virus genome, enhancing the knowledge of paramyxovirus molecular genetics. He also isolated the Pulau virus and shed new light on the reservoir host of the Nelson Bay virus, a closely related reovirus isolated in Australia in the 1960s.

The outbreak of Nipah virus encephalitis in 1999 was a tragic event for Malaysia and Singapore as there were nearly 300 victims and more than a hundred deaths. Equally disastrous were the economic repercussions from the near collapse of the pig farming and export industry. Chua's discovery of the Nipah virus was pivotal as it led to the adoption of effective control strategies to end the outbreak. The isolation of the virus from patients' excretions led to health care and public health workers taking strict precautions when they looked after patients. In turn, this averted a potential secondary outbreak among the health care workers and the workers responsible for cleaning the environment. As Pteropid fruit bats were suspected of carrying the Nipah virus, Chua personally collected urine samples and partially eaten fruits from the bats so that he could isolate the virus. These studies, performed at great personal risk, proved that the virus was carried by the bats. They also helped scientists to understand the way in which the virus was transmitted from bats to pigs and then to farmers. This knowledge was applied in the investigation to help Bangladesh when it experienced recurrent Nipah virus encephalitis outbreaks in 2001.

Chua's novel way of collecting urine from the bats has been adopted by many researchers elsewhere, including scientists in Cambodia, China, Bangladesh, and Thailand. Not only did this lead to the isolation of the Nipah virus, but it also indirectly contributed to Chinese and Australian scientists discovering that bats were the natural reservoir hosts of the SARS-Co virus as well. His method of collecting bat urine is good for wildlife conservation as it does not kill the bats. Chua was the first to work out the complex interplay of events resulting in the transmission of the Nipah virus from bats to pigs and then to humans. The United States' National Institutes of Health (NIH) heeded his postulation that ecological destruction had led to the emergence of the new pathogen. As a result, the NIH provided him with a grant of US$1.4 million to study the ecology and natural reservoirs of the Nipah virus.

In addition to isolating the Nipah virus, Chua in 1996, was also the first Malaysian person to isolate the Human Herpesvirus 6 and 7 (HHV-6, HHV-7) from children who had exanthema subitum or sudden rash, and

his discovery enabled clinicians to diagnose the infection early to administer treatment.

In 1997 Hand, Foot and Mouth Disease (HFMD) broke out among children in Sarawak and Peninsular Malaysia and resulted in many deaths. Chua overturned previous belief and positively identified the EV71 virus as the cause of acute encephalomyelitis. In the 2000 outbreak, new causes were found in the following two years, which dissipated the public pressure to shut down a petroleum refinery plant, believed to be causing conjunctivitis by air pollution.

In 1999 Chua identified the Chikungunya virus as the cause of an outbreak of febrile arthritis in Port Klang, and identified it to be responsible for the 2006 outbreak in Bagan Panchur, Perak, while proving the genetical link between the two.

Chua also isolated the Melaka virus and the Kampar virus from patients with influenza-like illnesses in 2007, and discovered that they were orthoreoviruses.

In the course of the viral studies, Chua observed an intracellular microbe in tissue culture cells. This led to his discovery of a novel bacterium, *Waddlia malaysiensis*. This finding helped to shed light on the transmission of *Waddlia chondrophila*, a bacterium causing abortion in cattle.

Chua is the main driving force of the ASEAN+3 Emerging Infectious Disease Programme's laboratory component, in which Malaysia is the coordinating country. He is a regular speaker on emerging viral infection at regional scientific conferences, and frequently serves as adviser for the World Health Organization (WHO) on emerging infectious disease outbreaks in the region.

He has four children with his wife, Loh Kwee Fong, a schoolteacher.

Tan Chong Tin

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Chua Mia Tee

(蔡明智, Cai Mingzhi, 1931–)
Artist, Singapore

Chua Mia Tee is one of Singapore's most famous and skilled realistic artists and is known for his vivid renditions of significant events in Singapore history. He is best known for his oil paintings, which depict the traditional urban landscapes of Singapore. Two of his widely discussed works among local practitioners and students of visual arts are "National Language Class" (1959) and "Workers in the Canteen" (1974).

Chua is also renowned for his mastery of portrait painting. Over the decades, he has captured on canvas a large number of prominent faces in the Singapore scene, including businessmen, politicians, past and present presidents, and prime ministers. He has also had a hand in the design of the local currency. His portrait of the late President Yusof bin Ishak can be found on Singapore currency notes, and his creativity and artistic talent can also be seen on the fifty-dollar commemorative banknote that celebrates Singapore's 25th year of independence. He was also commissioned to design a limited edition one-million-dollar commemorative note that marks the historic handover of Hong Kong to China.

Chua was born in Shantou, Guangdong Province, China, in 1931. When he was six years old, his family relocated to Singapore to escape the turmoil of the Sino-Japanese War. In later years, his childhood experiences, such as playing along the banks of the Singapore River, influenced him in his choice of themes and subjects. From an early age, Chua was interested in art, painting, and sketching, an inclination that was strongly supported by his father, an artist.

Chua's early education took place at Shuqun School, followed by Tuan Mong School. In 1947, he enrolled in Chung Cheng High School, but was not there for long — moving on instead to embark on a formal arts education at the Nanyang Academy of Fine Arts (NAFA). At NAFA, Chua honed his fundamental skills under the guidance of NAFA director Lim Hak Tai and artists Cheong Soo Pieng, Koh Tong Leong, and See Hiang To. He received formal training in drawing, sketching with watercolours and painting, both with oils on canvas and with Chinese ink and colours on paper. He also dabbled in modelling with plasticine and plaster of Paris.

Chua's talent as an artist was evident even during these early days. While still a NAFA student, he was asked to teach part-time, and continued to teach at NAFA as a full-time staff member after he graduated in 1952. Two years later, Chua resumed his secondary school studies at Chung Cheng High before returning to NAFA to teach from 1956 to 1957.

In the 1953 Chinese High School Arts Association catalogue, one will find oils, woodcuts, and drawings by Chua Mia Tee, and other artists including Lim Yew Kuan, Lee Boon Wang, and Lai Kui Fang. In later years, these artists, as members of the Equator Art Society, would come together to oppose actively the formalist and newer "western" trends in art that were regarded as detrimental to the development of a national identity in art.

After leaving NAFA, Chua worked in the commercial art industry for a number of years. He joined the Shanghai Book Company in 1957, where he worked as a book illustrator. In 1960, he moved on to Grant Advertising International as a designer and illustrator, creating figure drawings for advertisements and comic strips. In 1965, he worked with Federal Publications (part of the Times Publishing Group) as an illustrator and designer of books and remained there for close to a decade.

It was not until 1974 that Chua began to make more waves among local artists. That year, he staged his first solo exhibition at the Rising Art Gallery, which was met with widespread acclaim. This set the stage for his subsequent decision to become a full-time artist, drawing inspiration and subjects from the sights and scenes that surround him.

Many of Chua's early works depict traditional scenes of life in Singapore that were under threat from the onslaught of urban redevelopment. Chua paints in a realistic style that not only captured the essence of places, but also the spirit of the people associated with these places. Chua once said that as an artist, he saw the urgency to capture these scenes before they were lost from Singapore's cityscape forever. Such scenes include "Road Construction Worker" (1955) and "Singapore River" (1983). Chua also captured the political and social climate during Singapore's road to independence in the 1950s and 1960s, as seen in paintings such as "Epic of Life in Malaya" (1955) and "National Language Class" (1959).

Since the late 1970s, Chua has travelled all over the world, with sojourns in Hong Kong, Bali, Java, Spain, and Italy to draw inspiration for his work. Some of the artists Chua admires are Leonardo da Vinci, Rembrandt, Velazquez, Goya, and Yefimovich Repin. He works

largely with oil on canvas and usually begins by painting on location before proceeding to refine and complete the process. To Chua, the purpose of realistic art is to help the audience to understand and identify with the work, and to interpret the essence of a subject in a manner that others will be able to appreciate.

Chua also paints depictions of Singaporean places and people based on his visual recollections. Occasionally, he relies on photographic aids to recall details or to serve as a substitute for clients who are unable to turn up for portrait sittings. He also works with other media such as acrylic, mixed media, watercolours, bronze, and relief. One of his best known sculptures is a portrait bust of Zubir Said or "Mr Majulah Singapura", who composed Singapore's national anthem.

Over the decades, Chua has had a hand in capturing some of Singapore's most historic moments for posterity. He painted former Prime Minister Lee Kuan Yew's return from London after the Merdeka Talks; the swearing-in ceremony of then Prime Minister Goh Chok Tong, cabinet ministers and Members of Parliament. In 2004, he painted the portrait of President S. R. Nathan for his 80th birthday.

Chua is well known for his works not just locally, but in the international art scene as well. He has staged exhibitions in various countries including Australia, Belgium, Germany, Indonesia, New Zealand, and Thailand. His solo shows include a 1988 exhibition at the National Museum of Singapore, a 1985 exhibition at the Lone Pine Gallery, and the British Council Art Gallery, Singapore, in 1974 and 1982. He has also taken part in group exhibitions at the Chinese Chamber of Commerce (1980) and the National Museum Art Gallery, Brunei (1989).

His works are also in high demand among discerning private collectors and the corporate world. Organizations that have acquired his works include the American Embassy, IBM Corporation, DBS Bank, Credit Suisse, Hong Leong Organization, and the Singapore Island Country Club. In August 2005, the Singapore Art Museum received a donation of 95 artworks from Times Publishing Limited which included Chua's works and those of other notable Singapore artists such as Cheong Soo Pieng, Choo Keng Kwang, Shi Xiangtuo, Ng Eng Teng, Seah Kim Joo and Lee Boon Wang. His works are also displayed in public collections at the National Museum, Ministry of Community Development, Youth and Sports, and the Urban Redevelopment Authority.

Chua has also contributed to the arts community in Singapore, sharing his vast experience with the next generation of visual artists and arts management professionals. The portfolios he has held include that of professional consultant to the NAFA Alumni Association, chairman of the editorial board of Nanyang Arts, chairman of the selection board for creative artists contributed by the Association, and life member of the Singapore Arts Society and the NAFA Alumni Association.

G. Uma Devi

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Chua Soo Bin

(蔡斯民, Cai Simin, 1932–)

Photographer, artist, art dealer, gallerist, Singapore

Chua Soo Bin is a renowned Singapore photographer and gallerist. In 1988 he received Singapore's highest artistic accolades, the Cultural Medallion, for his much-lauded photography series, "Liuzhen: Portraits of Excellence" (留真) in which he shot portraits of some of the leading Chinese ink artists of the twentieth century. He is also widely regarded today as having been one of the most important art dealers in the Chinese contemporary art market; a pioneer in surfacing and bringing onto the market works of some of the current crop of important Chinese contemporary artists such as Yue Minjun, Mao Tongqiang, and Liu Wei. His profile as a photographer, and then later as a gallerist, has earned him a place of considerable and continued importance in the visual and photographic circles in Singapore, Southeast Asia, and China.

Chua was born in Singapore in 1932 to humble beginnings. Living with his extended family in Aliwal Street, he attended Chong Zhen Primary School. His earliest exposure to art came when he studied under Singapore pioneer modern artist Cheong Soo Pieng in night art classes at the Nanyang Academy of Fine Arts. After completing his primary school education, he became an apprentice at Papineau, a small advertising firm in Singapore, working as an illustrator before moving on to a number of other advertising firms in Singapore. His interest in photography developed in the early 1950s when he acquired his first camera, a Rolliflex, and built his own darkroom at home.

During the 1950s, he deepened his understanding of photography by shooting and exhibiting in salon photography exhibitions. Throughout that decade, he was an active member of the Singapore Camera Club — later known as the Photographic Society of Singapore — organizing exhibitions and judging at various open-call competitions. In 1955, he made his first mark as a photographer by obtaining a silver medal for a work submitted to the Singapore Camera Club's 3rd Pan-Malayan Photographic Exhibition. The same year, he became the youngest person in Singapore to be awarded the Associate of the Royal Photographic Society of Great Britain (A.R.P.S.). The following year, he participated further in competitions and was a gold and bronze medals winner at the 4th Pan-Malayan Photographic Exhibition. In this early part of his career, Chua thought of his own photographic practice as "chasing shadow and light". In particular, he liked to shoot against the dominant source of light to achieve an atmospheric effect in his works.

In the 1960s, as he continued salon photography alongside work as an art director in various advertising firms, he also began to take on commercial photography projects. Photographers who have come to the fore today, such as Wee Khim and John Clang, have been apprentices under Chua Soo Bin. By the 1970s, he had set up his own photographic studio, taking on freelance assignments from leading advertising companies and art directors in and outside of Singapore. His studio was situated out of his home at 16E Fort Road. Corporate clients included Singapore Airlines and other airlines, tourism bodies, and companies both local and international, such as Isetan and Female. Some of his most significant works from the period were in portraiture photography, where his strength

of being able to draw out the essence of his subject matter's soul and personality stood out the clearest. Some of the most enduring images of the world famous Singapore Airlines' Singapore Girl were shot by him in the 1980s. In 1985, the images he shot for Singapore Airlines won a top prize at the Pacific Asia Travel Association (PATA) Award and this was quickly followed by a Singapore Creativity Award in 1986.

As with many works of art of significance, the origin of Chua Soo Bin's "Liuzhen" (留真) series of portraits was most fortituous. He was on a Singapore Airlines photographic assignment in China in 1984 when he noticed a dearth of pictorial documentation on senior Chinese artists. Personally appreciative of their works, Chua lamented the lack of interest and coverage of their works and lives and decided to embark on a photography project with the artists as subject matters, essentially to record a part of their artistic personas and legacies. With assistance from his friends and fellow artists, Li Xingjian and Huang Miaozi, he made a shortlist of artists to photograph and was introduced to some of them. Over the next five years, he set off on a self-funded project that took him five years to complete and involved his flying to China, Hong Kong, Taiwan, Japan, New York, and Europe many times to interview and photograph the selected artists and to negotiate the publication of the book of his photographs.

These photographs were compiled with notes on the artists and culminated in "Liuzhen: Portraits of Excellence", a critically acclaimed landmark photographic exhibition on fourteen modern Chinese ink painters, including Li Keran, Wu Zuoren, and Guan Shanyue, held at the Singapore National Museum. The prints revealed poignant moments in the artists' personal lives, recording them both as individuals and as artists. The exhibition of the prints was opened by then Brigadier-General Lee Hsien Loong and presented by the Singapore Art Society, the Photographic Society of Singapore, and the San Yi Finger Painting Society. In conjunction with the publication of a photo book, the show later travelled to major Chinese cities such as Hong Kong, Taipei, Beijing, Shanghai, Shenyang, Hangzhou, Xi'an, and Guangzhou. Eighteen photographs from the series were subsequently donated to the Singapore Art Museum in 2006.

After "Liuzhen", Chua continued to photograph important figures in the Chinese and Singapore artworld, including the likes of Wu Guanzhong, Pan Shou, Zhou Sicong, Wu Tsai Yen, and Liu Kang. In particular, his portraits of Wu Guanzhong have been regarded as the best done of the artist by any photographer. In August 2011, he exhibited the latest installation of "Liuzhen" at the Zhejiang Art Museum in Hangzhou, China, adding yet another venue to the widely-travelled photographic exhibition. In conjunction with the exhibition, he also published the revised second edition of the "Liuzhen" catalogue.

In 1990, he founded Soo Bin Art Gallery (读画楼), known today as Soo Bin Art International. The gallery initially focused on the works of Chinese ink painters Wu Guanzhong, Chu Teh-Chun, and Chen Wen Hsi, and Singapore artists, although the latter did not sell as well as the former. In 1997, the noted Chinese art curator, Li Xianting, curated the exhibition "Red/Grey" in Chua's gallery. It was with that exhibition that he began exhibiting emerging avant-garde Chinese artists of the 1980s, such as Wang Guangyi, Yue Minjun, Liu Wei, and Zhou Chunya. Over the years, he mounted solo

exhibitions of many of these artists, playing a key role in introducing them to Singaporeans and regional art collectors alike. Indeed, Chua can be regarded as the key figure in generating the earliest interest in Chinese contemporary art in the Southeast Asian region from the late 1990s onwards.

From its beginning until today, Chua Soo Bin's gallery has mounted about 150 exhibitions. Over the years, he has built a good reputation championing local artists and cultivating the interests of collectors and other gallerists alike. Oftentimes, his taste and discernment are cited as key reasons for his success as a dealer. He is also known for his regard for the views of artists he works with, supporting them with his friendship and generosity. As a leading gallerist in Asia, Chua has been the chairperson of the Singapore Gallery Association and also guided the first instalments of the Singapore-based art fair, ART Singapore, from 2000 to 2004 as its chairperson.

Chua is married to Liew Choo Hsien and they have three sons — Chua Cher Wei, Chua Cher Tzien, and Chua Cher Him. He is presently based out of Singapore and shuttles between Singapore and China regularly.

Wang Zineng

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Chua, William T.

(丁克铭, Ding Keming, 1955–2004)
Human rights lawyer, Philippines

Throughout his life, William Chua made a difference by consistently and wholeheartedly striving for the restoration of democracy, the protection and vindication of human rights, and the protection of human dignity. His tireless pursuit of justice has not only resulted in court victories, but also opened the nation's eyes to the plight of victims, and the imperfections in the Philippine justice system.

Chua's baptism of fire as an activist began during his years in university, when martial law was declared by President Ferdinand Marcos. He often recounted his "adventure" in the trunk of his professor's car as his teacher spirited him away from the university's campus as the military police went in.

"He got more and more involved in the anti-Marcos movement in our latter years in La Salle," his university friend, Jeff Yao, recalls. "Looking back, [one realizes] it would be the turning point in his life as he would decide to take law after college and then start off his law career helping those less fortunate than us."

Chua's parents, Martin and Songo, arrived in the Philippines from Jinjiang in Fujian, China, during the late 1940s when war was ravaging the mainland, causing much poverty and misery. Years earlier, Songo was sold by her mother to a wealthy family, where the head of the household was a gambler and an opium addict. She was barely sixteen when she and her husband decided to make a new life for themselves and left China. This new life was tough though, as they were very poor and

had to do odd jobs to make ends meet. They had four sons and when the kids got sick, she would wait for hours in a rich relative's house just to borrow money for their medical fees. Too poor to give birth in hospital, Songo gave birth to Chua on 6 October 1955 in a small rented house in Manila. Life was not easy, but Songo never became bitter. Instead, she worked hard to give her children the best education possible. Despite the hardships, she borrowed money to send all the boys to Xavier, an exclusive Chinese-Filipino school in San Juan. Chua always said that it was difficult being a poor boy in a rich man's school, but he and his siblings valued their mother's efforts and sacrifices. Eventually, things got better and Songo was able to send the boys either to the De La Salle or Ateneo de Manila universities. The boys were successful in their mother's eyes. Robert, the eldest, is a businessman; George is a corporate executive; William became a lawyer, and Peter, a businessman.

Chua was greatly inspired by his mother, who always helped others in need despite her own financial difficulties. As Chua's wife, Betty, revealed: "From her, he learned the value of hard work, perseverance, drive to succeed and generosity despite hardship." During the Marcos era, Chua satirized the excesses of the dictatorship by publishing and editing an occasional opposition publication called *Sick of the Times*. Later, as a member of the Movement of Attorneys for Brotherhood, Integrity, Nationalism Inc., he became active in human rights work and advocacy, especially during the martial law years, which extended beyond the end of the dictatorship, when many problems still remained.

In the early 1990s, the country was beset with a spate of kidnappings of mostly Chinese-Filipinos. At the height of the crime spree, there would be a kidnapping incident every other day. Chua became a lawyer for the Citizens Action Against Crime and Movement for Restoration of Peace and Order (MRPO). He prosecuted more than twenty kidnapping cases, mostly *pro bono*. His efforts resulted in a 100-per cent conviction rate. Teresita Ang-See, spokesperson of the MRPO, related how Chua helped convince victims not to be cowards like their abductors, but to start fighting back rather than taking flight. "He stood as our counsel during the long, dreary, tedious and difficult fight for justice," she says. He mobilized his staff at the Arroyo Chua Caedo and Coronel Law Office (formerly the Azcuna Yorac Sarmiento Arroyo and Chua) to do research and help in painstaking preparations to convict the kidnappers. "There are lawyers and lawyers and lawyers, but there was only one Chua who fought the kidnap-for-ransom groups as if he himself were the victim." In 1992, Chua acted as counsel for then Makati Congressman Joker P. Arroyo, and exposed a syndicate existing inside the House of Representatives Electoral Tribunal (HRET) that manipulated and corrupted results of electoral protests. His complaint led to the dismissal of several officials of the HRET, including the tribunal's clerk. The same year, he assisted the government's peace efforts by acting as the personal and confidential liaison between then National Unification Commission chairperson Haydee Yorac and leftist insurgents.

Chua's tireless pursuit of justice earned him court victories, and also revealed the plight of victims and the imperfections in the Philippine justice system. In the process, he dared powerful forces to silence his defiance. As Chua's friend, Maris I. Diokno, explained, "What impressed me was that he kept on going despite the setbacks. Each defeat he took with righteous anger, not grief; and every

victory, no matter how small, he relished with gusto." A friend, Robin Tong, added that Chua not only was a man for others, but he also chose to do very difficult things, sacrificed a lot personally, and often put himself in harm's way — so that others would gain courage, and the real cowards would be unmasked for who and what they were.

Chua also provided legal services to the Foundation for Worldwide People Power Inc. and the Philippine Center for Investigative Journalism (PCIJ). Sheila S. Coronel from the latter affirmed that although they never paid him any fees, they could call on him on weekends or late at night without having to feel like they were imposing on him. Chua took his law practice seriously. To him, it was more than just a job. It was a calling. And through all the twists and turns of his quite successful professional career, he never lost sight of the ideals that made him pursue law in the first place: right the wrong — the fundamental belief was about justice and compassion. The PCIJ's exposés on presidential excesses helped open investigations and, later on, the impeachment against President Joseph Estrada. Chua was instrumental in making sure that the exposés stuck to the truth, that journalistic integrity was not compromised, and that all claims were backed by evidence.

Chua passed away on 13 December 2004, at the age of forty-nine, after a six-month battle with pancreatic cancer. A year before his death, he was awarded 2003 Dr Jose P. Rizal Awards for Excellence, organized by the *Manila Times* and Kaisa Para sa Kaunlaran. President Gloria M. Arroyo, Chinese Ambassador Wang Chungui (王春贵), and officers of the Filipino Chinese Chamber of Commerce and Industries were on hand to present the award to celebrate Filipino-Chinese Friendship Day. The awards are given to Outstanding Chinese Filipinos who have made significant contributions to different fields in the Philippine society. His name has since been added to the Wall of Remembrance at the Bantayog ng mga Bayani (Monument of Heroes) in Quezon City. The structures at the Bantayog complex are dedicated to "the nation's modern-day martyrs and heroes who fought against all odds to help regain freedom, peace, justice, truth and democracy in the country".

Chua's son, Derek, asserted during his eulogy for his father that, "If in the past, people thought that his work was trivialised because of lack of recognition or because he did not receive much in return, now I can see that his work really meant something. His work was anything BUT trivial," he expounded, thanking everyone who came to pay their last respects. "By being here, you have all given him the best reward and recognition, far greater than what he could have received when he was still alive – you are all giving him back love, respect and honor. I'm sure he could ask for nothing more."

Ruth Manimtim-Floresca

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Personal interview with family members — Betty Chua (wife), Kassie Chua (daughter), Derek Chua (son), in July 2009.

Chuan Likphai

(吕基文, Lü Jiwen, 1938–)
Leading politician, Thailand

Former Thai Prime Minister Chuan Likphai was born in Trang, a commercial centre on the west coast of southern Thailand. His roots lay in the predominantly Hokkien and Cantonese community that emerged in the final decades of the nineteenth century in the vicinity of Thap Thiang, to which Trang's provincial administration moved at the time of the First World War. Until the take-off of the southern Thai rubber sector during the second and third decades of the twentieth century, the primary economic activity of this community was the cultivation of black pepper. It exported that commodity, along with a range of other goods, to Penang, to which Trang Chinese society was closely connected for many decades and to which it sent many of its sons for their educations.

Chuan was born in Thai Phru Subdistrict on the outskirts of Trang town on 28 July 1938. He was the third of nine children of Siam-born Hokkien parents, the schoolteacher Eng Huat or Niyom, and the wholesale fish trader and clay shingle maker Kim Thuan (popularly known simply as "Mae Thuan" or "Mother Thuan"). Chuan's father taught at the municipal school at Wat Khuan Wiset and also at the Chinese Sin Wa School. His mother traded in markets across Trang Province, including those serving the mines of the province's interior. Having begun his education at the municipal primary and secondary schools at Wat Khuan Wiset and having studied Chinese after school, Chuan enrolled as a member of the first class of students to attend the Thai-medium Trang Witthaya School. This secondary school operated under the auspices of Trang's most significant Chinese voluntary organization, the Association for the Promotion of Education, chaired by the renowned Trang Chinese leader, the Hakka Man Sinchai. As a young man, Chuan was known as "Ko Wun" in Trang Chinese circles, in which virtually all men go by a nickname preceded by "ko".

After Chuan completed Matthayom 6 at Trang Witthaya School in 1956, Niyom Likphai wanted him to continue his studies in Penang. The family's means did not permit this, however. Following in his older brother's footsteps, Chuan thus moved to Bangkok to pursue his education on a provincial teaching scholarship. He enrolled in the painting, drawing, and sculpture section of the preparatory school for Thailand's fine arts university, Sinlapakorn University, and also arranged to live at Wat Amarintharam on the Thonburi side of the Chao Phraya River opposite Sinlapakorn and Thammasat Universities. He would lodge at the temple for eight years, through his graduation from the Faculty of Law at Thammasat University in 1962 and his admission as a full member of the Thai Bar after further study.

Chuan practised law in Chonburi Province for two years before deciding to enter politics. He won his first campaign for parliament as a member for Trang in the watershed Thai elections of 1969. Representing his native province in parliament ever since that first victory, he gained a reputation as a tough and skilled debater, a man whom supporters credited with attachment to principle and whom critics accused of inordinate and self-righteous legalism.

Thailand's 1969 elections saw an unprecedented number of candidates, including many provincial Chinese with commercial backgrounds, winning seats alongside

candidates from bureaucratic backgrounds of the sort that had previously dominated the Thai parliament. Having run as a member of the Democrat Party, Chuan would emerge quickly as a leading young star of that party's southern wing, which at the time counted as its informal leader the influential Nakhon Si Thammarat journalist and politician, Surin Matsadit.

Entering the Thai cabinet for the first time in February 1975, less than two years after the events of 14 October 1973 had brought a temporary end to military government in Thailand, Chuan served as deputy minister of justice in the government of Democrat Party leader and Prime Minister Seni Pramot. He was named minister of justice in 1976. As the political tensions of that year escalated towards their violent climax on 6 October, Chuan and fellow "progressive" Democrat ministers Surin Matsadit and Damrong Latthaphiphat faced a thuggish campaign of criticism and intimidation in the print and broadcast media and on the streets. Elements in the military, right-wing politicians, and members of the Village Scouts accused them of leftist sympathies and even of communism.

Chuan was named minister of justice again in 1980, as a member of General Prem Tinasulanon's first government. In subsequent Prem cabinets he held the commerce, agriculture and cooperatives, and education portfolios. He served as speaker of the lower house of the Thai parliament during 1986–88 and in the latter year joined the first cabinet of Prime Minister Chatchai Chunhawan as minister of public health.

By the end of the 1980s, Chuan had become a southern Thai Democrat Party heavyweight, even as he retained a reputation for probity in the often corrupt world of Thai politics. His personal popularity in the mid-South would work increasingly to solidify electoral support for his party there. In 1991 he succeeded the prominent Hong Kong-educated Bangkok Chinese business leader, Phichai Rattakun to become the first leader of the Democrat Party from a provincial background. He would lead the party until 2003. Chuan captained the Democrats in Thailand's March 1992 elections in a campaign that saw him introduce to the electorate his young protégé, the future Democrat leader and prime minister, Abhisit Vejjajiva. Following those elections, Chuan and the Democrats played an active but cautious role in opposing the premiership of General Suchinda Kraprayun, the mastermind of the 1991 Thai coup. Ceding to Chamlong Srimuang and a group of political activists the leading role in organizing the demonstrations that drove Suchinda from power in the urban violence of May 1992, the Democrats nevertheless fought the September 1992 polls as one of the anti-military "Angel parties".

The Democrats won the largest number of seats in the September 1992 elections, and Chuan began his first premiership, which lasted until the general elections of July 1995. Democrat politicians' involvement in a serious land reform scandal precipitated those latter polls. During both the 1992–95 period and the period of his second premiership, Chuan and his party very much depended on the political skills of Democrat secretary general Major General Sanan Khachonprasat, a master of Thailand's money politics, for their success.

Following two years as leader of the parliamentary opposition, Chuan again became premier in the immediate aftermath of a national crisis. He was returned to the Thai premiership by a vote of parliament rather than through fresh elections in November 1997,

as the country sought to come to grips with its economic collapse in the Asian Financial Crisis. Though a lifelong civilian, he also took the defence portfolio.

Thailand's efforts to cope with the fallout of the crisis defined Chuan's second premiership. With his minister of finance, Tharin Nimmanhaemin, Chuan faced criticism that the government caved in to the demands of the International Monetary Fund and catered to foreign at the expense of Thai interests. Such sentiments doomed the Democrats to defeat at the hands of Thaksin Shinawatra's Thai Rak Thai Pary in 2001.

In 2003 Chuan relinquished the leadership of his party. He remained chairman of its advisory board, an influential party strategist, and political patron of Abhisit. As an important behind-the-scenes player in his party's approach to the deep and critical divide between "red" and "yellow" that characterized Thai politics after 2006, he adopted an uncompromisingly legalist stance that belied his earlier reputation for progressive politics. It was a stance that reinforced the image of Chuan as both a man with little sympathy for his country's poor that he had acquired during his second premiership and as a southern regionalist with little interest in the North and the North-east of the country.

In 1987 Chuan's only child, a son named Surabot Likphai, was born to Phakdiphon Sucharitkun. Even as prime minister, Chuan maintained a famously modest lifestyle, residing deep down a *soi* in a rather poor part of Bangkok. Despite the money-driven and often scandal-plagued political arena in which he spent decades, he also maintained a reputation for incorruptibility. His long service as a member of parliament for Trang resulted in very little of the sort of lavish state spending on infrastructure there that former Prime Minister Banharn Silpa-archa directed towards his own native province of Suphanburi. Despite his attachment to principle and procedure, Chuan was rarely identified with any defining political vision for his country and society.

Michael J. Montesano

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Chuan Tanthana

(Tan Kenchuan, 陈景川, Chen Jingchuan, 1900–47)

Community leader, Thailand

Chuan Tanthana was a Chinese community leader in Thailand during the 1930s and 1940s. He initiated the founding of the Teochew Association of Thailand in 1936 and was a member of the executive committee

of the Thai Chinese Chamber of Commerce. He was highly regarded by the Nationalist government in China. After World War Two had ended, he was selected as the representative of the ethnic Chinese in Thailand and attended the National Assembly (国民大会), organized by the Nationalist government, where his suggestions were heeded, twice.

Chuan's ancestry can be traced to Xiyang Village (which is now affiliated to Chenghai City), Longdu Town, in Raoping County of Guangdong Province. He was born on 13 March 1901 in Bangkok, the second son of a rich Chinese merchant. From young, he received a good education and was able to understand the Chinese, English, and Thai languages. His father, Chen Ningsi (陈宁思), first made his fortune in Thailand by trading, after which he entered the entertainment business. The famous "Tian Wai Tian Theater" (天外天戏院) in the downtown area of Bangkok was founded by him. Chuan, as the second child of Chen Ningsi, was known as "Er She" (二舍), meaning young master.

Chen Ningsi laid the business foundation for his family, which expanded out of Thailand to Hong Kong and Shantou. He was the major shareholder of Siam Remittance Bank (暹罗汇商银行) and took the position of general manager of the bank in his twilight years. Chuan inherited the position after his father's death, and, with his brothers, managed the family enterprises and properties, which then included the Tian Wai Tian Building, Tai Yu Alcohol Store, Thai Feng Yu, Thai Cheng Feng, Feng Tai Yu, Tai Jing Feng Pawnshop, Tian Wai Tian Remittance Organization, Tian Wai Tian Gold Store, Tai Yuan Feng Rice Mill, Thai He Feng Sugar Confectionery, Siam Chinese Businessman Insurance Co. Ltd., Siam Real Estate Co. Ltd., and others. The businesses continued to prosper. Hence, Chuan made a name for himself as a successful young businessman who was established and influential in business.

When Japan invaded Manchuria in 1931, Chuan joined the rest of the ethnic Chinese community in Thailand in various underground anti-Japanese activities. His contributions to anti-Japanese movements were focused in three major areas. Firstly, together with many other community leaders such as Hiaguang-iam Iamsuri, he worked as a vice-chairperson in the Association for Promotion of the Sale of Municipal Bonds, Siam Branch (全国劝募公债暹罗分会), while Seow Houtseng Sibunrueang was the chairman of the association. Donations from Thailand were as much as 600,000 yuan in October 1937, and 2.4 million yuan during the half-year from November 1938 to April 1939.

Secondly, Chuan proposed the setting up of the Teochew Association of Thailand in 1936. He was joined by Hiaguang-iam Iamsuri, Luangsit Suropakon, and many other Chinese businessmen of Chaozhou origin in the founding of the association. The Teochew Association of Thailand was established on 14 February 1938, and Chuan was elected its first chairperson. Under his leadership, the association played several important roles, one of which was the setting up of a rice exporting company to prevent steep inflation in the price of rice in Chaoshan District. When the association was newly founded, inflation in the price of rice in Chaoshan District was very high. The first thing on the agenda of the Teochew Association of Thailand was to set up a company to lower the rice price in Chaoshan Disrict by selling cheap rice.

Thirdly, he established two newspapers, namely the *Chinese Daily* (《中原报》) and *China Daily* (《中国报》) with his fellow Thai-Chinese businessmen, and hired Li Qixiong (李其雄) as the founding editor. These newspapers contributed to the anti-Japanese

effort by publishing many Chinese nationalist propaganda articles during the war and propagating anti-Japanese ideas to their readers.

At the end of 1941, the southern advance of the Japanese army in Southeast Asia forced Chuan and his fellow anti-Japanese activists into hiding. They tried to escape to Yunnan via Chiangmai, but Japanese military forces controlled the route leading from Thailand to Yunnan. They thus attempted to escape back to Bangkok, but were unsuccessful. Chuan was arrested by Japanese forces on 8 February 1942. Thereafter, he was imprisoned at Bang Khwang Central Prison for more than three years with many other anti-Japanese activists, and was freed on 12 September 1945 after Japan surrendered. After he was freed, the Teochew Association of Thailand presented him a plaque with the words, "Integrity of the Nation" (民族气节), inscribed on it to praise his patriotism towards China.

Chuan served the Thai-Chinese community by taking numerous posts in various associations. He was a member of the executive committee of the Thai Chinese Chamber of Commerce, the chairperson and a member of the executive committee of the Teochew Association of Thailand, a member of the board of directors of the newspapers *Chinese Daily* and *China Daily*, and chairperson of the Xinmin School board.

He not only served the Thai-Chinese community, but also the Chinese Nationalist government. Chuan visited China twice after World War Two, representing the Chinese community in Thailand to attend the National Assembly, which was held by the Nationalist government. He appealed to the government to grant special amnesty for political criminals on New Year's Day of 1947, and to increase the number of overseas election supervision officers prescribed in the constitution. Both suggestions were approved at the meeting.

However his health deteriorated because of the torture he suffered from Japanese military forces during his imprisonment. Numerous duties in Chinese associations of Thailand and Nationalist government did not help his health, and he eventually died of hypertension in his residence on 22 October 1947, at the age of forty-seven.

Goh Yu Mei

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Chuang Chu Lin

(庄竹林, Zhuang Zhulin, 1900–73)
Educator, Singapore

Chuang Chu Lin was a distinguished educator in Singapore. He was the founding principal of Chung Cheng High School (中正中学) and vice-chancellor of Nanyang University, both important institutions of Chinese education in Singapore.

Chuang was a native of Huian county (惠安) in the Fujian province (福建) of China. He received his basic education at missionary schools Yangyuan Primary School (养元小学) and Xunyuan High School (寻源中学) in Xiamen (厦门), and studied at the Fukien Christian University in Fuzhou (福州协和大学) where he graduated in 1925 with a bachelor of arts degree in social science.

In 1926 Chuang travelled to Singapore and worked at a local Chinese press, Nanyang Siang Pau (南洋商报) for a brief period before becoming a mathematic and science

teacher at the Chinese High School (华侨中学). Later in 1929, Chuang went for further studies at Michigan University where he would later receive a master of science degree and subsequently, in 1933, a doctorate degree in municipal administration.

Chuang returned to Singapore in 1934 and married Xie Jinrui (谢锦蕊) while working in a real estate company owned by the latter's father. Although it appeared that Chuang would now be able to put the training he acquired at Michigan to good use, he decided to go back to China the following year to take up a professorship at the Sun Yat-Sen University (中山大学) in Guangzhou. However, not long after Chuang had started his academic career, the Sino-Japanese War intensified. By 1938, he was forced to seek refuge from the war elsewhere. Coincidentally, a group of Chinese community leaders in Singapore was then working on setting up a new Chinese high school. Chuang was recommended to them as a suitable candidate for the head master of the proposed school. This thus brought Chuang back to Singapore.

The school which Chuang was entrusted to build from scratch, opened in January 1939 in a rented building in Kim Yam Road with an enrolment of about 400 students. It was originally named the "Chiang Kai-Shek High School", but had its name changed to "Chung Cheng High School" in 1940. ("Chung Cheng" is in fact the *zi* (字) or courtesy name of Chiang Kai-shek 蒋介石.) The school made good progress under Chuang's leadership, but had to be closed down during the Japanese Occupation period. Moreover, because the students and teachers of Chung Cheng High School had been active participants in anti-Japanese movements, Chuang was arrested and detained twice by the Japanese authorities. Believing that Chuang may have known the whereabouts of certain anti-Japanese elements, they interrogated him for information using severe torture before releasing him. Ironically, after the war the British also detained Chuang on suspicion that he had collaborated with the Japanese. However he was subsequently released after investigation.

After the war, Chuang managed to rebuild Chung Cheng High School at tremendous speed. Because of his foresight, in 1947, when the colony had still not fully recovered from the devastation of war, the school bought a fourteen-acre piece of land in Goodman Road at the price of $120,000 to build a permanent campus with high capacity. This had enabled it to grow by leaps and bounds as it could now meet the high demand for places in schools generated by the post-war baby boom. During Chuang's eighteen years of tenure as principal (1938–56), Chung Cheng grew from a humble beginning to having a total student body of more than 5,500 boys and girls, and became arguably the largest high school in Southeast Asia during the 1950s and 1960s. It established itself as a prestigious institution of Chinese education in the region, with a highly qualified teaching staff and distinguished alumni. Chuang had played a vital role in taking the school to these heights.

However, when he was at the prime of his career, an unexpected chapter in his life unfolded. On 26 October 1956, he was arrested and detained by the Labour Front government under the Banishment Ordinance. Curiously, it was until a year later, on 12 October 1957, that the Council of Ministers issued an order to deport him. But it appears that there had been no government statement on the exact reason for his arrest and detention. The deportation, moreover, was never carried out as Chuang remained in custody until he was formally released on 6 August 1958, when he was no longer regarded by the authorities as a "threat" that was "detrimental to the security

of Singapore". Chuang had been detained for a total of 314 days. His misfortune was perhaps very much related to the political climate of the time.

In the 1950s, a historical period marked by heightened anti-colonialism, student life on the campuses of Chinese schools was highly politically charged. Their response to the call of the time led to waves of student movements. The particular incident that caused Chuang's adversity was the violent conflict between the government and Chinese schools' students which took place in late September 1956 and lasted until the following month. On 24 September 1956, the Singapore Chinese Middle Schools Students' Union, a registered student body, was given a "dissolution" order by the government because it was deemed by the authority as "nothing less than a Communist Front Organisation". Later, on 10 October 1956, the education minister of the Labour Front government, Chew Swee Kee, issued an order to expel a total of 142 students from the various Chinese high schools in Singapore. More than half of these students, seventy-six of them, were from Chung Cheng. Although Chuang was not formally charged in court, the authorities must have held him responsible for not exercising enough control over the students to curb the spread of leftist or communist ideology. To what extent could Chuang be said to have given his students a free hand to propagate their beliefs on campus is hard to ascertain. Nevertheless, in view of the fact that Chung Cheng had always been a foremost centre for student activism during the 1950s, it is probable that Chuang Chu Lin was at least sympathetic, if not supportive, of the students in their quest for idealism.

Although Chuang was released from detention, the education minister openly expressed his reservations for Chuang to resume his position at Chung Cheng. Nevertheless, on 11 January 1960 the chairman of the Nanyang University Council, Tan Lark Sye, appointed Chuang Chu Lin to be the vice-chancellor of the university. Tan revealed that since he assumed the chairmanship of the executive council for the university on 5 August 1959 (while concurrently being the chairman of the university council), Chuang had been assisting him on matters relating to the hiring of deans and professors of the university. He even mentioned that "the achievement of the university in the last four years had been due, in the main, to the planning and efforts of Dr Chuang". Chuang served as vice-chancellor of the Nanyang University (Nantah) until 2 July 1964 when he tendered his resignation on the grounds that "age has caught up" on him. And it was formally accepted by the University Council six days later. Although age could be a reason, the truth must be that Chuang was pressured to relinquish his position. That is because, about a month before this, the Central Government in Kuala Lumpur had issued a White Paper titled "Communism in the Nanyang University" and arrested fifty-one Nantah students accused of being involved in communist subversive activities. Later, the minister for education of the ruling People's Action Party in Singapore, Ong Pang Boon, commented that he did not believe that Chuang was a university administrator capable of "restoring discipline amongst the students and removing Communist influence", because he was a "former middle school vice-chancellor or principal who had submitted to previous communist intimidation".

Chuang had to leave Nantah for the same reason that had forced him to leave Chung Cheng a decade earlier. The role he had played in the fermentation of radical idealism in Chung Cheng High School and the Nanyang University campuses, as his accusers would believe, is perhaps a topic warrants more in-depth or careful study. Nevertheless, if what

was said by Tan Lark Sye was indeed the truth, then Chuang must be remembered as a key figure who had made immense contributions to the Nanyang University at a time when it was most vulnerable. As one may aware, after the university started operating, it only had a formal chancellor Dr Lin Yu-Tang (林语堂), in office for barely six months (2 October 1954 to 3 April 1955). Lin's abrupt and resentful departure from the university had almost devastated the institution. In this regard, the substantial period of eight years (before and after 1960) of informal and formal service Chuang Chu Lin had rendered to Nantah during this critical moment of her history should be duly recognized.

Chuang retired after leaving the Nanyang University. He suffered from the Parkinson Disease and passed away on 4 January 1973.

Neo Peng Fu

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Chuk Mor

(竺摩, Zhu Mo, 1913–2002)

Religious master, educationist, artist, Malaysia

Chuk Mor was an eminent Malaysian monk, educationist, and an artist specializing in Chinese painting and calligraphy. Most of the earlier migrant monks to Malaya such as Paik Wan (伯圆) and Kim Beng (金明) came from the Fujian Province, but Chuk Mor hailed from Zhejiang Province (浙江省). Chuk Mor arrived on Penang island in 1954 and lived in the Singapore-Malaysia region for most of his life, performing his religious duties until he passed away in Penang in 2002. Between 1958 and 1959 though, he went to Honolulu (Hawaii) for a year or so, and had also lived in Hong Kong-Macau for more than a decade in his younger days.

In 1959, Chuk Mor was elected to be the first president of the Malaysian Buddhist Association and remained as such until 1971. Under his leadership, the Malaysian Buddhist Association building in Penang was completed in 1970. Additionally, he took the post of principal of Malaysian Buddhist Institute. Other than this, he was also invited to Honolulu, San Francisco (California) in the U.S., Hong Kong, Australia, Vancouver in Canada and other countries to propagate Buddhism. Chuk Mor was one of the representative figures amongst the country's learned Malaysian monks. His contribution was mainly in promoting the modernization of Buddhism and writing books on his religious thoughts. Not only was his style of Chinese painting and calligraphy unique, his achievements in promoting Buddhist education and authoring religious works were extraordinary too. More importantly, he helped groom many educated youths and monks and was respectfully dubbed "The Father of Development in Malaysian Mahayana Buddhism".

Chuk Mor was born in 1913 into the Chen (陈) family, in He Xin Qiao village beneath the eastern mountain of Yan Dang (雁荡山) in Leqing County (乐清县), Zhejiang Province. His original name was De'an (德安). There were ten siblings in the family and he was the seventh child. Both his father, Chen Hongmei (陈红梅), and mother, Madam

Wang, were staunch Buddhists. Because of this, he was exposed to Buddhism at a tender age. Chuk Mor went to a private school when he was ten and proved to be a bright student. His mother passed away while he was eleven and his father became his caregiver. At age twelve, he followed his father to Shou Chang Temple (寿昌寺) at Huangtang (黄塘) to listen to Reverend Qin Han (钦汉法师) explain the Buddhist scripture. The master, noticing that Chuk Mor had an extraordinary poise which was very different from the other children, advised Chuk Mor's father to let him renounce the family and become an extraordinary monk. In 1924, Chuk Mor had his tonsure ceremony and became a monk with the religious name Mo Cheng (默诚) — he was also called Shou Zhi (守志) — under the Venerable Bai Yun (白云长老), abbot of the Shou Chang Temple.

Chuk Mor learned from famous masters when he was young. Master Tai Xu (太虚大师) who proposed Humanistic Buddhism and revolutionized Buddhist ideologies and institutions, probably had the most significant influence on Chuk Mor. In 1930, Chuk Mor followed Reverend Zhi Feng (芝峰法师) to Xiamen (厦门) and studied at the Min Nan Buddhist Institute (闽南佛学院) at Nan Pu Tuo Temple (南普陀寺). The principal at that time was Master Tai Xu. During his years of studying there, Chuk Mor was regarded highly by Master Tai Xu because of his extraordinary intelligence. At age twenty-one, he graduated from the institute and when Master Tai Xu went to Shantou (汕头) to give his lectures, Chuk Mor served as his personal assistant and note taker. Furthermore, in the autumn of 1936, Master Tai Xu wrote to Chuk Mor asking him to be his personal assistant and note taker when the master went to Hong Kong to propagate Buddhism. The name Chuk Mor or Zhu Mo was actually given by Master Tai Xu, after two famous monks, Master Zhu Fa Lan (竺法兰) and Master She Mo Teng (摄摩腾).

Other than the Mingnan Buddhist Institute, Chuk Mor had also studied at the School of Research at the Wuchang Buddhist Institute (武昌佛学院). At the same time, he started taking part in editing the Buddhist magazine, *Hai Chao Yin* (海潮音). In the spring of 1939, Chuk Mor started teaching Buddhist Studies classes in Gong De Lin (功德林), Macau, and became the chief editor of the *Jue Yin* monthly magazine (觉音月刊) which propagated Buddhist culture. This magazine, together with the *Shi Zi Hou* monthly magazine (狮子吼月刊), were two very significant and influential periodicals in Buddhist studies. In 1951 Chuk Mor also started the *Wu Jin Deng* (无尽灯) Buddhist magazine which was popular in Hong Kong, Macau, and overseas. Other than running Buddhist periodicals, Chuk Mor was also involved in editing the complete works of Master Tai Xu, which were published in Hong Kong.

In the spring of 1954, Chuk Mor officiated at the blessing ceremony of the pagoda containing Master Tai Xu's relics at the Long Hua Buddhist Society (龙华佛教社) in Bangkok, Thailand. After the ceremony, Chuk Mor stayed on to preach and to organize art exhibitions. Later, he was cordially invited to be the instructor at the Phor Tay Institution (菩提学院) in Penang and, at the same time, to conduct Buddhist courses at Phor Tay High School. From then on, Chuk Mor maintained an irrevocable bond with the Buddhist circle in Malaya and eventually left Hong Kong-Macau where he had lived for over a decade.

Chuk Mor became the abbot of The Buddhist Triple Wisdom Hall Temple (三慧讲堂) in 1965 and the principal of the Malaysian Buddhist Institute in 1970. The Buddhist Triple Wisdom Hall Temple's objective is to propagate the teaching of Buddha Dharma for the benefit of all sentient beings as well as cultivating talents. Under the leadership of Chuk Mor, the Dhamma Study Group, Dharma Sunday School, Triple Wisdom Hall Dharma Publications, Education Foundation were gradually established, forming a Buddhist organization that brings together religious practice, education and charity. Such a modernized concept among Singaporean and Malaysian Buddhist organizations in the 1960s was still uncommon. In 1970, Chuk Mor established the Malaysian Buddhist Institute (under the name of the Malaysian Buddhist Association) and was elected as Principal. The Malaysian Buddhist Institute hopes to inculcate the Dharma's talent for teaching in monks and laypersons through a systematic Buddhist education to pass on Buddha's wisdom. The Institute's motto, rules and regulations, courses and graduation song are all written by him. He was the Principal until he passes away in 2002. His selfless contributions clearly reflect his emphasis on Buddhist education. These two designations prompted him to nurture many educated monks and proficient Buddhist speakers in the process. Currently monks doing Buddhism work in Malaysia with the religious name *ji* (继) are all his disciples. He also had countless lay disciples. On 9 September 1973 when his disciples cerebrated his sixtieth birthday for him. Approximately 3,000 people came from all over Penang including distinguished personages, monks, and lay people. A feast lasting over three days catered to more than 800 people bringing him gifts which exceeded RM40,000. After deducting the expenses of a few thousand ringgit, the remaining sum of RM37,000 was donated to the Malaysian Buddhist Institute.

Chuk Mor was skilled in writing poetry and prose. His painting skills were splendid having been a disciple for three years of Gao Jianfu (高剑父), a great art master of the Ling Nan school (岭南派). Hence, Chuk Mor's contemporaries knew him not only as a monk profoundly cultivated in Buddhism, but also as an artist with extraordinary attainment in literary works, poetry, and calligraphic art. As such Chuk Mor was also dubbed the "Triple Genius in Poetry, Calligraphy, and Painting". After he passed away, in 2003 the Buddhist Triple Wisdom Hall compiled a ten-volume Buddhist work titled, *Zhuan Xiang Huashi Wenji* (篆香画室文集, A Collection of Zhumo's Works), in memory of him.

From a bird's eye view of the Malaysian Buddhist community or educational circle, Chuk Mor is not only an outstanding representative of the learned monks of Malaysia, but also a shining star in Chinese literary and educational circles. His contributions to Buddhist education, Malaysian Chinese thoughts, and the arts and culture of calligraphy and painting are rarely surpassed.

Wong Wun Bin

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Chung Dụ Quang

(钟裕光, Zhong Yuguang, 1904–94)

Business and community leader, promoter of education, Vietnam

Chung Dụ Quang was a leader, administrator, and organizer. His knowledge of the world outside China and Vietnam, as well as his vast experience in managing diverse businesses, educational, political, and social organizations, made him a renowned versatile leader in his community. He was trained in hard science and the arts, excelling professionally as an engineer besides being an arts expert and educator. He often played the articulate spokesman for his community in the domestic and international arenas, and maintained his untiring charity efforts and assiduous leadership for key projects of the Chinese community of Saigon in the 1950s. With his pertinacious effort and uncompromising drive, he was remembered for his creative entrepreneurial talent and as a consequential figure in education.

Quang was born in 1904 in either Shaoxing county in Zhejiang province (浙江绍兴), China, or, according to another Chinese-language source published in Vietnam, Duji (诸暨) county in the same province. He studied at the Shanghai Law School (上海法学院) and the Université de Paris (法国巴黎大学) where he specialized in building and architectural studies. Before the war of resistance was waged against the Japanese in China, he was a professor at both the Arts College of the University of Peiping (北平大学艺术学院), later renamed Peking University, and the National Academy of Art in Hangzhou (国立艺术院) founded by the eminent scholar and educator, Cai Yuanpei (蔡元培), and led by Lin Fengmian (林风眠) as its first principal in 1928. Simultaneously Quang was a committee member in charge of designs on the Committee of Development of the Republic of China, and chief engineer at the principal bureau of the Salt Inspectorate (盐务稽核所) under the Ministry of Finance of the Chinese Nationalist Government.

In 1937, Quang came to Vietnam where he became actively involved in commercial and cultural affairs. He was appointed Chairman of the board of Directors of Trung Chính Hospital (Bệnh Viện Trung Chính 中正医院, or 中正西医院; see entry on Thái Thạch) for the fourth and fifth business terms of the hospital after its establishment in 1945. He also once served as the chief of the Sùng Chính Association (Hakka congregation 崇正总会) in Saigon and that of the Alumni for Graduates of Schools in China, France, Belgium, and Switzerland (留越中法比瑞同学会). He also sat on the committees of both the Kuomintang Main Branch in Vietnam (中国国民党越南总支部) and the Friendship Association of the Overseas Chinese (侨代联谊会) in addition to helming the Association of National Salvation and Anti-Communism of the Overseas Chinese of Vietnam (越南华侨反共救国会). On top of all these posts, he was managing director of *Da Xia Ribao* (大夏日报), one of the Chinese language newspapers circulating in Chợ Lớn during that era. He held almost every key leadership post relating to the affairs of the Chinese including Vice-chairman of the Committee for Assisting Overseas Chinese from North Vietnam (协助越北华侨南撤委员会), whose activities revolved around helping the Chinese who had left the northern region of Vietnam to settle in the south. He was also head of the Guild of Building and Construction and the Guild of Architecture and Decorations. The two guilds were among numerous ones established by and affiliated to the Chinese in

Vietnam. In the international realm, Quang served as adviser to the Saigon Chapter of the International Rotary Club and was chairman of District Category 330 of the same club. The district included Indochinese states, Thailand, Singapore, and Malaysia. He also represented districts covering the Philippines, Hong Kong, Taiwan, and Macau.

With his steady gait, confidence, grace and pleasant countenance, Quang exuded an inimitable air of ease and calm. He had considerable influence as his passionate leadership in economic, social and political initiatives was renowned. In 1952–54, while serving as chairman of Trung Chinh Hospital, he personally donated an undisclosed, substantial sum to cover its operational costs. Collaboration with other directors on the board further helped him to raise a million piastres and Vietnamese *dong* to construct a laboratory and to enable the hospital to offer its medical services free of charge. The buildings for the Sùng Chính congregation, Sùng Chính School (崇正学校), and Sùng Chính Hospital (崇正医院) were established under his auspices as he personally donated 40,000 to 50,000 *dong*, and the night classes for the Vietnamese language at Sùng Chính School also went smoothly thanks to his donation of 100,000 *dong*. The Vietnamese language became a mandatory subject in Chinese-medium schools in the Republic of Vietnam in 1957, and there was widespread demand among the Chinese for improvement in their competence in the Vietnamese language. As an energetic promoter of education, Quang also donated generously to other schools. For example, amenities in the room for instruments were built at Trường Tư Do Thái Bình Dương (自由太平洋学校) located in Nguyễn Trãi Street (formerly Quang Trung and Harteman Street), with his contribution of 50,000 *dong*. Furthermore Quang introduced schemes such as workers' allowance, labour insurance, and scholarships while he was chairman of the Overseas Chinese Adjustment Fund (华侨商团越南都城调剂库), which benefited approximately 100,000 people.

While his interpersonal skills were notable, it was his managerial capability that was greatly admired. His entrepreneurial talent and acumen enabled him to attain a position of prominence in various businesses: he was chairman and managing director of Công ty Phúc Ninh (福宁公司), chief executive officer of Công ty In nhuộm Phúc Ninh (福宁印染公司), a printing and dying company, director of a textile plant, Máy dệt Việt Nam (越南蔴织厂), and managing director of Công ty Xây dựng Phúc Nạp (福纳建筑公司) which was his main business dealing in furnishing and civil projects located in De Lattre de Tassigny Street. As an ardent supporter of the affairs of the Chinese in his community, Quang participated in activities concerning Overseas Chinese organized in the Republic of China. He participated in the Overseas Chinese Economic Forum in 1957 and presented at the First Dialogue in Yangmingshan (阳明山) in 1961 where he impressed his overseas audience as a fervid orator. Thereafter, he assisted in facilitating trade deals between the Central Trust (中央信托局) of republican China and the Government of South Vietnam, as well as in promoting bilateral technological and trade cooperation.

As a member of the Chinese National Salvation Association (华侨救国联合总会), and while assuming the post of managing director at the strongly anti-Communist Chinese-language evening paper, *Yuehua Wanbao* (Báo Việt Hoa 越华晚报), Quang organized activities such as the anti-Communist demonstration of December 1955. The event

drew the support of so many Chinese in Saigon that it was believed to have jolted the community and many others in Southeast Asia. Quang died of an illness in 1994.

Grace Chew Chye Lay

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Chung Tiong Tay

(庄长泰, Zhuang Changtai, 1919–)
Business leader, promoter of education, Philippines

Chung Tiong Tay is a leader of the tobacco industry in the Philippines. His La Suerte Cigar and Cigarette Manufacturing Company manufactures Philip Morris and Marlboro cigarettes for the Philip Morris Manufacturing Inc. It was the American company's first venture outside the United States. He had also been a director of the Philippine Bank of Communications since 1974 and subsequently rose to be chairman of the Board. Despite his heavy responsibilities in his business establishments, Chung is renowned for the support he gives to education, and for being a pioneer in promoting reforms in, and improving the teaching of the Chinese language in the Philippines — an advocacy for which he has spent considerable finance, time, and effort. He was chairman of the Board of Trustees of his *alma mater*, Philippine Cultural High School (PCHS), for thirty years. PCHS was the first Chinese-Filipino secondary school in the country and was established by the Philippine Chinese Educational Association in 1923.

Chung was born on 20 December 1919 into an educated family in Jinjiang, China. He studied first in his hometown in Jinjiang, then went to Anglo Chinese School (英华学院) in Gulangyu (鼓浪屿), Xiamen. Subsequently, he joined his father in the Philippines and finished his secondary education there at the Chinese High School (华侨中学), which is now known as Philippine Cultural College (菲律宾侨中学院).

He helped with his father's business after graduation, but at the outbreak of the Sino-Japanese war, Chung secretly packed up some belongings and went back to China to support its war effort. Taking the route from Annam, Vietnam he found his way to Sichuan, and joined the battlefront there and in Chongqing. He also took the opportunity to pursue his college education, finishing a course in banking at the Fudan University (复旦大学) in Sichuan in 1943. It was here that he became an outstanding student leader in 1945, a historical time in Chongqing, from which he returned to his own province where he taught at the Quanzhou Jianguo School of Commerce (泉州建国商校).

At his father's behest, Chung came back to the Philippines to help carry on his father's business. He built on the lucrative overseas remittances business to expand into finance. He also expanded the retail merchandising business into cigarette making. As the president of La Suerte Cigar and Cigarette Manufacturing Company, he expanded and modernized the factory. In 1955, American company Philip Morris Inc. (PMI) entered into an exclusive licensing agreement with La Suerte and introduced PMI products into the Philippine market for the first time. It was PMI's first such agreement outside of the United

States; its flagship brands, Marlboro and Philip Morris, started to be produced at La Suerte's manufacturing plant. Chung was also Director of Continental Leaf Tobacco. Since 1974, when the Philippine Bank of Communications became fully Filipino-owned, Chung was a director. He rose to become vice-chairman, then chairman of the board from 1974 to 2005, and honorary chairman from 2005 to 2010.

Although Chung is a successful businessman, he is equally (if not more) renowned for his wholehearted support of education, especially his efforts to promote the excellence and viability of Chinese-language education. He remembers how he had to walk quite a distance just to be able to attend school in Quanzhou; he also recalls how his mother had to sell off some jewellery items in order to raise money for his tuition. Thus, he supported the building of *barrio* schools in rural areas in the Philippines under the auspices of the flagship project of the Federation of Filipino-Chinese Chambers of Commerce. Chung established the La Suerte Foundation and used it as a base to support education, including the establishment of scholarships to support indigent college, high school, and elementary students. In 1989, together with Cheng Kiat Bun, the La Suerte Foundation took the lead in building a high school, Pingshan High School (平山中学), in his hometown in San Guang Tian (三光天), Jinjiang. This school started as a junior high school, but in 1998, expanded to become a senior high school. The new school gave young students in his hometown easy access to a high school education, which many used to forego because of difficulties in commuting to or boarding in the high school in a nearby town. Chung refused to have his name engraved in the classrooms, requesting the school to honour his father and uncle instead.

Chung was assiduous in his support of reforms in the teaching of the Chinese language. From 1963 to 2000, he was chairman of the Board of Trustees of PCHS, despite the demand on his time and for his attention from his own business. In 1990, having realized that the quality of Chinese education was deteriorating, and that instructional materials had become old and obsolete, Chung, as chairman of the board of PCHS, hired experts at his own expense to revise and prepare instructional materials that would suit the needs of the local-born young generation of the Chinese Filipinos, for whom the Chinese language was often a second or third language. It was a project that took seven years to complete, and Chung was the sole financial supporter. The textbooks and new instructional materials spearheaded the move to teach Chinese as more than a second language, but also to non-Chinese speakers. In 1991, led again by Chung as chairman, and with the support of members of the board of trustees and directors of the Alumni Association, the Philippine Chinese Education Research Center was established. It was tasked to promote reforms in the teaching of the Chinese language within the country. Chung was also concerned about the physical expansion of the institutes and so initiated the construction of an extension of PCHS in Caloocan city, south of Manila, to decongest the Manila main campus. In June 1967, classes were held in the four-storey annex campus in Caloocan City with more than 300 students. In the 1980s, the reconstruction of the school building at the main campus started under the leadership of Chung and in June 1988, the new five-storey school building at the Manila campus was inaugurated at a cost of 40 million pesos — a staggering amount in 1988.

Chung took his social responsibilities seriously, especially those involving the organizations of the Chinese community

that he was elected into. He used to serve as chairman of the board of trustees of Anglo Chinese School, the oldest Chinese elementary school in the Philippines established in 1899. He also served as president of the Chinese Boys Scouts of the Philippines. As a member of the executive committee of the Federation of Filipino-Chinese Chambers of Commerce, he was concurrently the head of the welfare committee, where he headed the construction project for the federation's seven-storey building in Binondo, Manila. Chung was subsequently elected vice-president of this body.

Ang Chak Chi

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Ciputra

(Tjie Tjin Hoan, 徐振环, Xu Zhenhuan, 1931–)

Business tycoon, Indonesia

Ir. Ciputra is an architect and businessman who became famous for his innovations in the property sector, including the development of satellite cities in Indonesia. He is a serial entrepreneur who (co)founded three business groups: Pembangunan Jaya, the Metropolitan Group, and the Ciputra Group. Ir. Ciputra is known as a visionary and creative entrepreneur and a sponsor of education.

Tjie Tjin Hoan, the former name of Ciputra, was born as the third child of Tjie Sim Poe and Lie Eng Nio, an ethnic Chinese merchant family, on 24 August 1931 in Parigi, a small town in Central Sulawesi. His father was interned by the Japanese on false charges of spying for the Dutch, and he passed away in prison in 1943, when Ciputra was only 12 years old. Ciputra, now a fatherless child, was raised in poverty, but he was able to continue his schooling after the war. He attended high school in Manado, the capital of North Sulawesi, and subsequently went to the famous Institute of Technology Bandung (ITB) in Java, where he studied architecture.

During his university days in Bandung, at the age of 24, Ciputra married Dian Sumeler, whom he had known in Sulawesi. Because the allowance he received from his mother was not sufficient, he started his own consulting agency with two friends, Ir. Budi Brasali and Ir. Ismail Sofyan, aside from continuing his studies in architecture in Bandung.

After graduating in 1960, Ciputra decided that, rather than working as a consultant, he wanted to implement his own ideas as a developer. He subsequently managed to convince the then governor of Jakarta, Soemarno, of his talents. He became the Chief Executive Officer of Pembangunan Jaya, a developer partially owned by the provincial government, where he stayed for 35 years and worked closely with several of Jakarta's former governors. Notable projects included the development of Ancol Dreamland and the Senen Market. In exchange for his services, Ciputra received a minority shareholding in the company. Behind his property projects were original and visionary ideas for the future social conditions of Indonesia.

He also established the Metropolitan Group, with his two university friends Ir. Brasali and Ir. Sofyan, where he became the

president commissioner, a role in which he actively provided guidance and facilitated the development of this group. Other investors, such as the Salim Group, were also involved in a subsidiary of the Metropolitan Group, which developed projects such as Pondok Indah in Jakarta and also had investments abroad. Unlike other business tycoons of his generation, Ir. Ciputra has always remained focused on what he knew best: property. As an expert in this field, Ir. Ciputra also set up and became the Founding President of the Indonesian Real Estate Association (REI) and became the first Indonesian to head the World Real Estate Federation (FIABCI) from 1994–1996.

In the 1980s, when his children graduated and returned from their university studies overseas, Ciputra started his own family group, the Ciputra Group, in which his wife, his brother, all his children and his two sons-in-law and one daughter-in law are involved. The new Ciputra Group was created for his children, whom he hoped would grow as professionals and continue to build the family tradition in property. The Ciputra Group developed rapidly and specialized in large property projects, such as Citra Raya in Surabaya, and another 30 projects in Indonesia and overseas. Because these required advanced project management, Ciputra hired professionals and modernized his company, which is often admired for its skills to take on complex projects involving multiple stakeholders. Despite his advanced age, Ir. Ciputra is still active in the company as a mentor and is now considered its "creative navigator".

During the Asian Crisis, the Ciputra group of companies almost collapsed under its debts, which were partly in US dollars, and which ballooned after the value of the rupiah declined rapidly. In addition, riots broke out in Jakarta, and rioters damaged properties and people of Chinese descent, but fortunately, Ciputra's properties were not badly affected. However, sales dropped dramatically, and several projects were abandoned while angry customers and contractors demanded to be paid. The group spent many years settling and renegotiating its debts and paying off loans, and was able to restructure and become stable profitable again only in 2005, behind most of its competitors.

After recovering from the economic crisis of the late 1990s, Ciputra intensified his strategy to internationalize his family business with projects in Vietnam, Cambodia and China, with the intention to turn the Ciputra Group into a multinational company. The Ciputra Group became well known for its project to construct an international satellite city in Hanoi, Vietnam, in cooperation with the local Vietnamese government. He also responded to the decentralization of political power and responsibilities in Indonesia after the fall of Soeharto by investing more outside Java in the provinces. In addition, the large projects that were its trademark before the crisis have now made way for smaller projects, financed less with debt.

Ciputra's company is divided into three divisions, each run by a set of family members and consists of three separate companies that are listed on the stock exchange in Jakarta: Ciputra Development, Ciputra Surya and Ciputra Property, which was listed on the stock exchange in 2007.

Ir. Ciputra has also invested in the media industry and owns stakes in various magazines and newspapers. Aside from business, Ciputra is also well known for promoting education, which has helped him to succeed in life as a self-made man, as well as entrepreneurship, which he believes holds

the key for a more prosperous and modern Indonesia. Ciputra built ten schools, and is known in particular for setting up the Ciputra University of Entrepreneurship in Surabaya, through which he aims to pass on the spirit of entrepreneurship to new generations. In 2008, at the age of 77, he received an honorary doctorate from Tarumanegara University because of his extraordinary contribution to development, entrepreneurship and education in Indonesia.

Ir. Ciputra and Dian Sumeler have four children: Rina, Junita, Cakra and Candra. He is also an avid collector of paintings by the late Hendra Gunawan, a well-known Indonesian painter, whose painted creatures have been transformed in to sculptures which are scattered all over the many Ciputra property projects. He is now preparing to build a private family museum that will be the largest Fine Arts museum in Jakarta, covering 10,000 m^2. Ir. Ciputra is a religious man who often attributes his successes to God rather than his own considerable talent and creativity.

Marleen Dieleman

Editor's note: In the past Tjie Tjin Hoan was misspelled as Tjie Tjin Hoa, and rendered wrongly as 徐清华. In fact his name is Tjie Tjin Hoan 徐振环.

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Co, Charlie

(王显良, Wang Xianliang, 1960–)
Artist, Philippines

Charlie Co is one of the foremost artists in the Philippines, especially distinguished for mastering two mediums in visual arts — painting and sculpture. Known as a social realist, Co was among the pioneering artists in the Visayan region who expressed the starkness of poverty and injustice in their communities creatively. A testament to his accomplishments is seen in major cultural edifices in the Philippines such as the National Museum, and in other parts of the world, including Australia, Japan, Singapore, etc.

Born on 5 November 1960, Charlie Co is the son of industrious and enterprising parents, Co Pao and Pacita Sia, of Bacolod City on the island of Negros in the southern Philippines. Co Pao was an immigrant who sailed to the Philippines alone at the age of nine from Amoy, China. He was the eldest among nine siblings and became the breadwinner when their father passed away. He was unable to finish even elementary school. Sia, on the other hand, was born in Passi, Iloilo, to a pure Chinese father (Alfonso Sia) and a Filipino mother (Josefina Parcon) in 1923. Their business back then in the 1950s was a tannery, making leather slippers. Like many immigrants, Co's parents started with nothing. After getting married, they rented a tiny property in front of a university in Bacolod (now University of Negros Occidental Recolletos), where they lived and set up a small canteen that catered to college students. They had three children at the time — the eldest son, Nelson, and two daughters, Belen and Sonia. Then came Felicidad. Charlie Co is the youngest of five

siblings. In 1957, Co's parents started to buy and sell upholstery materials in a small rented shop. It expanded and they started accepting the repair of furniture as well, and were finally able to purchase land to build their house in 1968, where they also set up their furniture factory. Sia then convinced her husband to open a small furniture display room in 1970, which they named "Nelson's Furniture". In 1972, Co Pao bought a 1,600-sqm property and set up the biggest furniture showroom in Bacolod, becoming one of the town's most well known furniture makers and catering mainly to rich and affluent families. The building, now named Pacita Arcade after Sia, is still where the family lives to this day.

It is this environment of carpentry, furniture making, and art that has influenced Co since he was young. He even made his own toys from scrap wood. His father, being strict with the quality of the furniture they produced, was an artist in his own right. Co's mother, Sia, now 88 years old, started to paint as a therapy after the elder Co died. Belen was Co's first teacher in painting since she studied fine arts at La Consolacion College in Bacolod. Sonia Co is an interior designer.

Co began studying fine arts at La Consolacion College in Bacolod, and then went to the capital of Manila to continue his education at the Philippine Women's University. He later took up interior design at the Philippine School of Interior Design with the intention of helping in the family's furniture business in Bacolod. This educational grounding in the visual arts and interior design gave Co a unique edge over some of his contemporaries, as he was able to straddle both the fields of visual art and design.

On completing his studies, and after creating his first body of work, Co returned to Bacolod and mounted his first one-man show, *Ekspresyon*, in 1983. Since then, Co has put on more than thirty-five solo exhibitions and has joined more than forty-five group shows, not only in the Philippines, but also in Europe, Asia, Australia, and the Americas. His style — described in the Cultural Center of the Philippines' *Encyclopedia of Philippine Art* as "figurative expressionism bordering on surrealism" — had brought him honours and accolades, and established him as one of the respected contemporary artists of the Philippines.

Co's father never approved of his being an artist. He would always say that there was no prospect in art and would have wanted Co to help in the family's furniture business. Whenever he saw Co drawing, he would tell his son to go with the driver to deliver furniture or collect payments from customers. He never attended any of Co's exhibitions. It was a big struggle for Co during the first years of his profession, as his father thought the exhibitions were just an excuse for him to hang out and enjoy with friends. It was only when Co Pao was dying of colon cancer and Co received the 13th Artists Award from the Cultural Center of the Philippines (CCP) in 1990 when he finally saw Co's passion for art and accepted his son's chosen profession. He told the rest of the family to do the same. That was the peace pact between father and son before Co Pao passed away.

Because of his reactionary paintings, his being involved in propaganda, and his active role as an artist who creates works that speak of the plight of society, Co was originally known as a "social realist". Along with the Black Artists of Asia, Co developed his aesthetic sensibilities and painted art pieces based on his immediate surroundings — the apparent disparity between the rich and the poor, the sufferings of the sugarcane workers, the blatant

corruption in the government, and everything in between. It is this intense social experience that constitutes the background of Co's art, be it the social realism of the Marcos years, or even the colourful imagery of the hometown fiesta in his later personal paintings that are tinged with loneliness and heartbreak.

What makes Co stand out even more than his colourful masterpieces is his commitment to giving young contemporary artists a venue to display what they're capable of. As a matter of fact, his gallery has now become the watering hole of brooding poets, burgeoning, independent filmmakers, and up-coming visual artists back in Bacolod.

As a dominant figure in the art scene — having evolved from an exhibitor to a contestant in national, regional, and world competitions — Co has caught the attention of Asian art critics and art collectors revisiting the styles and expressions of contemporary Filipino artists. He has thereby earned himself a visible niche in the fast growing Asian art markets of Singapore, Hong Kong, Shanghai, and Beijing. Along with a young Chinese businessman, Benjamin Lopue III, they set up Gallery Orange, the largest art gallery in Bacolod City, to showcase the city's local young and established artists. It has helped fuel and revitalize the local art scene and has paved the way for young artists in their chosen fields.

Co has received various awards and recognitions from distinguished art and cultural organizations, including the above-mentioned award from the CCP, and the 2008 Jose Rizal Award for Excellence (in Arts and Culture) from *The Manila Times* and the Kaisa Para sa Kaunlaran. Co has also represented the Philippines in exhibitions abroad, such as the Negros-Japan Exhibition Program (1986, Tokyo, Japan); *Images of Contemporary Struggle* (1989, Art Space Visual Art Center, Sydney, Australia); the Naguri Open Air Art Exhibition (1992, Naguri, Japan); *Asia and Modernism* (1995, Japan Foundation Asean Cultural Center, Akasaka, Japan); the 2nd Asia Pacific Contemporary Art Trienniale (1996, Brisbane, Australia); the 23rd Sao Paolo Bienniale, (1996, Brazil); the 2nd International Clay Works Symposium and Exhibition (1997, Toki City, Japan); the Taegu Asia Art Exhibition (1997, Korea); the ASEAN Art Awards (1999, National Gallery, Kuala Lumpur, Malaysia); *The Big Picture* (2007, Singapore Art Museum); *Tenggara: Recent Paintings from Malaysia, Indonesia and the Philippines* (2008, Contemporary Urban Centre, Liverpool, UK); and *Thrice Upon a Time* (2009, Singapore Art Museum). He has likewise been invited to sit as a judge of prestigious art competitions, the most recent being the 2010 Ateneo Art Awards.

Perhaps as a fitting tribute to his artistic accomplishments, Co's artwork is proudly installed at the new Bacolod-Silay Airport and in the collections of various museums around Asia, most importantly, at the National Museum of the Philippines, the Metropolitan Museum of Manila, the Cultural Center of the Philippines, the Lopez Museum, the Bencab Museum, Banko Sentral ng Pilipinas, the Queensland Art Gallery in Brisbane, Australia, the Fukuoka Museum in Japan, and the Singapore Art Museum. His works are also found in select Philippine and Asian corporate and personal art collections.

Co is married to Ann Jalandoni Legaspi, the youngest daughter of sugarcane planters Manuel and Margarita of Silay City. They do not have children. While Co is a full-time painter, his wife is into pastry and wedding cake creations.

Carmelea Ang See

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Coseteng, Anna Dominique M.L.

(许尔绮, Xu Erqi, 1952–)
Senator, Philippines

Anna Dominique Marquez Lim Coseteng, more popularly known as "Nikki", is a former Philippine congresswoman and senator. She was first thrust into the political limelight as a street parliamentarian and human rights activist in the Marcos years (beginning in 1972 when Martial Law was declared) during her days at the University of the Philippines (U.P.). Coseteng stood firmly for sovereignty, justice, and women's rights throughout the years. Looking back at that part of her life she states, "Lost causes were the only causes worth dying for."

While still at U.P., the student repression in the 1970s stoked the flames of rebellion in Coseteng, who joined street marches and protests against the dictatorship. Soon after the assassination of Benigno Aquino Jr, she held public forums to raise awareness of the situation besetting the country.

During the snap elections of 1986, she was an active member of an organization called WOMB or Women for the Ouster of Marcos and Boycott. She said, "We (WOMB) were boycotting the elections because at that time we felt that no clean honest elections could be held under those circumstances." A weekly forum engaged women to be more involved and to create awareness of what was going on for the general public.

In 1987 she was elected a member of the House of Representatives under the all-women political party she co-founded, Kababaihan para sa Inang Bayan (Women for the Motherland), and eventually became a Philippine senator in 1992, under the National People's Coalition Party. Coseteng ran and won a second term in the senate, which she served from 1995 to 2001.

She headed various committees during her stint as a Philippine senator. She was the chairperson of the Committee on Women and Family Relations, Committee on Cultural Communities, Committee on Civil Service and Government Reorganization, Committee on Rural Development and Committee on Trade and Commerce. She was also vice-chairperson for the Committee on Cooperatives, Agriculture, Foreign Affairs, Public Works, Education, Labor and the powerful Appropriations Committee, and the Commission on Appointments.

As a neophyte lawmaker, Coseteng filed the first bill seeking a debt cap with a provision on full disclosure, as well as other bills and resolutions that reflected her nationalism and dedication to pro-people causes. She made it her crusade to go against global institutions such as the International Monetary Fund (IMF) and The World Bank. This culminated in her filing of Senate Bill 1412 that sought a one-year debt-service moratorium. At that time, the Philippines owed between $35–40 billion to foreign banks.

In addition to filing Bill 1412, she also spearheaded the "*Tao Muna Bago Utang*" ("People First Before Debt") movement. For this, she travelled all over the country to explain the debt issue and its implications on

the country's economy. She has visited almost all the municipalities, cities and provinces of the Philippines and is an adopted daughter of many of these: Iloilo, Antique, Nueva Ecija, Agusan del Sur, Zamboanga del Sur, Capiz, and many others.

Coseteng also filed Senate Bill 1413, or the Women's Anti-Rape Bill that sought to redefine and reclassify rape from a crime against chastity, to a crime against persons. Consulting with various women's groups and holding extensive dialogues to find solutions to the growing problem of violence against women and reproductive rights, she succeeded in gaining congressional approval for House Bill 6265 having reclassified rape as crimes against persons. Gabriela, a Philippine women's rights organization, hailed the passage as a turn in the right direction.

During her second term as senator, she served as chair of the Senate Committee on Labor and filed bills that sought to promote and protect the rights of Overseas Filipino Workers (OFWs). She also filed bills that prohibited discrimination against women workers, increased vacation and sickness benefits of workers, and developed the informal labour sector. There were also bills that allowed workers more access to state pension funds known as the Social Security System and Government Service Insurance System benefits.

Many OFWs went to her for help with most of them seeking assistance because they had been victimized by recruitment agencies. Others went to the office seeking medical help. Coseteng would work with the Philippine Overseas Employment Administration, the Philippine Charity Sweepstakes Office, as well as the National Kidney Institute, to alleviate the OFWs' problems.

As a public official, she was a convenor of many conferences all revolving around the theme of women, women's rights, and family.

Born on 18 December 1952, Coseteng is the eldest of two boys and three girls. Her parents were the late businessman/industrialist Emerson Coseteng and Ambassador Alice Guanco Marquez-Lim. She is fluent in English, Tagalog, Ilonggo, and the Chinese Hokkien dialect.

Her paternal roots are traceable to Tan Na and Chim Ho in Fujian Province, and her grandfather on this side was Eduardo Coseteng also known as Co Yu Chao. The elder Coseteng operated a sawmill that was located in Balut, Tondo. He later co-founded one the country's biggest banks — Equitable Banking Corporation — with fellow Chinese-Filipino Go Kim Pah. Her grandmother, Tan So Kwan, was a well educated lady who lived a life of selfless simplicity and total dedication to family.

Co Yu Chao was born in the village of Fulin in Jinjiang, Fujian, in 1900 and came to the Philippines with an uncle when he was twelve. After university, he joined his uncle in the lumber business and in 1925 became manager of Yi Fong Lumber. In 1930, Co travelled throughout Southeast Asia to find business prospects. He held various key positions in the Chinese community, such as president of the Lumber Merchants Association and the Chinese Chamber of Commerce, and subsequently vice-president of the Fujian Salvation Movement.

As president of the Chinese Chamber of Commerce, he brought a delegation to Fujian and promised to mobilize the strength and resources of the Chinese community in the Philippines for the salvation of Fujian. The commander of the 19th route army, Cai Ting Kai, was truly touched and under the Fujian Secessionist Movement, Co was designated mayor of Xiamen. He authored two language tool books: Chinese-English Conversation and English-Chinese-Tagalog Conversation.

Coseteng's mother, Alice Guanco Marquez Lim, has an equally colourful ancestry, being descended from Philippine Senator Esperidion Guanco and feminist-activist Nicetas Siguenza from Pototan, Iloilo and Hinigaran, Negros Occidental.

Coseteng's father, Emerson Coseteng, was a banker (president of Feati Bank in the 1960s), and industrialist (he founded the Mariwasa Group of Companies, the leading manufacturer of ceramic products in the Philippines). He was an avid sportsman and founded the Philippine Basketball Association.

Coseteng is a recipient of numerous awards, such as being named one of the Top Human Advocates in the Senate (1992–95); one of the Twelve Outstanding Freshmen Solons in 1991, one of the Top Ten Outstanding Representatives in 1991, Outstanding Congresswoman in 1989, and one of the Top Ten Lawmakers and Achievers in 1988. She also received the Gawad Maria Clara Trophy — A Symbol of Filipina Womanhood in 1990.

Coseteng now serves as president and CEO of Diliman Educational Corporation, which runs the Diliman Preparatory School and the Diliman Computer Technology Institute. The school was established by her mother and colleagues from U.P. Diliman, and celebrated its fortieth anniversary in 2009.

Her family includes a son and a daughter who are both achievers in their own right. Coseteng's daughter, Kimberly, is an accomplished and outstanding executive of Johnson & Johnson in Singapore, while her son, Julian, has followed in her footsteps in politics by becoming a three-term councillor of Quezon City. He has served as the president of the National Movement of Young Legislators.

Sherwin Chan

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Cu Unjieng, Guillermo A.

(邱允衡, Qiu Yunheng, 1867–1953)

Entrepreneur, business leader, Philippines

Born into a poor fishing family of six children on 1 January 1867, Guillermo A. Cu Unjieng was only eleven years old when his father passed away. The third of four brothers, Cu Unjieng was the first member of his immediate family to leave his village to go overseas and seek his fortune. He made the journey to the Philippines in his mid-teens, accompanied by an older male cousin. They arrived in Manila probably in 1882, during the high tide of Chinese immigration to the Philippines.

At the beginning, Cu took on whatever work he could find. Eventually, thanks to the fact that he was literate, he managed to obtain a position as a clerk in a Chinese textile firm, the Hap Hin Dry Goods Store, which also engaged in direct importation. After a few weeks, he was promoted to bookkeeper, a position he held for five years.

Although Cu had received only a few years of education in a small, traditional, clan-run Chinese school, he had beautiful calligraphy, which was unusual for someone of his social class and generation. While his job did not pay much, he managed to save a little money and,

more importantly, gain practical knowledge of how the dry goods business was run.

Sometime afterwards, he was promoted from salaried employee to manager of the firm in which he worked, with a ten per cent share of the profits. Over the next four years, he succeeded in turning the firm into one of the largest of its kind in Manila. In the process, he gained the reputation of being one of Manila's youngest and most competent managers.

Using money he had saved, plus capital contributions from some friends, he started Cu Unjieng and Company (大兴有限公司), which began operations in Rosario Street. In another partnership, Cu partly owned and fully managed Siuliong and Company (炳记行). The business engaged in import and export, semi-banking operations for the Chinese community (mainly the handling of remittances from Chinese in the Philippines to their families in China), extending crop loans, and underwriting the trips of merchant ships travelling to and from China.

He spent most of his time and effort in managing Siuliong and Company, which prospered, eventually achieving the distinction of being the only Chinese firm to be included in the shortlist of "most valued customers" of the Hong Kong and Shanghai Banking Corporation in Manila. Cu's association with Siuliong and Company would last until 1926, nearly the entire lifetime of the firm.

By the time of the outbreak of the Spanish-American War (1898–99), Cu, at thirty-one years of age, was a wealthy and prominent man. During the period of the Philippine Revolution (1896–98) and the Spanish-American War, the Huaqiao Shanju Gongsuo (华侨善举公所), known in Spanish as the "Comunidad de Chinos", encountered difficulties keeping its operations going as many of the shop owners and businessmen on whom the organization relied for donations, temporarily suspended their activities. Founded in 1870, it was one of two institutions of the time that spoke for the Chinese community in the Philippines as a whole. For a few years immediately following the American takeover of the Philippines from Spain, it was renamed the Philippine Chinese Charitable Association, the sole institution that championed the Chinese-Filipino community.

It was at this juncture that Cu, director of the Shanju Gongsuo in 1898–99, made a timely donation to the organization and engaged in fund-raising efforts on its behalf. This resulted in the collection of tens of thousands of pesos for the organization, which allowed it to continue its operations.

This action, coming at a time of crisis in a period of transition for the Chinese community and for the Philippines as a whole, helped propel Cu from being a rising member of the Chinese elite in the Philippines, to the very top ranks of that community. It was during the first three decades of the American occupation of the Philippines that he reached the peak of his influence and career.

The Shanju Gongsuo, as a charitable organization, could not credibly continue to act as the voice of the various Chinese businessmen in the Philippines on issues affecting their commercial interests. Therefore in 1900 Cu proposed the founding of a merchants' council that became the Manila Chinese Commercial Council, and set about contacting various businessmen to organize such a body. The chamber, which came to be known as the Philippine Chinese General Chamber of Commerce, was recognized by both Chinese and non-Chinese alike as the organization that represented the Chinese community in the Philippines as a whole.

Cu served as the first president of the body from 1904–06, and again in 1917–18. During his time in office, Cu led the Chinese community in protesting against the American Government's extension of the Chinese Exclusion Act to the Philippines. Under this law, all Chinese, with the exception of officials, teachers, students, merchants, or tourists, were barred from entering the Philippines. The policy remained in force until 1940.

After the outbreak of the 1911 Revolution that was soon to result in the establishment of the Republic of China, Cu, in his position as a leader of the Chinese community and a Chinese citizen, immediately donated 5,000 pesos personally to aid the uprising, which encouraged other Chinese in the Philippines to follow suit. The result was that, from the middle of October to about the first ten days of November, the Chinese in the Philippines donated a total of 77,000 pesos to the revolutionary government.

In 1906, Cu embarked on a new venture, the founding of Yek Tong Lin (YTL) Fire and Marine Insurance Co., Ltd. (益同人火烛/洋面兼担保有限公司), the country's first domestically organized insurance company. Cu was the moving force in a group of fourteen investors, all of them Chinese living in the Philippines. At the time, American, British, and other western companies dominated the areas of fire and marine insurance. In the 1930s, the company began to offer personal accident insurance.YTL would remain the sole domestically organized insurance company in the Philippines for the next twenty five years. It still exists today as the Philippines First Insurance Co., Inc., a name that reflects its role as a pioneering Philippine institution.

Another highlight of Cu's career was his involvement in the founding of the China Banking Corporation (Chinabank), the first locally owned Chinese bank in the Philippines. Cu is credited as being the one to suggest the idea of such a bank and to have made the initial push for its realization. The need for such a bank had become pressing. The Chinese had become major players in the economy of the Philippines. Yet they found it difficult to obtain credit from the banks in the Philippines and, for the most part, had to resort to borrowing money from friends and relatives, or from private Chinese moneylenders and remittance firms.

The Chinabank was incorporated under Philippine law on 20 July 1920, and began operations formally on 16 August 1920 in Binondo, Manila. As one of the founders and incorporators of the bank, Cu held post as one of its eleven founding directors until 1937.The bank prospered and is still one of the most trusted banks of today.

Cu was at the height of his career in the late 1920s when *Who's Who* in the Philippines called him the "Richest Chinese in the Philippines". At one time, Cu had his personal fortune estimated at 10 million pesos.

He retired from active involvement in business in the late 1930s and passed away on 17 October 1953, at his home in San Pedro, Laguna, at the age of eighty-seven.

On his death, a donation of 100,000 pesos was made to the Philippine Chinese Charitable Association in the name of the Cu Unjieng family, for the construction of a building at the Chinese General Hospital. This building, used as a tuberculosis ward, was named the "Guillermo A. Cu Unjieng Memorial Building" (邱允衡纪念堂).

Cu had a full family life. He had a total of seventeen children (ten sons and seven daughters) who survived to adulthood. His descendants from the male line use the following surnames: Khu, Cu Unjieng, and Cu. Of all

of his children, it was his daughter Esperanza who came to be considered something of an institution in Manila. As a Catholic nun with the Assumption order, she was the moving force in the post-war rebuilding of the heavily damaged Assumption College. She is also credited with having founded Assumption's College Department in 1946. She became its dean, recruited a top-notch faculty, and mentored many students. In recognition of her services, she received two honorary doctorates: a doctor of education from De La Salle University in 1965, and a doctor of humanities from Araneta University in 1977.

Carmelea Ang See

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D

Dai Xiao Hua

(戴小华, 1949–)

Writer, Chinese association leader, Malaysia

Dai Xiao Hua, who was born in Taiwan in 1949, is a famous Chinese writer in Malaysia. She was the president of The Writers' Association of Chinese Medium of Malaysia for two terms and is also the president of the Malaysian Chinese Cultural Society since 2003. As a writer, she is recognized and respected by writers especially woman writers from overseas. As a result she was elected as third president of the World Overseas Woman Writers' Association. During her term as the president of the Malaysian Chinese Cultural Society, she was invited to be chairman of a famous debate between two political parties, viz. the Malaysian Chinese Association (MCA) and the Democratic Action Party (DAP). As a cultural figure, she was awarded the Honourable Contribution Award by the king of Malaysia.

From 1968 to 1971, when she was at a university campus as an undergraduate, she was a keen writer of articles. During this period too, she founded *The New World Press* with her friends and was its deputy president. The publication was a monthly, which provided her with a training ground for her writing. However, her writing career did not continue after she graduated from the university. Instead she stopped writing for ten years. In 1973, she married a Malaysian businessman and has stayed in Malaysia since then.

Dai started writing again in 1986 and wrote not only prose, but also discussive essays and television drama. Her literary works were published in *Nanyang Siang Pau* (南洋商报) and her television dramas were well received by Malaysian. In 1986, her television drama, *Frightening Experience during The Honeymoon* (蜜月惊魂) was made into a television series

and released on local television channel RTM2. The following year, she started writing another television drama, *City Built in the Sand* (沙城) and had it published in April 1988 by Shi Fang Publisher (十方出版社). The drama was made into a nine-chapter television series and this made her well known among Malaysians. That drama has a realistic moral theme, and its intense cultural content and vivid portrayal of characters make them readily come to life. The tortuous plot, but simple and active language employed, contributed to the success of the drama, the extremely good response to which established her a place in the Malaysian Chinese writing arena. As a writer, she is versatile in many aspects such as drama, prose, novels and commentaries. Her works are popular in Mainland China and other parts of the world with overseas Chinese.

In 1990, just before the Malaysian Government imposed the ban on Malaysians visiting China, Dai Xiao Hua became the first Malaysian writer to be invited to lecture in China. She then wrote a number of articles on her visit to China, which she claimed to be a special and memorable journey in her life. The articles were then collected in a book entitled *Dai Xiao Hua's Journey to China* (戴小华中国行). In 1996, she was offered the visiting professor post at the Ni Nan University of China.

Dai's works have won some literary awards. As early as in 1986, her prose, *Auntie Ah Chun* (阿春嫂) won the literary award organized by the *Nanyang Siang Pau*. In 1992, her book on her journey to China won the first "Xu Xia Ke Literary Award" (徐霞客文学奖), in a competition which drew writer contestants from Mainland China, Taiwan, Hong Kong, Macau, and other overseas Chinese writers.

Dai Xiao Hua published a few important works between 1988 and 1996. As mentioned earlier, her television drama, *City Built in the Sand* (沙城) was published in 1988. Four years later, she published *Dai Xiao Hua's Journey to China*. The same year, she published *Surging Forward* (风起云涌), *The Golden Touch* (点石成金), *The Great Pen* (巨笔如椽), which comprised her interviews and dialogues with famous figures in Malaysia, including political figures, successful entrepreneurs, and renowned cultural figures. In the books, there are not only interesting dialogues, but also interesting narrations as well as her comments on the figures overall. In short, these three books are not merely a compilation of interviews and dialogues, they are literary pieces and this pushed them high in the bestseller book list not only in Malaysia, but also in China. The following year, she published another collection of prose entitled *Whereabouts in the Remotest Corner of the Earth* (天涯行踪). In 1994, her first novel, *No Regret in This Life* (悔不过今生) was published. The book reflected her concern on woman issues.

In 1999, she published three books namely *Dai Xiaohua's Eyes* (戴小华眼), *Who Says I Do Not Mind* (谁说我不在乎), and *Heartless Journey* (永结无情游). All of them were published in Malaysia. Dai Xiao Hua's importance as an internationally recognized writer can be seen from the number of her books published in Taiwan and China. In Taiwan, three of her books were published, viz. a collection of prose, *Looking at the World with Deep Feelings* (深情看世界), a collection of satirical essays entitled *Not Feeling Regret in This Life* (悔不过今生) and a collection of reportive literature entitled *The Most Attractive Woman is Woman with Ideas* (有想法的女人最有魅力).

Dai Xiao Hua also involved herself actively in editing works. From 1991 to 2004, she edited ten volumes of books, four of which were published in Malaysia, and three each in Taiwan and China. In 1996, she was invited

to be the editor of a books series entitled the *Golden Spider Series* (金蜘蛛丛书) by China He Bei Educational Publisher. The series, with twenty-three books in all, won good response from readers abroad. In 2002, she acted as the chief editor of a very important series of the Malaysian Chinese Society — *Mahua Wencun* (马华文存). The ten books in the series denote the important issues of Malaysian Chinese community from 1980 to 2000, such as education, economics, and others. In 2004, as the president of Writers' Association of Chinese Medium of Malaysia, she succeeded in publishing of the *Comprehensive Anthology of Malaysian Chinese Literature* (马华文学大系). The anthology consists of ten books covering different genres such as poetry, prose, novels, drama, literary criticisms, and historical materials. She was its chief editor. These two series, which comprise twenty books in total, can be regarded as the twin towers in the history of Malaysian Chinese culture. She was also the editor of the *Collection of Seminar Papers of the Second International Conference on Malaysian Chinese Literature*, which was published by Shan Dong Literary Publisher in 2004.

Dai Xiao Hua is internationally well known as a writer, as well as a distinguished and influential woman. The organizer of the Fourth World Woman Conference published a book entitled *Hua Xia Famous Women* (华夏女名人), which included 140 famous Chinese woman around the world and Dai Xiao Hua was the only woman from Malaysia who was included in the book.

Due to her great contribution to Malaysia and also the good relations between Malaysia and China, and particularly the provinces of Shan Dong and Jiang Xi, she was named "The National Warrior" (KMN) (护国勇士) by the king of Malaysia in 1999, and given the Malaysia-China Good Relations Award (马中友好贡献奖) in 2004, the "Honourable Citizen" title by the Shan Dong local government in 2004, and the Jiang Xi local government in 2005.

From 1986 to the present, Dai Xiao Hua has published twenty-two books, and edited ten books. Some of her books have been translated into English, French, Russian, and other languages and distributed worldwide.

Chiah Seng

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Dakay, Benson

(尤金隆, You Jinlong, 1955–2012)

Entrepreneur, community leader, Philippines

Considered the father of the local carrageenan industry, Benson Dakay steered his Cebu-grown Shemberg Group to become largest producer of refined and semi-refined carrageenan in the world. Dakay was very concerned with the overall development of the seaweed industry, especially the growth of his company, which affected the livelihood of tens of thousands of farmers and around 2,000 employees.

Born on 26 March 1955, Dakay had the family's entrepreneurial spirit in his blood. His father, Ernesto, was also a businessman who made mosquito coils for a living. Under the tutelage of an uncle, Dakay earned his first million at age nineteen. He started by exporting raw seaweeds and then changed to manufacturing carrageenan, a raw material

extracted from seaweeds. Dakay could become a millionaire at such a tender age because his entrepreneurial and pioneering enterprise had succeeded in turning the farming of the lowly regarded Philippine seaweed into a multimillion peso industry. This bold venture enabled farmers and fisherfolks, especially in the impoverished coastal towns of Visayas and Mindanao, to find a new source of livelihood and a much needed source of extra income.

But like most businessmen, Dakay was caught in the Asian financial crisis of 1997, which brought the peso down to half its worth, causing his dollar-denominated loans to be doubled almost overnight. Creditors were demanding outright payment of his multibillion peso loans. He almost gave up his business ventures, and regarded that as one of the hardest times of his life, which in turn also strengthened his resilience. He managed to negotiate with the creditors for the restructuring of his loans. Having learned his lesson the hard way, Dakay made it a point to keep his bank payments up-to-date, as well as use all excess funds to upgrade technology and expand the carrageenan market. While Dakay could have closed shop and lived off his savings from years of being ahead of the game, he could not, in good conscience, simply leave the farmers empty-handed. Business was definitely difficult, but helping poor farmers earn a living by providing them with an alternative means of livelihood — seaweed farming — gave Dakay a sense of fulfilment and inspired him to push forward.

The Shemberg Group, a company Dakay started from scratch, is now the largest producer of refined and semi-refined carrageenan in the world, producing 9,000 metric tons per year. The Group has eight carrageenan refineries located in various parts of the Philippines, with major product lines that include raw seaweed, as well as traditionally refined and natural-grade carrageenan, which supply raw materials for food, dairy, air freshener, oral and personal care products, cosmetics, pharmaceuticals, biotechnological, and other industrial and consumer products. Shemberg is unrivalled as the only carrageenan manufacturer to utilize a variety of processes providing different levels of carrageenan refining. This enables them to provide customers with the most cost-effective carrageenan for their specific applications. Instrumental in introducing commercial seaweed farming in the region, Shemberg secured a preferred position in marketing the Philippine seaweed, both for its own use, and for use by other carrageenan producers. As a result of these activities, Shemberg now provides a livelihood for more than 40,000 coastal families while helping to save the Philippine coastal reefs from destructive fishing practices.

To expand the carrageenan market, Dakay opened the markets in Europe and other parts of the world by putting up its marketing, know-how, and technology network. "Other countries now copy Philippine technology," Dakay proudly said, adding that carrageenan is imported everywhere except in Africa. Dakay was also responsible for three major feats that benefited the local seaweed and carrageenan industry. The first was to achieve the recognition of the United States Food and Drug Administration of the Philippine natural-grade carrageenan as a non-toxic food additive in 1990. The second was the country's successful campaign for the classification of Philippine natural-grade carrageenan as a food additive in the Food Codex Alimentarius and the Codex Committee on Food Additives and Contaminants. The third was the country's successful campaign to have the Processed Eucheuma Seaweed (PNG) included in the European Union food additives' list. These

achievements, spearheaded by Dakay, provided the key break for the PNG's stable stand in the world market of carrageenan.

One of the Ten Outstanding Young Men awardees in 1988, Dakay did not rest on his laurels. His main concern stretched beyond the growth of his company and included looking into the livelihood of the farmers and his employees. Dakay was fully aware that taking care of the farmers was the only sure way to safeguard his own business enterprise. Realizing that its revenues were propelled by seaweed production at the farmers' level, Dakay headed the Seaweed Industry Association of the Philippines (SIAP) to implement a social programme for seaweed farmers. The programme involved providing the farmers with social and medical insurance, and connected them with government financing institutions for the production of loans. Seaweed, being a high-value aquacultural product, could change the lives of marginalized farmers, turning them from poor peasants into entrepreneurs. To help seaweed farmers recoup their losses in the past, Shemberg and SIAP joined hands to tap available public funds. Giving a voice to farmers, these two institutions used their clout to have government funding allocated as the Agricultural Competitiveness Enhancement Fund, the safety net established by the government to shield the farming and fishery sectors from the effects of trade liberalization. Furthermore, the association also talks to banks and credit guarantee institutions to provide loans payable within twelve months to seaweed farmers and traders.

Dakay said Shemberg was committed to lift the quality of life of both the seaweed farmers and consumers. The company, he added, would ensure the quality of its products for the customers' ultimate satisfaction and honour its commitment to protecting the marine environment which, according to him, was the source of the company's existence in the first place. The number of families who had directly or indirectly benefited from the industry went up from 108,265 in 2001 to 116,084 in 2003.

Apart from Shemberg, Dakay also owned a California-based food company, marketing and research centres in Canada and Denmark, and the original family business making mosquito-repellent products.

Dakay died of kidney cancer on 5 January 2012.

Deanie Lyn Ocampo Go

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Dananjaya, James

(James Tan; Tan Soe Lin, 陈士林, Chen Shilin, 1934–)

Anthropologist, folklore specialist, Indonesia

James Dananjaya is an emeritus professor of Anthropology at the University of Indonesia (UI). He is known as the first Indonesian folklore specialist, and is the author *Indonesian Folklore (1984), Japanese Folklore (1997)*, and *Chinese Folklore* (2007). For his publication, *Indonesian Folklore*, he received The Best Book Award of 1987 from Yayasan Buku Utama. He also received *Satyalencana*

Kebudayaan from the Indonesian Government for his contributions in writing and his development of cultural anthropology and folklore in 2002.

Dananjaya was born the second of three sons of the Tan family on 13 April 1934 in Jakarta. His father was a cashier in a private company and his mother had a beauty salon in Malang (East Java). According to Dananjaya, his mother was the one responsible for his pursuit of a higher education. Even though he was born in Jakarta, he spent his childhood in Surabaya and Malang. He went to Holland Chinese School (HCS) Chiao Thung in Malang and then continued at Holland Chinese School Ming Kuang in Surabaya for his primary education. It was around that time that the young boy learnt ballet, together with Javanese and Balinese dances, from Nyi Tjondrolukito. But because he was unable to play the *gamelan* (Javanese musical instrument), he could not teach Javanese dance. He finished his primary education in 1947 and continued at SMP Ming Kuang, also in Surabaya. However, before finishing his junior school education, he moved to SMP Tiong Hoa Hwe Koan (THHK) in Jakarta, also known as Pa Hua, until he graduated in 1951. He continued his senior high school at SMA Budhaya — also in Jakarta — and graduated in 1955. Afterwards, rather than going straight to university, he worked as an instructor at the Namarina Ballet School and taught ballet at a Chinese school — Chiauw Chung — in Mangga Besar (Jakarta). One of his ballet students was Kamil Setyadi, the secretary of *Paguyuban Sosial Marga Tionghoa Indonesia* (PSMTI), an Indonesian Chinese Social Clan Association, who after the fall of Soeharto, asked him to help the organization.

Dananjaya went to the University of Indonesia in 1963 to study anthropology. His professor at the university, Koentjaraningrat, was a leading Indonesian anthropologist. The young man became his assistant and Koentjaraningrat later helped him obtain an M.A. scholarship to the United States in 1969. It was in UC Berkeley that Dananjaya became interested in studying folklore under Aland Dundes. He received his Masters degree in 1971 after submitting a thesis that was later published as *An Annotated Bibliography of Javanese Folklore*. He did not forget his interest in ballet though, so even while studying at UC Berkeley, he registered for the Martha Graham Style Contemporary Dance.

After receiving his Masters of Art degree, Dananjaya returned to the University of Indonesia and enrolled in a Ph.D. programme under the supervision of Professor Koentjaraningrat. This time he ventured into a new field studying an ethnic group in Bali, which gained him a Ph.D. in 1977. His dissertation, "Petani Desa Trunyan di Bali: Lukisan Analitis yang Menghubungkan Praktik Pengasuhan Anak Orang Trunyan dengan Latar Belakang Etnografisnya" was published by Pustaka Jaya in 1980 under the title, *Kebudayaan Petani Desa Trunyan di Bali* (The Culture of Trunyan Farmers in Bali). That year, Dananjaya also published *Beberapa Masalah Folklor* (Several Folklore Problems) through the Anthropology Department of the University of Indonesia. Another Trunyan related book, *Upacara Lingkaran Hidup di Trunyan Bali* (Life Cycle Rituals at Trunyan Bali), written several years later, was published by Balai Pustaka in 1985.

Dananjaya was appointed guru besar, or professor of Anthropology, at the University of Indonesia in 1980. A.B. Susanto and Murti Bunanta are among those who have been taught and supervised by him. He returned to the United States for his two-year non-degree programme on Anthropology of Psychiatry at

the University of California, San Francisco, in 1980. At the same time he was also a one-year Fulbright guest professor at the University of California Berkeley. It was also in 1980 that he stopped dancing because, as he said, he wanted to become a good lecturer.

During his twenty years of professorship at the University of Indonesia, Dananjaya published several book serials for children, namely, *Folk Stories from Bali*, *Folk Story from Central Java*, *Folk Stories from Kalimantan*, and *Folk Stories from Sumatera*. All were published in 1992. He also published *Japanese Folklore* (1997) and two books on practical jokes, namely, *Humor Mahasiswa Jakarta* (1988) and *Humor & Rumor Politik Masa Reformasi* (1999). He became emeritus professor since 1999, but continued to teach at the Universitas Kristen Krida Wacana (Ukrida) and supervise doctoral students at UI. He continued to study folklore, and in 2003, published *American Folklore*. His activities became very limited after he had a stroke in November 2007 and had to move around in a wheelchair.

Since the Jakarta riots of May 1998, Dananjaya has actively voiced his disapproval of the discrimination of Chinese Indonesians. According to him, Chinese folklore in Indonesia had been suppressed for almost thirty-five years during the authoritarian regime of former President Soeharto. But he claims that folklores are very important to maintain identities, especially for ethnic Chinese-Indonesians, amid pressure from the New Order regime. He said:

> For more than three decades, Chinese descendants were forced to forget their roots. Some of them suffered a type of 'amnesia' … folklores could be used to cure this amnesia (Junaidi 2008).

Friends and former students of Dananjaya know him as a man who is proud of his ethnicity and also loves his country. He always jokes about his alias being "Kasnawi Karna Dipanegara", which is an acronym for bekas *Cina-Betawi tukar nama karena dipaksa negara*, meaning, a former Chinese-Jakartan who changed his name because he was forced to do so by the state. He is now involved in the PSMTI, the Indonesian Chinese Social Clan Association, as an expert consultant, particularly in relation to Chinese culture.

Thung Ju Lan

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Đặng Văn Thành

(邓文成, Deng Wencheng, 1960–)
Banker, Vietnam

Đặng Văn Thành is chairman of Saigon Commercial Joint Stock Bank (Ngân hàng Sài Gòn Thương Tín), popularly called Sacombank. After eighteen years in operation, his bank has scored many "firsts" in market performance and transaction network. In December 2006, Sacombank became

the first bank to be listed on Ho Chi Minh Stock Exchange (HOSE). The following year, it was named Vietnam's Bank of the Year by *Euromoney*, an international financial magazine. In January 2008, Sacombank established its representative office in Guangxi's Beibu (meaning, "northern") Golf Economic Zone and was reportedly the first foreign bank to make its presence felt in this developing province of China. On 12 December the same year, it opened another branch in Vientiane, Laos. The bank is the largest joint-stock commercial bank with 190 branches across the country and has a total asset of 98,474 billion *dong* and a staff force of more than 7,000 in September 2010. On 15 January 2011, the bank's securities arm officially inaugurated its first branch in Cambodia, called Sacombank Securities Cambodia Public Ltd. (abbreviated as "SBS-Cambodia").

Thành is someone who understands the advantages of expanding his banking empire via strategic partnerships with globetrotting banks and investment houses. He started his career as a supervisor at the credit cooperative called Thành Công (meaning "success" in Vietnamese), when private enterprises were forbidden in the socialist state. When reforms were ratified in the late 1980s, Thành established Sacombank in 1991 as a private commercial bank. Over the years, the bank grew into a multinational enterprise and was the first to be listed in the stock exchange of Vietnam.

The Sacombank has ventured into four main business areas: brokerage, corporate finance advisory, investment banking, private equity, and research. It owns four companies, Sacombank Leasing Co. Ltd. (Sacombank-SBL), Sacombank Remittance Express Co. Ltd. (Sacombank-SBR), Sacombank Asset Management Co. Ltd. (Sacombank-SBA), and Sacombank Jewelry Co. Ltd. (Sacombank-SBJ). In addition, it has six partner companies, Sacombank Securities Joint Stock Company (Sacombank-SBS), Saigon Thuong Tin Investment Joint Stock Company (Sacombank-STI), Saigon Thuong Tin Real Estate Joint Stock Company, and Vietfund Management (VFM).

The bank has managed to convince two multinational financial organizations, the International Financial Corporation (IFC) and Dragon Capital (DC) to be its partners. It also entered into strategic partnership with the Australia and New Zealand Banking Group Limited (ANZ) in 2005, but the latter withdrew its 10 per cent stake in 2010.

Sacombank was quick to apply the strategies of customer segmentation and product differentiation. It noticed the active participation of women in the economy and responded to it by arranging special financial services for women entrepreneurs in Ho Chi Minh City and Hanoi. Its branches for lady customers are named after International Women's Day on 8 March, which is commemorated in Vietnam, and therefore called, "8th March Branches". The bank was the first to issue international credit cards to its women customers; it is also unique in that it has filled the niche and gap which was created about a decade ago with the closure of the first bank for Hoa (ethnic Chinese) called the Viet-Hoa Bank. On 10 August 2007, Sacombank inaugurated its first branch for the Hoa, residents of Ho Chi Minh City called Hoa-Viet Branch. Chinese language can be used at Hoa-Viet Branch as its staff are able to speak Mandarin and forms for transactions are also printed in Mandarin. This specialized branch is located in the "Chinatown" district of Ho Chi Minh City — District 5. Districts 5, 6, 10, and 11 in the

city are areas with concentrations of the Hoa population.

Thành is a second-generation Hoa born in Saigon on 11 August 1960. His father is a Hainanese and his mother, an ethnic Vietnamese. Thành's ancestral roots can be traced to Jiaotang village (蛟塘村) in Puqian town (铺前镇), in Wenchang (文昌) on Hainan Island, China. His father served as adviser at the Hainan Native-Place Association, Ho Chi Minh City — a role which is continued by Thành at the association. He prays annually at the commemorative ritual for Tianhou, the goddess of heaven, at the shrine of the association. Thành attended Vietnamese schools when he was young, but has retained his comprehension ability of the Hainanese dialect. He has visited Wenchang, accompanied by his ethnic Vietnamese wife, Huỳnh Bích Ngọc, and their eldest son, Đặng Hồng Anh (邓鸿英). The couple also has a daughter, Ức My, a year younger than Hồng Anh, who pursued financial studies in New Zealand, and two other younger sons, Anh Tuấn and Thái Sơn, who attended an international school in Vietnam.

Thành's eldest son, Hồng Anh, aged thirty-one in 2011, helms Sacomreal, Sacombank's real estate company which employs 400 managerial and non-managerial staff. Measured by his individual achievements, the young man seems poised to keep up with his father in business. He has been named an "outstanding young entrepreneur" twice and "model entrepreneur of Ho Chi Minh City" four years in a row. Among his awards is "The Red Star" (*Giải thưởng Sao Đỏ*) — an award given to successful young businessmen who have also made outstanding contributions to their communities.

He seems to have followed in his father's footsteps in expanding his real estate business through joint ventures with overseas business partners. In 2010 Sacomreal, partnered a Malaysian property development company, Gamuda Land, to build a township of 82 hectares named Celadon City, in Ho Chi Minh City.

Women in the Đặng family are just as actively engaged in business as its men. All five women in the Đặng family, including the extended family, are listed among the richest women in Vietnam's stock market in 2007. The five women of the Đặng family who are shareholders of Tan Tao Industrial Zone Development Company (ITA) include the mother, two daughters, a daughter-in-law and a maternal grandchild who have a total asset value of 2,178 billion *dong* ($136.12 million). Nguyễn Phương Anh, the maternal grandchild of the Đặng family, who is not involved in managing the business, is the third richest woman of the top fifty richest women in Vietnam, with a net worth of 743 billion *dong* in 2007. The Đặng family's wealth is said to have significantly grown especially after it registered Tan Tao Industrial Zone Development Company (Công ty Cổ phần Khu Công nghiệp Tân Tạo — ITA) in the bourse in November 2006. Đặng Thị Hoàng Yến, the mother of Phương Anh, who is chairman of ITA, ranks ninth on the top fifty richest women list and was valued at 372 billion *dong* ($23.25 million). The chairman of Sacombank, Thành, has no qualms about being featured on the list of the rich and famous in Vietnam, saying that such announcements of the rich are recognitions of the success and contributions of individuals.

Thành tries to balance his family life and business health and has reportedly been successful at this. At home, he believes in abandoning his chief executive officer image, and lending a listening ear as a father and husband to everyone. His oldest married son,

Hồng Anh, regards his father as his model, and still frequently dines with his parents.

Grace Chew Chye Lay

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Darmaputera, Eka

(The Oen Hien, 1942–2005)
Church leader, liberal theologian, Indonesia

Eka Darmaputera was born as The (郑) Oen Hien on 16 November 1942 in Mertoyudan in Magelang, Central Java. He was raised in a very simple family where his father ran a small shop to make a living and raise his two sons. The economy of the country during his childhood was very difficult, so much so that his family often had to make do with very little food, eating only cassava for weeks.

The young Darmaputera had his primary and secondary education in Magelang. He graduated from SD Masehi (Christian Elementary School) in 1953, junior high school at Christian Junior High School (SMP BOPKRI) in 1957 a public senior high school in 1960. He then wanted to go on to the National Military Academic in Magelang. However, because of his family's economic situation, he finally decided to join his friend who had applied to study at Jakarta Theological Seminary simply because the seminary provided its students with a scholarship.

The scholarship provided by his seminary was not huge so he often had to make money elsewhere. For example, he once taught religion for very little pay at SMA BPSK, a Christian high school in Jakarta.

Darmaputera was ordained at GKI Bekasi Timur, Jakarta, on 15 September 1967, and served this congregation until his retirement in 2000. From 1969–1973 Darmaputera was elected for two periods to be the moderator of the Indonesian Christian Church (GKI) of West Java Synod. To date he is the youngest moderator ever elected at this synod. From 1975–1977 he served as the moderator of the General Synod of the Indonesian Christian Church, consisting of the three synods of West, Central, and East Java.

In 1977 he received a scholarship to do a Ph.D. programme at Andover Newton Theological School and Boston College in Boston, Massachussetts, USA under the guidance of Professor Max Stackhouse and Professor Theodore M. Steeman, OFM. He completed his Ph.D. in Christian Ethics in 1982, with a dissertation entitled, "Pancasila and the Search for Identity and Modernity in Indonesian Society: An Ethical and Cultural

Analysis" (the dissertation was published in 1988 by Brill).

Darmaputera is known as a very productive writer. Ever since junior high school, he has been writing poems. In 1973, together with friends such as Arswendo Atmowiloto and Julius Syaranamual, he published a humour magazine, *Astaga*, in the style of *MAD* Magazine, although the publication did not survive for long.

He also wrote a lot of articles in the mass media. He was the regular editorial writer for *Sinar Harapan* daily until the newspaper was banned in 1980 by Soeharto's regime. When *Suara Pembaruan* was published to replace *Sinar Harapan*, he often wrote his reflections in the new paper.

Darmaputera was very active in several organizations. He once served as a member of the executive council of the Indonesian Student Christian Movement (1962–66). In this position, he became one of the proponents of a Christian union of junior and senior high school students (GSKI). He was elected as the general secretary of this student organization (1962–66), as well as a member of the executive council of the Young Christians Movement of Indonesia. He was also elected chairperson of the National Front of Students (1965–66).

His rich experience in organizational life shaped his leadership in church circles as well as the wider society. From 1984–89 Darmaputera became a member of the executive committee of the Communion of Churches in Indonesia (CCI, formerly the National Council of Churches in Indonesia). During the general assembly of the Christian Conference of Asia (CCA) in Seoul, South Korea, in 1985, he delivered a defence of the Indonesian churches accused of keeping quiet and supporting the policy of the Indonesian Government in East Timor, and its human rights violation there. This was immediately followed by the decision of the Indonesian churches and the CCI to freeze their membership of CCA.

Darmaputera's books, lectures, writings, and sermons showed his sensitivitiy and sharp analysis of the faith and the responsibility of Christians in their social life. His thoughts have often been used to develop policies of the churches in Indonesia. Among others is his concept to train young members of the church congregation to become motivators to serve rural communities. This became one of the best programmes initiated by the CCI and was held in Cikembar, Sukabumi.

Together with General T.B. Simatupang, another important thinker among Indonesian church leaders, he formulated in the 1980s what is called the PNSPP or the "Implementation of Pancasila in National Development". This concept was later adopted as the core of the Basic Outlines of National Policies of Soeharto's government. PNSPP is the outcome of the thinking of BP7, the government body for the study of Pancasila as a national ideology, and the work of the National Development Planning Board.

Darmaputera's concern for social and humanitarian issues is clearly seen when in 1973 he was delegated by the CCI to become the expert witness at the State Court of Central Jakarta for Iwan Rubianto who submitted his petition for gender reassignment and had his name changed to Vivian Rubianti after undergoing a sex change operation in Singapore. In his argument, Eka said that according to the Christian faith, God wants human being to be happy in their life. Thus, if the sex reassignment would make Iwan Rubianto happy, the Christian church would be fully supportive of his decision.

Darmaputera was also heavily involved in interfaith dialogues. Together with his friends, such as Th. Sumartana, Abdurrahman

Wahid, and Gedong Bagus Oka, he was involved in founding "Dian/Interfidei", an interfaith organization in Kaliurang, Sleman. He also translated a book by an interfaith theologian, Stanley Samartha, *Dialogue between Men of Living Faiths*. This book and other involvements of Darmaputera in interfaith dialogues have brought condemnation of him by some conservative churches and theologians in Indonesia.

However, he remained a humble thinker and continued to strive to build bridges and cooperation with those who held different theological views. For example, he had a close relationship with Rev. Stephen Tong, a famous conservative evangelical pastor in Indonesia. Darmaputera later also accepted an invitation to teach at the Southeast Asia Theological Seminary, a conservative seminary in Malang.

Other than being a graduate school lecturer at Jakarta Theological Seminary, he also served as a lecturer of the Southeast Asia Graduate School of Theology in Singapore (which was later moved to Manila in the Philippines).

In 1999 he decided to get involved in politics by becoming a legislative candidate for the Indonesian Democratic Party of Struggle to represent Tangerang. He was not elected because his position was later transferred to a lower rank, making it impossible to win unless the party won heavily.

In October 2000, he took early retirement as pastor of his church because of his deteriorating health and his intention to contribute more at the national and international levels. His thinking and contributions were recognized by Princeton Theological Seminary who awarded him The Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life, in December 1999.

Eka Darmaputera passed away on 29 June 2005 after more than twenty years of battling with cyrosis and liver cancer. He is survived by his wife, Evang Meyati Kristiani; and a son, Arya Wicaksana who is now working in a financial company in Australia; his daughter-in-law, Vera Iskandar; and one granddaughter.

Stephen Suleeman

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Dee Ching Chuan

(李清泉, Li Qingquan, 1888–1940)
Business and community leader, Philippines

Dee Ching Chuan is most respected and remembered within the Chinese community for his leadership and contribution to the welfare of the overseas Chinese in the Philippines. He was called "the Lumber King" as he was the major force that expanded his family business into a world-renowned enterprise. As an ethnic Chinese, Dee had never forgotten his motherland and had contributed extensively to the improvement of his hometown. He was also a leader of the Nanyang Fund-raising Committee (南洋筹赈总会) to support China in the Sino-Japanese War.

Dee was born on 24 August 1888 in Shizhen Village of the Fujian Province, China. During the end of the Qing Dynasty, the government was very corrupt and life was miserable in China. Like many other Chinese, Dee's father, Calixto Dyyco, left Fujian in search for a better life in the Philippines. He then set up a small-scale lumber business in the Philippines. When Dee was thirteen, his father brought him to the Philippines to learn the family business. He worked during the day and studied Chinese and English at night. A few years later, his father sent him for further studies in Xiamen and then Hong Kong, where he mastered English and learnt how Westerners conduct business.

When Dee was seventeen, he returned to the Philippines to manage their small company, and his father retired to China. Dee began improving facilities in the company by utilizing electrical machineries, such as electric chain saws, which was a major breakthrough in the lumber industry. Around this time, Dee also established Dee C. Chuan and Company. A watershed for this fledgling company was the acquisition of the Negros Philippine Lumber Company (NPLC) in 1920. With NPLC he also acquired a twenty-year concession from the Bureau of Forestry to log at Cadiz in Negros Occidental. At the time of acquisition NPLC was already exporting to the U.S. West Coast and had a total of 12.4 million board feet of production. This was a case of being at the right place at the right time with the right goods. The Americans had an open economic policy and lumber was very much in demand. As Dee was able to provide the needed lumber for the Americans, he earned the name, "Lumber King".

Dee expanded into shipping with his Singbe Transportation Company which was tasked with serving the inter-island shipment of lumber between Cadiz, Negros Occidental and Manila. In 1928 he incorporated the Philippine Lumber Manufacturing Company to oversee its new franchise of logging and sawmilling at Catabangan, Camarines Sur in Southern Luzon. Tragedy struck in 1931 when fire burned down the sawmill in Cadiz.

After the war, Dee and some other ethnic Chinese wanted to provide better financial assistance to small- and medium-scale businesses owned by the overseas Chinese as the Americans imposed very strict banking policies on Chinese businessmen. The China Banking Corporation was then established by Dee and his partners and it offered tremendous relief to the community. The bank earned a very good reputation by providing very low, even zero, interest rates to the overseas Chinese, thereby gaining their trust and support. Dee served as president of the bank for twenty years until his death in 1940.

He was also a very well known leader among the Chinese community in the Philippines and was secretary and councillor of the Philippine Chinese Charitable Association — the biggest Chinese non-profit organization, for many years. He was Trustee (1917) and vice-president (1919–24) of the Philippine Chinese Chamber of Commerce (PCCC), its president for six consecutive terms and its youngest and most prestigious president ever. And from 1925 to 1935, he held the position of either trustee or supervisor.

It was during his term as president of the PCCC that the Philippine authorities, with the support of the American colonizers, implemented the Bookkeeping Law, which required books of accounts to be written only in English, Spanish, or Filipino. Dee then led the Chinese community to protest against the implementation of such a law. He and other Chinese community leaders resorted to legal

means to appeal to the local court, higher court, and the United States Supreme Court, and even sought the help of the Qing Government from China. Dee also sent a lawyer, Albino Sycip, to Washington D.C. to plead the Philippine case at the Supreme Court there. After five years of struggle and protest, the U. S. Supreme Court declared the law unconstitutional.

Dee had a great love for his motherland, China, even though he was residing in the Philippines. He was very concerned about the development of his hometown in Fujian and organized the Save Fujian Province Association, as well as coordinated with fellow Hokkiens from Southeast Asian countries to join efforts in developing their home province. He established the *Fujian Newspaper* in the 1920s through which he propagated the idea of love of one's country and hometown. In 1929, in order to promote trade between China and the Philippines, and to promote the products of China in the international market, Dee organized a committee to promote China products in the Philippines and assumed the position as its chairman. In 1930 China established the Bank of China, with a supervisory committee of which Dee was a member. He was also elected a director of the board of this bank. Dee indeed expended a lot of effort for the improvement of the economy of China. In 1933, he also invested more than two million silver yuan to reclaim land, build dykes, improve docks and built several commercial buildings in Xiamen. He even invested more than 100,000 silver yuan for the survey of land and aviation routes in Zhangzhou, Fujian. The same year, the 19th Army established a revolutionary government in Fujian. As Dee was very supportive of the development of the province, he was given the position of provincial government committee member. He also donated several school buildings to help solve the province's education problem.

During the Sino-Japanese War, Dee led the overseas Chinese in raising funds to support the revolutionary army. After the 18 September Incident in 1931, he led the PCCC and other overseas Chinese associations to call for the termination of the civil war, urging the Communist and Kuomintang parties to join forces in the resistance against the Japanese. The same year, they were able to raise US$2 million for the 19th Army. The overseas Chinese in the Philippines organized the China Aviation Development Federation Manila Chapter, with Dee as the chairman. With the funds raised, they were able to purchase fifteen airplanes for China's air force, including one Dee donated personally. After the Marco Polo Bridge Incident on 7 July 1937, Dee also organized the National Salvation Movement (华侨救国联合会) and even collaborated with business tycoon Tan Kah Kee (陈嘉庚) to organize Nanyang Fund-raising Committee that rendered relief operations for war victims.

However Dee did not get to see his homeland and adopted country free themselves from their invaders. He passed away in California on 27 October 1940, leaving behind US$100,000 in his will for the benefit of the war-stricken children of China. His death was honoured by the Philippine Government with flags raised half-mast.

Maybelle Tan

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Dhanin Chiarawanon

(谢国民, Xie Guomin, 1939–)

Entrepreneur, tycoon, Thailand

Dhanin Chiarawanon is a leading entrepreneur and head of Charoen Pokphand (CP), one of the largest Thai multinational companies. He was born on 19 April 1939 in the Yaowarat area of Bangkok, the youngest of five siblings. His father Chia Ek Chor (谢易初), was a Teochew who migrated from Guangdong Province to Bangkok in 1921. His mother's name was Kimkee.

Dhanin attended Sarasit Witthayalai Primary School in Ban Pong, Ratburi, where he completed his studies in 1956. He finished his secondary education in Shantou, China, in 1958 and went on to study commerce in Hong Kong at the age of seventeen. He began his first job at the Charoen Pokphand Store in Bangkok but soon left to take up employment with the Federation of Poultry Egg Cooperatives of Thailand. This was followed by a stint at Samakkhi Kha Sut Company. When he turned twenty-five, Dhanin moved back to CP and has been working in the corporation ever since.

In the early 1990s, CP ranked as the largest foreign investor in China. During the Asian Financial Crisis of 1997, Dhanin was forced to make significant changes to CP to ensure that the corporation would survive, such as selling a motorcycle factory and a brewery in China. Eventually, the corporation recovered and managed to penetrate the Chinese market. In 2004, avian flu affected CP badly, as the conglomerate was the largest chicken producer in Asia. There was a rumour that CP had tried to cover up the outbreak, but a senior officer of the United Nation's Food and Agriculture Organization in Bangkok confirmed Dhanin's statement that the enclosed factory farms that CP used to raise its chickens are sequestered from birds believed to be carrying the virus.

Although he did not attend university, Dhanin has obtained honorary degrees from various institutes of higher learning. In 1986, he received an honorary doctorate from the Mae Cho Institute of Agricultural Technology in Chiang Mai. He received an honorary doctorate from the Faculty of Commerce and Accountancy of Thammasat University in 1988. Dhanin attended the National Defence College of Thailand in 1989 as a member of the first joint public/private class. The following year, he received an honorary doctorate in economics from Ramkhamhaeng University. In 1991, he was awarded an honorary doctorate in agricultural science from Chiang Mai University and an honorary doctorate in marketing from the China Agricultural University. Four years later, he received an honorary doctorate in business management from Thailand's National Institute of Development Administration and an honorary doctorate in agriculture from Khon Kaen University. In 2000, Dhanin was awarded an honorary doctorate by Kasetsat University and, in 2004, an honorary doctorate in agricultural technology from Chankasem Rajaphat University. Most recently, he was given an honorary doctorate by the Business Administration Faculty of the Christian University of Thailand. He also received an honorary doctorate from King Mongkut's Institute of Technology, Lat Krabang, in 2008.

Currently, Dhanin is among the top executives of the Charoen Pokphand Group, serving as chairman and chief executive officer of a number of the group's firms. CP

is well known as the largest producer and trader of animal feed in the world. The group has also been acknowledged as a leading conglomerate in Thailand, with ten different industrial groups handling the production and trade of industrial and agricultural goods and foods; international trading, marketing, and distribution; plastics, land development and real estate; telecommunications, automotive and general industry, as well as integrated agri-business.

According to *Forbes*, Dhanin was ranked the 390th wealthiest man in the world in 2006. In 2010, he was ranked the wealthiest man in Thailand, with net assets valued at roughly US$7 billion (216 trillion baht).

Dhanin is married to Khunying Thewi (Watthanlikhit) Chiarawanon. They have three sons — Suphakit, Narong, and Suphachai, and two daughters, Wanni and Thiphaphon.

Dhanin has received several royal decorations, such as the Most Exalted Order of the White Elephant, the Most Noble Order of the Crown of Thailand, and the Most Admirable Order of the Direkkhunaphon. In late March and early April of 2008, he expounded a theory of "two highs": that consumer prices should be allowed to increase, but that wages and salaries must also be adjusted simultaneously.

Dhanin spends his leisure time in his country estate Chonburi Province, where he raises free-range chickens and water buffaloes in an attempt to conserve native breeds of livestock and to revive traditional values. He conducts research on the development of traditional chicken breeds. His focus expanded to include water buffaloes when one of his sons, Narong, saw a good-looking specimen on its way to the slaughterhouse. Feeling sorry for the animal, Dhanin bought it on the spot. He has since come to realize that water buffaloes can play a significant role in the farming cycle, leading to enrichment of the fertility of the soil.

Dhanin is also a devotee of cockfighting. He has attempted to modernize the sport to make it as humane to the animal as boxing is to humans. He has invested in the Native Chicken Research and Demonstration Center, which not only preserves and advances the sport of cockfighting, but also promotes the export of Thai chicken meat.

Aekapol Chongvilaivan

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Diệp Bá Hành

(叶伯行, Ye Boxing, 1869–1950)
Banker, community leader, Vietnam

Diệp Bá Hành was known for his community leadership and his professional achievements as a banker. He carved his career in a significant state bank during the colonial period of Vietnam and finally helmed it. His clever arbitration between the Chinese community and the French authorities in sensitive commercial and legal disputes won him recognition and respect as the leader of the most important economic organization of the Chinese — the Saigon Chinese Chamber of Commerce and Industry.

His efforts in the establishment of economic, educational, and social institutions for the ethnic Chinese community of the Republic of Vietnam were noteworthy.

Hành was born in 1869 in Da Ji village in Zhongshan county of Guangdong Province, China (广东省中山县大吉乡). His family was not wealthy, but he had great interest in learning and was a popular child with the village elders.

At the age of fourteen, his maternal uncle, Wu Gengtang (吴赓堂), sponsored his trip to Hong Kong and enrolled him at St Joseph's Institution where he studied English. He made good progress in the language after six years of study, and on the recommendations of Wu, who worked at France Steamship Company, secured a job in the same company.

At the age of twenty-two, he assisted Huang Meixi (黄梅西) in the operations of the branch office of China Merchants Steamship Company in Jiujiang City of Jiangxi Province, China (江西省九江市). During his three years of employment there, he proved to be an excellent worker. When news of Wu's deteriorating health reached him, he returned to Hong Kong and was again employed at his former workplace, the steamship company. After several years, he applied for the post of assistant manager at an American mercantile bank (美商宝顺银行) which had just established a branch in Hong Kong. He rapidly rose to become its manager. A few years later, his bank merged with the International Banking Corporation (IBC), which was a company chartered to conduct the banking business of the National Bank of the City of New York (万国宝通银行) outside the United States International Banking Corporation opened its branches in East Asia in 1901–02, and later developed into the Citibank Corp.

Hành landed the manager's position at the Guangzhou branch. A difference in opinion between him and the chief of the branch after half a year led to his resignation. An opportunity awaited him, however, in Saigon, where the post of vice-manager at Banque de l'Indochine (西贡法国东方汇理银行), the forerunner of Banque Indosuez, was vacant. He responded to the opportunity and performed well. Within a decade, he rose through the ranks and was promoted to managing director in 1916, thanks to economic development and the increasing participation of the Chinese in the French colonial economy, which favoured a Chinese-speaking professional like him. In the 1940s, the Banque de l'Indochine was acting as a financial agent for the French Government in the territories of France in Asia and was also handling the transfer of Boxer indemnity payments from China to France in addition to transacting international trade between France and China.

Hành's professional reputation boosted his social stature and created more opportunities in the socio-political and economic arenas for his skills. When he first took office at the Chinese Chamber of Commerce, he initiated the construction of a new building for the South Vietnam Overseas Chinese Association for Commercial Affairs when physical space became limited. The project which took place from July 1922 to October 1923 required sterling commitment in raising funds and cost 130,000 piastres to build. It was located in Rue de Paris (renamed Phùng Hang Street in the 1950s), and at its launch, the organization was renamed the Saigon Chinese Chamber of Commerce (南圻中华总商会). After this first major achievement, Hành mediated and resolved commercial conflicts in the Chinese community Saigon, also managing requests from the Chinese community for the colonial government, as well as the Chinese Government. He intervened in the legislation which had made it mandatory for all Chinese businessmen

to keep their accounts in the French language. As the enforcement of the legislation would create obstacles for Chinese businesses, he negotiated successfully for its abolishment. He wielded great social influence, serving as the chairman of the organization for four terms (six years) from 1920 to 1925, and again from 1930 to 1931. Each term lasted two full years, from January of the first year to December of the following year. He further mooted the idea of building a sports and martial arts school for Chợ Lớn (Cholon), and was one of the main drivers behind the fund-raising efforts of the Guangzhao Native-Place Association in its construction of the building of Trường Quảng Triệu (西贡广肇学校), a school managed by the association. Matters related to construction came under his charge, but he also became one of the two top donors for the project. The other donor was businessman, Lý Trọng Trác (李仲卓). The school finally opened in 1928 in Rue d' Alsace Lorraine, later renamed Phó Đức Chính Street.

Hành came up with the idea of enabling the Guangzhao Charity Association (Hội Từ Thiện Quảng Triệu 广肇善堂) to achieve financial independence instead of relying solely on donors. The association offered refuge to poor migrants who were in great need of medical aid, but could not afford it. In 1909, he gathered the Cantonese in the community and proposed organizing a charity bazaar. The three-day bazaar was successful and realized a profit of 80,000 piastres. The sum was deposited in Banque de l'Indochine where it earned interest and finally increased in value to 90,000 piastres. This sum was then used to acquire real estate with the hope that it could fetch rent from its lease to cover the operational costs of the association. However, trouble surfaced when the person under whose name the property was purchased became deeply mired in debt. The property then had to be used as collateral for his debt obligations, causing the association to lose its ownership rights. When the case was brought to court, the property was frozen and put up for auction. Hành fought the case with wit and perseverance for a few years, determined to prevent the creditors from laying their hands on the property. He finally managed to change the minds of the creditors, and retrieved the asset for the association.

Although Hành repeatedly used the excuse of business to remain in Vietnam instead of returning to Guangdong, he continued his financial support of schools in his native Da Ji village. His active contributions in both international and community relations in Vietnam were much more significant, and for these, he was conferred several medals and decorations of honour from the Government of the Republic of Vietnam. In 1919, he was awarded the second-class silver medal, for example. This was retroactively followed by the Star of Order award in 1925, and a chivalric order in the Legion of Honour (Légion d'honneur) from the French president in 1929. In 1936, he resigned from his profession and began to lead a tranquil life of retirement. He passed away in 1950 at the age of eighty-one.

Grace Chew Chye Lay

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Diệp Truyền Anh

(叶传英,Ye Chuanying, 1914–43)
Community leader, martyr, Vietnam

Diệp Truyền Anh was a picture of stylishness and robustness. He was a twenty-something when he helmed the Jiaying (嘉应), or Hakka clan of Hoi'an as well as the Zhonghua (Chinese) Association of Hoi'an in the days when headmen were mostly grey-haired. The Zhonghua Association was an organization whose activities cut across the four predominant dialect-based clans of Hoi'an which were and still are: the Cantonese, Hokkien, Teochew, and Hainanese. Anh was appointed secretary of the KMT (Guomindang) Branch of Hoi'an when the KMT influence was prevalent in Chinese institutions in the central and southern regions of Vietnam. Having supported the cause of the national salvation of China and engaging in anti-Japanese resistance, Anh became a target of the Japanese military police, *kempeitai*. He was one of the thirteen ethnic Chinese martyrs of the central part of Vietnam.

Anh was born on 19 November 1914 in Hoi'an, the eldest son of Diệp Khải Minh (叶启明), a third-generation in the family. Diệp Khải Minh's grandfather, Diệp Ngộ Xuân (叶遇春), originally hailed from Fengshun (丰顺), Guangdong province, but went to trade in Hoi'an in 1856. Diệp Khải Minh inherited the family business and in 1900 named the family enterprise, Diệp Đồng Nguyên (叶同源). He expanded his business by importing and exporting ceramics as well as other Chinese goods, steering it to greater heights in the process. Diệp Khải Minh also led the Gia Ứng clan (Jiaying/Hakka), which put Jiaying migrants and residents in Hoi'an under his charge. As leader of the Zhonghua Association, he executed socio-political duties, such as supporting charitable causes. His social philanthropy earned him accolades from the last emperor of the Nguyễn dynasty, Bảo Đại, and his name also became synonymous with his flourishing business. At the entrance to his home at No. 80, Nguyễn Thái Học Street (阮泰学街), the ex-Canton Street, a suspended tablet inscribed with the characters, "叶同源" (Diệp Đồng Nguyên), can still be sighted.

The old albums and correspondence of the Diệp family furnish evidence of Diệp Khải Minh's involvement in Chinese education and spoke of the influential leader who was well connected to both Chinese and Vietnamese political and business elites. In 1937, Anh was invited to tour schools in six provinces which included Shanghai, Nanjing, and Hangzhou. In Nanjing, Anh attended a conference on education for overseas Chinese (南洋侨教讲学会). A letter penned by KMT member, Shen Honglie (沈鸿烈), and a picture given to Anh by Lin Zechen (林泽臣) are among the items found in Anh's old mailbox. Lin Zechen took part in the Huanghuagang Rebellion and once also sat on the committee of the Chinese Chamber of Commerce and Industry in South Vietnam. He was Secretary-General of the KMT Main Branch in Annam — the name of the French protectorate in the central region of Vietnam where Hoi'an is located. An autographed photograph of Sun Ke (孙科, or Sun Fo), the son of Sun Yat-sen, was also found among Diệp Khải Minh's mail. Sun Ke's first role in government was as mayor of Guangzhou (1920–22; 1923–25) and his last, as president of the Examination Yuan of the Republic of China.

Diệp Khải Minh's leadership qualities as leader of the Gia Ứng clan (Jiaying) seemed to have rubbed off onto his son, Anh. Being the eldest son of Diệp Khải Minh, Anh was a natural candidate to be groomed to take over his father's business. Politically he was affiliated to KMT like his father. The confident young Anh had the overall Chinese community under his charge when he helmed the Zhonghua (Chinese) Association, an association that cut across all the dialect-group boundaries. As an avid reader of Chinese classical novels, he was enthralled by characters in The Classic of the Three Kingdoms and revered Guan Yu, the historical paragon of justice in the story. In real life, the seventy-two martyrs of Huanghuagang were his heroes. It was not surprising then that he was a leader who saw red when he perceived injustice. Therein lay his enthusiasm in undertaking such roles as president of the National Salvation Association (华侨救国总会) of Hoi'an. Besides this association, two other organizations with a similar mission to save China existed in Hoi'an in the late 1930s: the Overseas Chinese Youth Resistance (华侨青年团) — led by Anh's brother, Diệp Truyền Hoa, and the Overseas Chinese Women Association.

Like his father, Anh was fluent in Mandarin. As a teenager, he had studied at Zhiyong Middle School (知用中学) in Guangzhou and taught Mandarin for personal development to promote Chiang Kai-shek's "New Life Campaign" in Hoi'an. He was not the solemn thinker like his brother, Diệp Truyền Hoa, however,he excelled in vigorous outdoor sports such as basketball, tennis, and soccer. Thus when Chinese nationalism was intensifying in Chinese communities overseas and the call came for him to lead the National Salvation Movement of Hoi'an, he channelled his energy into fund-raising endeavours. As the war unfolded, his efforts to salvage China slowly developed into building resistance against the Japanese.

When Japanese soldiers arrived in Haiphong, the country's northern port, in 1941, the activities of the National Salvation Movement in Hoi'an were immediately halted, and KMT members diverted underground. There were reports of Chinese youth who fled to Kunming, Chongqing, and Guangxi for insurgent training, or even to further their studies. Around 1942, struggles between the French *sûreté* and the Japanese *kempeitai* became apparent. On 5 April 1943, Japanese troops arrived in Hoi'an and began their arrest of those suspected of resisting them. Twenty-three ethnic Chinese men were arrested in Hanoi and Hoi'an that April morning. Among them were prominent KMT members of Hoi'an such as, in addition to Anh, Xu Wenmao (许文茂), the elderly headman of Chaozhou Native-Place Association (Hoi'an), who was also a prime figure in the National Salvation Movement; Li Zhongxun (李仲珣), administrator of the KMT Branch of Hoi'an and an intelligence strategist; and two other KMT members who were headmen of both Guangzhao and Hainan native-place associations. Some of the captives were later released, but Anh and two others suffered a different fate.

Anh was taken to Hanoi where the *kempeitai* was headquartered. He sustained heavy injuries after gruelling interrogations and was admitted to hospital where he subsequently passed away. His wife of Teochew ancestral origin, Wang Miao Xiang (王妙香), saw him on his hospital bed before he was reportedly given the lethal injection by the *kempeitai* on 11 September 1943. Li, the KMT branch administrator from Hoi'an, contracted infections because of repeated torture by the *kempeitei* in Danang and passed away. Xu, the Chaozhou clan headman, was arrested in Hanoi and sent to Danang before

he died. These three men were buried in their family cemeteries.

In the later part of 1944, the *kempeitai* based in Danang took away ten young Chinese men from the central part of Vietnam. The young men were La Doãn Chánh (罗允正), Lin Jianzhong (林建中), Xie Fukang (谢福康), Cai Wenli (蔡文礼), Liang Xingbiao (梁星标), Cheng Daixun (程诒训), Zheng Yanchang (郑燕昌), Lin Bingheng (林秉衡), Gan Bingpei (甘炳培), and Wang Qingsong (王青松). Cai Wenli was known to be the most dedicated to the National Salvation Movement; Liang Xingbiao was mayor and translator at the Guangxi Liuzhou Daqiao Academy; Cheng Daixun was an employee at a trading company and an officer from KMT Branch, Danang; Zheng Yanchang, an employee of Tianyue Railway Company which transported freight from Haiphong to China, contributed valuable intelligence; Lin Bingheng was a trader who became an intelligence agent in Danang; Gan Bingpei was a Chinese educator who received training as a special intelligence police in Guizhou at the outset of the war; and Wang Qingsong was an employee of a trading firm and a KMT member since 1939 who gathered intelligence for the Central Overseas Department of KMT. These men underwent excruciating interrogations before being led to the foot of Phước Tượng Mountain (福祥山) in Danang. Unnamed witnesses reported that they were massacred on 1 April 1945.

Diệp Truyền Anh and his compatriots all paid with their lives in resisting the Japanese in 1943–45. They were memorialized as "The Thirteen Martyrs of Hoi'an", but only ten were buried in the compound where the memorial now stands in Hoi'an.

While controversies relating to political allegiance and Chinese nationalism may beleaguer the story of the martyrs, the commemoration of their martyrdom legitimizes the moral existence of the current Hoa (Chinese) community by highlighting its participation in history, and deepens the sense of identity of the Hoa residents with their town. The officially sanctioned memorialization of the martyrs also adheres to the Vietnamese cultural practice of worshipping local tutelary gods in a nation where many of its heroic stories have contributed to engendering the type of nationalism built around throwing off the yoke of foreign invaders.

Anh was the sixth youngest among the thirteen heroes of Hoi'an. He was only thirty-one when he departed from his wife and two children, Diệp Gia Miên (叶家棉) and Diệp Gia Tân (叶家槟). His daughter, Miên, left for Guangzhou while Tân migrated to France a few decades later after his death.

Perhaps Anh's youthful passion and righteous anger had influenced his fate, but they also garnered him a reputation that has lasted through the times.

Grace Chew Chye Lay

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Interviews with Diệp Gia Tùng (close kin of the Diep family), August 2004, February 2005, and October 2010, at No. 80, Nguyễn Thái Học Street, Hoi'an.

Diệp Truyền Hoa

(叶传华, Ye Chuanhua, 1918–70)

Educator, scholar, Vietnam

Diệp Truyền Hoa was one of the two wealthy Jiaying (Hakka) brothers of Hoi'an, with ancestry in Tangkeng

village (汤坑乡), Fengshun district (丰顺县), Guangdong province (China). His brother was Diệp Truyền Anh (叶传英 Ye Chuanying), head of the Gia Ứng clan (Jiaying *bang* 嘉应帮) and president of the Zhonghua Association (中华会馆) — a Chinese native-place association that operated across dialect boundaries — in Hoi'an. Diệp Truyền Hoa founded the Hoi'an Chapter of the Overseas Chinese Youth Resistance (Huaqiao Qingnian Tuan 华侨青年团) on 8 August 1938. Being committed to working for social causes, he led the National Salvation Association from the late 1930s to the early 1940s in supplying financial and material relief to China. His brother was then serving as president of the association. Hoa was a thinker, scholar, and educator. His interests were composing prose and poems in the Chinese language, translation, and researching Chinese philosophy. Through his prose, readers are treated to glimpses of Hoi'an in the past, as well as to his rich emotions such as his fondness of his brother. The gentle and warm scholar also inspired his students by the high standard he achieved in literary Chinese.

In early twentieth-century Vietnam, the sons of wealthy Chinese families who attended Chinese schools were likely to be sent to China for further studies due to the lack of suitable institutions in the country where they could pursue higher Chinese education. Hoa went to Guangzhou (Canton), China, to study at Peizheng Secondary School (培正中学) in Guangzhou in 1933. He returned to Hoi'an in 1937, and a year later, founded the Youth Salvation Team of Hoi'an (会安华侨青年团), the year when the National Salvation Movement began in Saigon in the wake of intensifying anti-Japanese resistance.

The main activity of the National Salvation Movement revolved around disseminating anti-Japanese propaganda, banning Japanese goods, and organizing emergency relief to China. Its objectives included supporting the personal development of its members through Chiang Kai-shek's "New Life Campaign". The programmes for personal development, which were adopted from the "New Life Campaign", reflected the strong influence of, and support in the Chinese community and schools from, the Guomindang Party of China. The Youth Salvation Team of Hoi'an also published a weekly, *Shikong Zhoukan* (时空周刊), and collected monthly donations using boxes marked "save-to-salvage-nation" placed in every home, school, and shops. Anti-Japanese sentiments were propagated through fairs, art exhibitions, and the "Double Ten" (Republic of China's National Day) Scout Big Parade then held in Saigon. Personal development programmes aimed at improving skills in reading, and in speaking Mandarin and Cantonese, were delivered, with music also included. Mandarin courses were conducted by Hoa's brother, Diệp Truyền Anh, and music was provided by La Doãn Chánh, better known by his Cantonese pseudonym, La Hối. Hoa wrote the lyrics of the song for Hoi'an's Chinese Youth Salvation Team, while La Hối composed the melody. Hoa also penned the Chinese lyrics of a song sung to La Hối's melody, *Xuân và Tuổi Trẻ* (*Spring and Youth* 青年与春天) — before the song was translated into Vietnamese in the 1946 by the famous Vietnamese poet, Thế Lữ (世吕) (1907–89), after his sojourn in Hoi'an (see La Doãn Chánh).

Hoa was born on 5 November 1918 in the Diệp family home at No. 80, Nguyễn Thái Học Street. A signboard bearing the words, "叶同源" (Diệp Đồng Nguyên), can be seen at its doorway. The home, which still stands in its original location, is currently called "The Hakka House" in tourist literature as Diệp Khải Minh (叶启明) and his eldest son, Diệp Truyền Anh, both helmed the Gia Ứng *bang*

(Jiaying clan) of Hoi'an. The home boasts of antiques collected by the family through the generations, now guarded by a family member, Diệp Gia Tùng (叶家松).

Hoa was a proficient speaker and writer of the Chinese language. In 1941, he went to Kunming via Hong Kong and eventually sat for an entrance examination which he passed. He nurtured his interest in poetry writing at Xinan Lianhe University (西南联合大学) during the war years of 1944–45 when studying there. After the Second World War ended, he returned to Hoi'an in 1946, and tied the matrimonial knot the following year with Đặng Kim Xoa (邓金钗), the third child of a well known medical doctor of Hoi'an, Đặng Thế Trinh (邓世贞). Trinh was deputy director of the only hospital in Hoi'an. He was also head of Hội Quán Quảng Triệu (Guangzhao Native-Place Association, Hoi'an) from 1955 until his old age. He passed away in 1967.

Hoa went to Qinghua University in June 1947, the same year of his marriage. In 1948 he returned to Hoi'an where he began a ten-year teaching career at Zhonghua Gongxue (中华公学), the Chinese school in Hoi'an which resulted from the merging of the four dialect-based schools in 1942. The dialect schools before World War II were Yangzheng School (养正学校) which was run by the Fujian *bang* (dialect-based clan), Peiying School (培英学校), the school of the Chaozhou *bang*, Guanghua School (光华学校) which was affiliated to the Cantonese, and Yuzhi School (育智学校), the school of the Hainanese *bang*. The Gia Ứng (嘉应 Hakka) Chinese in Hoi'an has never been a large congregation and thus do not have a building specially dedicated to their *bang* and educational activities, such as a native-place association building or a school.

In 1959, Hoa left Hoi'an and settled in South Vietnam. He landed a job as a supervisor of translation at *Asia Daily* (亚洲日报) and simultaneously taught at the English Language Institute. From 1960 to 1961, he was an instructor at both the Foreign Language Department of the National Teachers' College of the Republic of Vietnam, as well as at the Philosophy Department of the National University for Humanities and Social Sciences. He went to the central region of Vietnam six years later to take up a post teaching Chinese literature at Hue University of Humanities and Social Sciences. In 1969 he became principal of Việt Tú School in Saigon, which was operated by the Cantonese *bang*, the Huicheng Native-Place Association (惠城会馆).

Hoa was remembered as a debonair man who exuded the air of a Confucian scholar and was always meticulously dressed. He was slightly plump in physique and had a high forehead and broad cheeks. He was admired for his literary and translation skills after he composed many inspiring poems, prose, and song lyrics. Among his most well-read prose was "会安埠今昔 (Hoi'an — Past and Present)". Writing commentaries on Chinese literature was another of his favourite past times. His expressions in the Chinese language frequently surfaced in the Chinese language press of Saigon. Several Chinese papers existed in the 1950s in Saigon, namely, *Xinwen Ribao* (新闻日报), *Meiri Luntanbao* (每日论坛报), *Asia Daily* (亚洲日报), *Yuenan Wanbao* (越南晚报), and *Yuandong Ribao* (远东日报). Since 1965 under Prime Minister Nguyễn Cao Kỳ until before 1975, at least six Chinese language newspapers were circulating in Vietnam after having merged several times. Hoa's prolific poetry and prose writings finally culminated in an anthology in 1970.

Hoa suffered from liver problems and was hospitalized at the Military Hospital of Saigon in December 1969. He died of meningopathy on 5 November 1970 in Saigon (currently, Ho Chi Minh City). He is survived by his three

children — eldest daughter, Diệp Gia Mai (叶家梅), second daughter, Diệp Gia Phong (叶家枫), and youngest son, Diệp Gia Tương (叶家湘) — all of whom are currently professionals in the United States. His wife, Đặng Kim Xoa, currently aged eighty-three, also resides there.

Grace Chew Chye Lay

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Đới Ngoan Quân

(戴顽君, Dai Wanjun, 1913–2003)
Artist, Vietnam

Đới Ngoan Quân was from Hengshui city (Hành Thuỷ) of Hebei province, China (河北省衡水市). He had taken a liking to traditional painting since he was young. At age twenty, or in 1933, he joined the Beijing Academy of Arts (北京美术学院). During the Chinese resistance war against Japan, Quân abandoned his studies and went to serve in the Chinese armed forces. After the end of World War II, he followed the Chinese army to Vietnam to receive the surrender of the Japanese there. After 1946, Quân retired from the armed forces and settled in Saigon where he entered the profession of teaching art. In 1976 he migrated to Paris and lived there till the end of his life. While there he served as a consultant on culture to the Chinese section of *The European Times* (欧洲时报).

In 1954 when the National College of Fine Arts in Saigon was established, Quân was invited to teach Chinese painting there. He was already known as an artist who followed the Capital School (*Kinh phái* or *jing pai* 京派), which specializes in traditional Chinese paintings; he was also a renowned sculptor who worked with materials such as ivory, bones, and stones. In the world of calligraphy, he was also famous for the Lễ (Li 礼) form, which led to many contemporary artists and others in the culture arena going to him for help in producing the required calligraphy for use in various activities. While friendship was a key factor in these requests, it was also a recognition of the talent and character of the calligrapher who had gained a certain status within his community.

As a result of the formal education and formal fine arts training that he received, Quân did not shine only in arts and literary works, but was also very well versed in the theories of art. He understood fundamentally the characteristics and styles of different schools and the value of different art forms. His assessments of art works were often accepted as authoritative in the field. Famous artists such as Lương Thiếu Hàng, Hoàng Hữu Mai, and Hà Lãn Hùng often asked him to write prefaces or epigraphs for their own publications or works. Quân often obliged and wrote the preface for *Nam Tú Họa Tập Đệ Nhị Tập* (1967), published by Lương Thiếu Hàng and his students; the foreword for *Hữu Mai Họa Tập* (友梅画集) (1958) by Hoàng Hữu Mai (黄友梅); and the introduction for authors of *Cổ Tùng Hiền Sư Sinh Tác Phẩm Niên Triển Tập* (古松轩师生作品年展集) (1973), published by Hà Lãn Hùng (何嬾熊) and his students.

As for his own works, Quân did traditional water colour, seal, and microcarvings, in addition to calligraphy. His works are sought after by many museums. In addition to numerous

exhibitions in Vietnam, Quân did no fewer than ten exhibitions of his works outside Vietnam. One of his works entitled, "Heavenly Winds and Sea Waves" (*Thiên Phong Hải Đào* 天风海涛), is collected in the *Việt Nam Sùng Chính Y Viện Thư Họa Nghĩa Triển Đặc Tập* (越南崇正医院书画义展特辑), published by Hoa Nghệ Kha Thức Ấn vụ Cục (华艺柯式印务局). This work clearly demonstrates that Quân belonged to the Capital School of water colour paints. The calligraphy in this piece is firm, yet smooth, and is well placed within a space just beside the scenery of strong flowing waves, evoking wind movements and their howling sounds. Quân's most famous carving is his microcarving of the New Testament (*Thánh Kinh Tân Ước Toàn Thư* 马可福音) on a block of ivory, seven by eight centimetres. The entire work consisted of sixteen chapters, containing 18,000 words, and engraved in regular script (楷体). This work was accompanied by seven other ivory pieces on which he engraved illustrations for the New Testament. All eight blocks have been collected by the Vatican Museum.

In 1985 Quân was appointed honorary fellow by the Da Vinci Academy of Arts in Italy. The City of Long le Saunier in France awarded him a cultural medal in 1986. The same year, the French city of Montelimar selected him to be honorary president for the World Exhibition of Microcarvings. On 12 October 1998, the mayor of Paris awarded Quân a cultural medal of the City of Paris. At the grand ceremony organized for the award, China's ambassador to France, Cai Fangbo (Thái Phương Bá 蔡方柏), read a speech, later published in *The European Times*, containing the following sentence: "Mr Đới is a great patriot, an artist of many talents, and has in him a deep understanding of Chinese culture. In him one sees many excellent qualities of the Chinese nation."

In his daily life in France, Quân continued doing what he did when living in Vietnam, meaning he was tireless in contributing to artistic causes and respected by everyone in the Chinese community there. Back in Vietnam he had been active in the field of fine arts for thirty years, and taught for twenty of those years at the National College for Fine Arts in Saigon. His influence on fellow artists, especially on those who worked on silk and water colour paintings, was considerable. As a follower of the Capital School of art — which started at the beginning of the twentieth century around the region of Beijing — Quân, like other followers of the traditional schools of painting, was able to preserve his style and inject new energies into his art when the Chinese nation was in a turmoil in the first half of the twentieth century. This school also managed to attract a younger generation of followers. Its artists persuaded many schools to teach the subject of traditional art to help the young retain this tradition. Therefore, the Capital School is also known as the National Essence School. Quân had played an important role in this effort, through a life dedicated to spreading traditional Chinese painting in both Asia and Europe.

Phạm Hoàng Quân

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Dư Thị Hoàn

(Vương Oanh Nhi, 王莺儿, Wang Ying'er, 1947–)
Poet, Vietnam

Dư Thị Hoàn was born Wang Jing Er or Vương Oanh Nhi in Vietnamese and her pen name is Nữ Lang Trung. She is an acclaimed contemporary Vietnamese poet, literary translator, and critic.

The "Hoàn" in her pseudonym is formed from a rearrangement of the middle syllable "Oanh" in her original name, Vương Oanh Nhi, with the addition of a falling tone (`); "Dư" means "spare, odd", and "Thị" is the middle name for ladies. Thus, "Dư Thị Hoàn" means "the odd woman Oanh".

The ancestors of the Wang family had migrated from Guangxi province (广西), China, and settled down for seven generations in Vietnam. Hoàn was born in Haiphong (Hải Phòng 海防市) in the northern region of Vietnam on 1 August 1947.

After graduating from Haiphong Middle-High School for Chinese Overseas (Trường Hoa Kiều Trung học Hải Phòng 海防华侨中学) in 1965, she started to work. Her career can be of four periods. During the first period (1965–80), she worked as a wood turner, a tedious job, at the ship repair factory of Z-21, a part of the Bureau of Marine Transport in Haiphong. She met with a severe accident at work in 1972 and spent six years receiving treatment and recuperating. Thereafter she took on the job of a workshop clerk for two years (1978–80), but was fired during the Sino-Viet border war of 1979. However, throughout her fifteen years as a worker, she always received commendations and rewards from her employers for her contributions. During the second period (1980–90), she made a living from doing handicraft such as knitting and sewing, and doing petty trading in fabrics, clothes, and vegetables. She sat for the entrance examination of the Nguyen Du College of Literary Writing (Trường Đại học Viết văn Nguyễn Du) in 1989, but quit school after the first year due to poverty. During the third period (1990–98) which occurred in the era of economic renovation in Vietnam, she tried various jobs, first as a Chinese translator and interpreter for commercial affairs at the frontier between China and Vietnam (1990–93), then as an agent for the commercial office of Hong Kong in Haiphong (1993–96), and finally as owner and manager of her own business company (1993–96) until her retirement. In 1996 she was admitted to the Vietnam Writers' Association and in 1998 she was elected a member of the Executive Committee of the Literature and Arts Union of Haiphong City, the vice-chairman of the Association of Literature (a part of the union), and branch chairman of the Branch of Poetry (also a part of the association).

Until now, she has only published two poem collections: *Lối Nhỏ (The Narrow Path),* which comprises forty-seven poems and was published by the Literature and Arts Union of Haiphong in 1988, and *Bài Mẫu Giáo Sáng Thế (The Kindergarten Lesson of Genesis),* which comprises twenty-four poems and was published by the Publisher of Vietnam Writers' Association in 1993. Though the rest of her compositions are only published in newspapers or still drafts such as, *Du Nữ Ngâm* (*The Gypsy Girl's Song*) and *Tập Thơ Song Ngữ Anh-Việt* (*The Bilingual Poem Collection*), she has created a remarkable position in contemporary

Vietnamese poetry. Beside composing poems, Hoàn also does translations and writes literary critiques for many newspapers, such as *Văn Nghệ (Arts and Literature), Nhân Dân (People), Phụ Nữ (Women), Lao Động (Labour), Tiền Phong (Avant-garde), Thể Thao Văn Hoá (Sports and Culture)*, *Văn Nghệ Thành Phố Hồ Chí Minh (Arts and Literature of Ho Chi Minh City),* and *Người Hà Nội (Hanoian)*. Her critiques are also published in magazines, such as *Văn Học Nước Ngoài (Foreign Literature), Văn Nghệ Quân Đội (Army Arts and Literature), Nhà Văn (Writers), Diễn Đàn (Forum), Tia Sáng (Light Array),* and *Sông Hương (River of Perfume)*.

Poetry to her is an essential release for a soul preoccupied with emotions. She confessed, "I write when I cannot eat or sleep well, when I don't bother even to comb my hair and feel scared of someone calling [at] the door…I write for nobody and thus cannot move anyone… Poetry came to me together with brand-new, deep hurts. It has given my life such overloaded shakes". Her first three poems, printed in the weekly newspaper, *Văn Nghệ* (number 1244, on 5 September 1987) — *Viên Mãn* (*Fulfilled*), *Bước Chân Chậm* (*Slow Steps*), and *Trong Bệnh Viện Tâm Thần* (*In the Mental Hospital*) — were honoured as the best in 1987. They were the crystallization of her real personal suffering — at that time, she had such severe depression that she had to seek treatment at a mental hospital. They also signified an innovative turn of Vietnamese literature.

With *Lối Nhỏ* (*The Narrow Path*), the title of her first poem collection, Hoàn is referring to narrow paths that people must travel through in life: the path of love, the path of social rules, and the path of destiny. Walking on the narrow path of love, the woman in her poetry seems unsatisfied: there is something lost, uneven, and disharmonious in the interactions between lovers, but she is determined not to turn away. Living within the narrow path of social rules, the woman in her poetry has suffered from her own tragic experience, but her love and attachment with the Vietnamese environment still remain, as seen in *Mười Năm Tiếng Khóc (Ten Years of Weeping), Bức Thư Người Hoa* (*A Chinese Letter*), *Tổ Quốc* (*Home Country*), and *Viết Tặng Một Nhà Thơ Già* (*The Writing for An Old Poet*). Crossing the narrow path of destiny, the woman in her poetry patiently searches for justice and true values, as seen in *Của Hồi Môn* (*The Dowry*), and *Lời Giẻ Lau* (*Words of Clouts*). This is where her awareness of creative nature occurs, with certainty and profundity, reflected as "*An exceptional beauty*" in *Mai*, (*the name of a girl*), "*The joy of illegitimate pregnancy*" in *Người Sáng Tạo* (*The Creator*), and *"Resisting the suppression"* in *Khi Cầm Bút* (*On Writing*).

Her collection, *The Kindergarten Lesson of Genesis* (*Bài Mẫu Giáo Sáng Thế*), continues her human narration and reveals a number of questions on other dimensions: time and human, as in *Ơ Này Thời Gian* (*Hey Time*), war as in *Cầu Nguyện* (*Pray*), religious belief, as in *Quo Vadis* (original title, meaning *"Returning to Where?"*), paradoxes of the human world, as in *The Kindergarten Lesson of Genesis,* and idols and people's illusions (*The Dream*). Human lives at the bottom of society are reflected in *Nói Đi Em* (*Please Say Baby*), and those depraved under contextual influence, in *Nhà Cười* (*The Mirror House*). Lastly, her own feelings have their place in *Trăng Sáng Quá* (*How Bright The Moon Is*) and *Nơi Dĩ Vãng* (*The Place of Memories*). A special feature in this collection are the two poems written in Chinese-Vietnamese: *Tây Hồ Du (A Trip in Tay Lake)* and *Đàm Hoa Ai (Crying over Flowers)*.

Most of Hoàn's poems are written in free form, are modern in tone and concept, concise, honest, and full of femininity. Unlike most

contemporary Vietnamese poetesses, Hoàn not only exposes her personal sentiments, but also expresses her worries about age and the country. Anxiety and nervousness overflow in her writings, making up never-ending questions over the human fate. There is, however, a solitary woman seeking absolute values that only exist in the land of bliss (极乐). Refusing habits, ruts, and clichés, the poetic character in Hoàn's poetry desires to get through prejudices and reach primitive nature, following the spirit of Zen as in *Tổ Quốc* (*Home Country*), *Hóa Công* (*The Creator*) and *Vô Đề* (*Untitled*). Văn Tâm, the literary researcher, considers Hoàn's poems "pain without resentment", "surrounded by numerous torments, her own innermost feelings, her family, her country".

Wayne Karlin, the American author and editor who is known for his writing of the Vietnam War, wrote this about Hoàn's poems: "…one senses in them an impish, sharp intelligence, confined in the darkness, but able to observe and report and hope for the light; a voice marked by a complete lack of self-pity and a wry sense of humor", "their musicality, which echoes the chants of prayers and meditations that are so often her subject, their combination of words and rhythms and sounds are evocative in ways that allow the reader to sense the complexities of reality that can't be expressed only in words or intellect".

With only a few compositions, Hoàn has created her own identity, which is like a coincidental beautiful crystallization of two cultures — Chinese and Vietnamese. As she humourously says about herself: *"Chinese identity exists without my wish. Vietnamese essence is gained through my passion. Vương Oanh Nhi is a short circuit, between the two cultures, and Dư Thị Hoàn is its consequence."*

Nguyễn Thị Thanh Xuân

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Dy, James

(李逢梧, Li Fengwu, 1931-)

Businessman, philanthropist, community leader, Philippines

Dr James Dy is widely known in business circles for leading more than a dozen companies in diverse fields such as music and entertainment, travel, and real estate. However, he is first and foremost a philanthropist. Under his leadership, thousands of poor people in rural, urban poor coastal and informal settlers areas throughout the country benefited from the weekly medical assistance programmes of the Philippine Chinese Charitable Association. Dy also undertook the improvement and modernization of the Chinese General Hospital and Medical Center (CGHMC), expanding the hospital's services for thousands of charity patients in CGHMC. Under his guidance, public servants employed in several government agencies were provided with top-of-the-line free medical care.

Born in the town of Yongning in Shishi, Fujian Province, Dr James G. Dy was barely three years old when he and his mother came to settle in the Philippines. With his unrelenting principle of "establishing a career to serve society", Dy is today recognized as an accomplished entrepreneur, philanthropist, and respected leader in the Chinese-Filipino community.

At the turn of the century, Dy's grandfather came to the Philippines in search of better opportunities. He began by operating a grocery store in the streets of Chinatown. The family later began importing foreign food items and cigarettes when Dy's father took over the business. After graduating with a degree in commerce from the University of the East, Dy joined the family-owned business and worked his way up to being general manager at the age of twenty-six.

However, not long after that, he resigned from his duties at the family-owned corporation to launch Dyna Recording Company, a product of his love for, and fascination with music, and a deep awareness of the huge potential of the local music industry, particularly to a population whose very being reverberates with musical artistry.

With meagre resources of 1,000 pesos and two operating machines and a small staff consisting of ten workers, Dy started by producing a few recordings which earned a little money. His big break came when he became the distributor of the widely popular song, "Yesterday", sung by the Beatles, and the songs of other popular foreign artistes such as Teddy Randazzo, Paul Anka, Jo-Ann Campbell, Connie Francis, the Platters, The Bee Gees, Gary Lewis, and the Playboys.

At the time — the early 1960s — his company recognized the talent of Filipino artistes and produced local recordings from Asia's Queen of Songs, Pilita Corrales, and Perry Como-sing-alike, Diomedes Maturan, to name a few.

As founder and chairman of the Philippine Association of the Record Industry (PARI) and the Asean Music Industry Association (AMIA), Dy professionalized and exerted the rights of the local music industry. Before piracy even became a byword, PARI and AMIA were already implementing an anti-piracy programme that initiated bills and laws protecting the intellectual property rights of Filipino composers, authors, publishers, and artistes. For this, Dy is recognized as the "godfather of the music industry in the Philippines".

In 1994, when Polygram Recording Company established its branch in the Philippines, Dr James G. Dy held 70 per cent of the stocks. Today, with over 60 per cent share of the local market, Dyna Records, has not only been a licensee of major world-renowned recording companies, it has, under the able leadership of Dy's late daughter, Bella Dy-Tan, launched and groomed top-selling local artistes that include industry giants such as Gary Valenciano, Jose Mari Chan, Apo Hiking Society, Kuh Ledesma, Jake Concepcion, and Celeste Legaspi, to name a few.

Dy's personal hobbies, including his love of travel, led him to establish Pan Pacific Travel Corporation in 1978. Owing to his achievements and prominence in local tourism, he was elected vice-president of the Philippine Travel Agencies Association. He was the presiding chairman of the 6th World Tourism Convention held in Manila in 1985. Aside from this, he has also ventured into the restaurant, manufacturing, real estate, and entertainment businesses.

While there is no doubt that Dy is a consummate businessman, he is more recognized in the Chinese-Filipino community, as well as the mainstream Filipino society, for his leadership in various business

and charitable organizations. He was elected president of the Philippine Chinese Charitable Association, Inc. (PCCAI) in 2001 and chairman in 2005, posts that he has held until today. He was also president of the Filipino-Chinese General Chamber of Commerce, Inc. (established in 1904) from 2001 to 2005, and honorary president from 2006 to the present. Additionally, he was also president of the World Lee Association (Taipei) from 2002 to 2005.

The Philippine Chinese Charitable Association, Inc (PICCAI). had played a significant role in the history of the early Chinese migrants in the Philippines. The Comunidad de Chinos, the predecessor of the PCCAI, was organized in 1870 with charity donations from Chinese immigrants who wanted better medical and burial conditions for their countrymen. Together they donated and raised funds to construct a medical clinic, where treatment was free of charge. In 1879, more money was raised to purchase the lot where the Chinese Cemetery now stands for these ethnic Chinese who were refused burial in the adjacent Christian cemetery because they were not baptized Catholics. PCCAI also donated money to build the Chinese General Hospital in 1891 to cater to Chinese patients who could not speak the Filipino language very well and were wary and suspicious of Western doctors.

Today PCCAI is the oldest and one of the largest charitable organizations in the Tsinoy (Chinese-Filipino) community and popular society. It oversees the Chinese General Hospital and Medical Center, the CGHMC College of Nursing, the Home for the Aged, the Chinese Cemetery, and a free clinic at the association's headquarters.

In August 1995, Dy personally led more than twenty doctors and medical personnel on a medical mission to the Philippines' southwest island of Palawan. For three days, they administered medical treatment and undertook forty-five small operations and 300 tooth extractions for local residents. They also gave out food and daily necessities to the people there, benefiting more than a thousand people in Palawan.

Every time there are natural calamities occurring in the Philippines, the PCCAI is always at the forefront. It has sent hundreds of medical missions to marginalized rural areas and coastal villages, and urban slums, and has provided free medical attention (through close coordination between PCCAI and the CGHMC) for indigent patients. As part of the hospital's and the organization's continued advocacy to help in the country's national development, policemen, firemen, and government workers are either given free medical treatment or huge discounts on doctor's and hospitalization fees.

Dy has always stood by his philosophy in life, "Do not just be occupied with your business". For his achievements in socio-civic and humanitarian work, he has been conferred honorary doctorate degrees by the Lyceum-Northwestern University in April 1999, the Central Luzon State University in 2004, the University of Pangasinan in 2006, and the Technological University of the Philippines in 2007. He was also given the Outstanding Manileño Award by the Manila City Government during the city's 428th founding anniversary. Dy was also recognized as "The Outstanding Filipino Award for Humanitarian Service" by the Philippine Jaycee Senate and Insular Life Insurance Ltd., in December 2001, and as the Dr Jose P. Rizal Lifetime Achievement Award for Excellence from *The Manila Times*, and Kaisa Para sa Kaunlaran in July 2004.

Linette Chua

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Dy, Manuel B., Jr.

(李继鹏, Li Jipeng, 1947–)
Scholar, philosopher, Philippines

When asked, students speak highly of Dy. Some would even go to the extent of describing his teaching as that of a seasoned professional who makes the thinking-learning experience that is philosophy more palatable and enjoyable. This is the skill he has honed for the past forty years. Fresh out of university, Dy jumped right into teaching. He had wanted to be a teacher even as a young boy and even promised his high school *alma mater* in Cebu, Southern Philippines, that he would go back there after his studies and teach. Fate, however, had different plans for this teacher.

Born on 22 April 1947, Dy's education was wholly local, except for some graduate and postgraduate courses in Belgium, Hong Kong, and the United States. His foray into teaching was precipitated by the people of the profession in his life — his own teachers. In grade school and high school, the Sacred Heart School run by the Jesuits, Dy was blessed to have a teacher who truly wanted to teach him. In his second year at Ateneo, Dy answered the call for students to be the first batch of philosophy majors. As a student in the field, Dy excelled enough to gain the Departmental Award upon graduation. Along with the award, he was also given the offer to teach at the university. He has not left there since, except to study further, give lectures, or be a consultant. He took up his master's in philosophy at Ateneo de Manila University, and his doctorate at the University of Santo Tomas. He taught at Ateneo while taking his master's and his doctorate degrees. He then furthered his studies in Louvian, Belgium, and then Hong Kong and Washington DC.

When asked how it is to be a teacher, he simply says, "When I'm in the classroom, I am energised. I forget my problems the moment I am in the classroom. Of course, there are always the frustrations there, but then I get an excellent paper and I am elated." This energy emanates to his class in its own way. The Metrobank Foundation honoured Dy as an awardee of the prestigious Metrobank Foundation Search for Outstanding Teachers in 2004. Dy gives students reason to love philosophy although it is one of the "dreaded" required courses at Ateneo. He teaches them that philosophy is simply thinking, just plain thinking; and that no thought is wrong as long as the student can defend his ideas. He encourages students to ask questions and to seek answers instead of simply waiting for them; and he tells them that no answer is wrong if the student has truly thought about it. His own way of defining being a teacher sets him apart as well. He likens himself to a candle that sheds light on knowledge, explaining that, "Teaching, or being a teacher is only being an instrument — an instrument of peace, instrument of healing, instrument of reconciliation… It's the passion. It's a responsibility."

Besides his excellent performance academically, Dy also exudes the confidence and exhibits the skills that let him thrive with people from other cultures. As a product of

two cultures, he shows pride in his heritage and has sought to marry the philosophies of his Chinese-Filipino ancestry. He has chosen to stay put in the country so that he can help hone more philosophically-oriented Filipinos in his teachings. In this sense, he is developing more global Filipinos by simply being himself — a patriot, an idealist, a philosopher. Although he has personally remained in the country, his life's work has gone global. Dy can shed his light on philosophy anywhere. A true mark of a teacher is the ability to teach effectively, whatever the setting or circumstances. Dy has presented his work and represented the university, as well as the country, at various local, regional, and international conferences, seminars, and lectures. He shares what he knows and brings back what he has learned. Even when not physically abroad, his writings reach students, teachers, and enthusiasts of philosophy all over the world.

His mind will not stop at simply learning. Dy has written about philosophy too. He has woven what he learned with what he experienced, and transformed this into compositions that reflect the mind of a true thinker. His writings cover many subjects, all close to his heart — *Philosophy and Religion*, *Oriental Philosophies*, *Man's Search for Meaning*, *Philosophy of Suicide*, among other publications. Many of these books are now being used in schools of philosophy all over the world — for example, the Christian Academy in South Korea, The Catholic University of America, and the Centre International Pour Etude Comparee de Philosophie et D'Esthetique. His texts provide much needed information for courses in basic and advance philosophy and are studied in the Asian region as well as in various Jesuit institutions in other countries.

Dy is also a research scholar in the International Asian Studies Program at the Chinese University of Hong Kong, and has served as secretary to the Asian Association of Catholic Philosophers. A frequent speaker at international conferences on oriental and contemporary philosophies, moral education and ethics, he has been published widely in philosophical journals both in the Philippines and abroad — such as the Council for Research on Values & Philosophy in Washington, the *Asian Journal of Philosophy*, the *Junshin Journal of Human Studies*, and the local *Budhi* papers, to name a few.

Outside books and classrooms, he is also active in organizations in the Jesuit and Philosophical communities. This involvement is one of the things the Jesuits emphasize for all members of the community — students, teachers, administrators, and service personnel alike. He currently serves as a Director for the Jesuit Volunteers Philippines, an organization of volunteers that go to various parts of the country to teach and help in the community's development. Also, it wasn't so long ago that Dy was one of the fourteen controversial professors of Ateneo who made the headline in the papers for saying that the Reproductive Health Bill — a proposed law that would promote family planning and the use of contraceptives — was not entirely against the precepts of the Catholic Church. This stance is contrary to what many staunch Catholics and conservative men of the cloth have been evangelizing.

In essence, Dr Manny B. Dy, Jr. fits Metrobank Foundation's definition and paramenters of an outstanding teacher. The Metrobank Foundation "bestows honor upon the teaching profession by according special recognition to teachers who manifest profound commitment to the development of the youth through exemplary competence, remarkable dedication to their work and

effective educational leadership. It singles out teachers who have made a significant contribution to national development by raising the quality of outcomes of education through their effective, innovative and creative teaching strategies, materials and devices and their admirable efforts to bring the school closer to the community and consequently, the community to the school, thereby providing models of excellence in the teaching profession".

Ginnie Faustino-Galgana

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E

Ear Cheam Heng

(杨国璋,Yang Guozhang, 1938–)
Businessman, Cambodia

Ear Cheam Heng was born in 1938 in Phnom Penh. He is known by many for being the first person to create a wine with a Cambodian brand that made a name outside the country as early as the 1960s. He is also highly respected for his contributions to the economic development of Cambodia and the welfare of the Chinese community in the country.

Ear's parents, Ear Shao Sheng (father) and Lin Chan Xing (mother), were married in Chao'an, Guangzhou, before migrating to Cambodia in the 1920s. In 1930, Ear Shao Sheng established his beverage factory, Lao Hang Heng Wine Company, which initially produced soda drinks, but the senior Ear expanded its production capacity to bring out an alcoholic drink called Black Cat Wine. He was hence well known as a pioneer manufacturer of beverages in Cambodia. In 1958 Ear Cheam Heng inherited his father's beverage business and in 1966 created another new brand, the Special Muscle Wine, with an improved formula to replace the company's trademark Black Cat Wine. In 1968 King Norodom Sihanouk in his address to the nation during the National Water Festival praised the Lao Hang Heng Wine Company for producing excellent wine that brought honour to the kingdom. Ear Cheam Heng's Special Muscle Wine was the first Cambodian wine that made a name in the Southeast Asian region, in particular, in Vietnam, Thailand, and Myanmar.

The French administration of the Cambodian Chinese community ended in 1958. From the 1960s, Chinese community affairs were handled by a Chinese Hospital Committee, the largest group of Chinese merchants in Cambodia that funded and

ran the Chung Hwa Hospital (中华医院), established in 1906. In 1971, the Cambodian Government approved the formation of a new body, the Federated Association of Chinese of Cambodia. This was the first organization formed by the five major Chinese dialect groups of Cambodia — Teochew, Cantonese, Hokkien, Hakka, and Hainanese (五帮会馆 — 潮州会馆、广肇会馆、福建会馆、客属会馆、海南会馆) — and it functioned like today's Association of Khmer Chinese in the Kingdom (柬埔寨柬华理事总会), handling all matters relating to Cambodian Chinese, such as rendering help in social, cultural, and public health areas, as well as promoting friendly relations between Cambodians and Cambodian Chinese. In 1973 Ear Cheam Heng's leadership, based on his achievements in business, was recognized by the Chinese community and he was elected chairman of the board of governors of Chung Hwa Hospital. At the time the hospital had more than two hundred doctors and nurses and was the only welfare organization providing free medical care to the needy in Cambodia, regardless of their race and ethnicity. According to the hospital records, Ear Cheam Heng, who was then thirty-five years old, was the youngest elected chairman of the Chung Hwa Hospital and he served for two years. In 1975, when the Khmer Rouge took control of Cambodia, Chung Hwa Hospital was forced to stop its medical services and was later closed down. It did not resume operations thereafter and its location is currently taken over by a forty-two-storey residential building called Gold Tower 42.

In 1975 Ear foresaw political instabilities that would bring about various problems if he continued to stay in the country. He then made a quick decision to abandon all his businesses in Cambodia and sought refuge in Hong Kong with his family. There he started his business afresh by trading seahorse, a highly prized Chinese herbal medicine that he imported from Thailand to sell in China via Hong Kong. In 1978 he expanded his business to collect parts of television sets of major brands such as Sony of Japan, Philips of Holland, and ITT of Germany, to export to Thailand. These television parts were then reassembled and sold in the local market. His television sets were sold at lower prices compared with brand new sets because television parts were non-taxable by Thai customs. At the beginning he was selling one hundred television sets monthly, but demand grew so fast that his sales went up to three thousand sets a month. However Ear's business suffered a setback when the Thai Government implemented a tax-free policy for some imported goods, including brand new television sets. In 1988 Ear switched to exporting goods such as daily necessities, electrical appliances, and biscuits to Vietnam. On average, his monthly revenue was more than US$1 million and, in good times, the credit of his Vietnamese customers could be as high as US$4 million in one month.

In 1985 Prince Norodom Sihanouk, who was restored as king of Cambodia in 1993, visited Hong Kong and met up with Cambodians residing in the territory. He talked about the task of rebuilding the Cambodian economy after the fall of the Khmer Rouge and encouraged his audience to return to Cambodia to take up the task. In 2000, in response to the call of the king, Ear, at the age of sixty-two, decided to return to Cambodia. He understood that it was not going to be an easy task; his Special Muscle Wine would have been completely forgotten after a period of twenty-five years and also, many of his customers in the 1970s had either been killed during the Khmer Rouge era or had sought refuge in

other parts of the world. However Ear, for the second time in Cambodia, managed to revive his customers' confidence in his herbal wine. On two separate occasions — in 2008 and 2010 — Prime Minister Hun Sen awarded him gold certificates for his economic contributions to Cambodia. Today, the advertisement of Lao Hang Heng Wine Company can easily be spotted in magazines, newspapers, and on television in Cambodia.

Ear was married to the late Chen Xiu Zhen (陈秀珍), a Cambodian Chinese with roots in Guangdong who passed away in Beijing in 1997. They have four daughters and three sons. The eldest daughter initially lived in Paris and later settled down with her husband in Macau to start a business in real estate. The second daughter has residency in both Canada and Hong Kong, and is running a jewellery business with her husband. The third daughter and her husband are running a law firm in Hong Kong. The fourth daughter is a businesswoman in the real estate business in Guangzhou. As for their sons, the eldest, who was a regional manager of an insurance company in Hong Kong, has returned to Cambodia to help manage his family's wine business. The second son runs a travel agency in Hong Kong and occasionally returns to Cambodia to help in the family business. Their youngest son is a senior manager of a bank in Hong Kong.

Lim Boon Hock

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Ee Peng Liang

(余炳亮, Yu Bingliang, 1913–94)

Accountant, community and social worker, philanthropist, Singapore

Mr Charity, Father of Charity, and Professional Beggar… these are just some of the nicknames Ee Peng Liang had earned for himself after his pioneering work in Singapore charity, which spanned more than six decades — from the late 1940s to the early 1990s. A founding member of the National Council of Social Service in 1953, he was the organization's president for twenty-eight years until his retirement in 1992. He was also founding president of the Community Chest of Singapore when it was established in 1983.

For his contributions to the needy in society and humanitarian work, he was awarded some of the state's highest honours, such as the Public Service Star (1964), the Justice of the Peace (1966), the Meritorious Service Medal (1967), the Distinguished Service Order (1985), and the Order of Nila Utama (Second Class) in 1991.

Ee Peng Liang was born to Ee Seng Watt, a shipping clerk, and his wife, Lim Choo Neo on 24 November 1913 at No. 6, Sin Koh Street, near the Kallang River in Singapore. He was the eldest of seven siblings comprising three boys and four girls. He obtained his Senior Cambridge Certificate at St Joseph's Institution in 1931 and after graduation, spent another eighteen months there taking commercial courses, which

included shorthand and typing, bookkeeping, and elements of commerce. He then passed examinations set by the London Chamber of Commerce with flying colours.

Ee started work as a stenographer with a law firm and pursued professional accounting qualifications through correspondence courses, which led to fellowships to the Chartered Association of Certified Accountants and Chartered Institute of Secretaries and Administration in London in 1937. The year before that, he had just married his teenage sweetheart, Mary Seow. They met when both were members of the Singapore Amateur Orchestra. He was playing the flute and she, the piano, and was the only female member of the twenty-piece musical group.

He started his own accounting firm, Ee Peng Liang and Co. in 1947, which operated for nearly forty years before it merged with Ernst and Whinney (later Ernst and Young) in 1986.

Ee's lifelong dedication to charitable causes came after his escape from three near-death experiences during the Japanese Occupation, which he attributed to the grace of God. A few days after the Japanese took over Singapore in 1942, a general round-up took place. He noticed that those who wore spectacles were called aside. He quickly shoved his glasses into a pocket and was passed over. The bespectacled were later shot.

On another occasion, he found himself rounded up again, this time as a member of the Straits Volunteer Force. The Japanese officer unsheathed his sword and then asked for volunteers to face execution. As he held the most senior rank of sergeant, he was one of the three among their group of about ninety men who stepped forward — only to be treated to a drink and praise for bravery.

When he was rounded up by the Japanese a third time, the group was divided into three rows. Two rows were arbitrarily sent home. Those who remained were sent to the firing squad.

Ee, a staunch Roman Catholic, said in an interview with the *Sunday Times* in 1977 that: "I felt God had spared me for something and not just for myself. I felt I had to do something."

After the war he went straight into charity work, becoming the first honorary secretary for Marymount Convent, and helping to raise funds and set up the Marymount Vocational Centre in 1947. After that, he joined one organization after another to volunteer his services. When he was in his sixties and seventies when most people his age were long in retirement, he was still actively involved in no fewer than fifty organizations, most of them welfare groups.

His involvement included being a member of the Public Service Commission and Advisory Board of the Central Council of Malay Cultural Organisations, president of the St John Ambulance National Council, chairman of the Catholic Welfare Services, Boys' Town, and Catholic Junior College, and as trustee and adviser to many other community, civic, and charitable organizations.

He was involved with the Singapore Scout Association since the early 1950s and was vice-president of the Singapore Scout Association in 1965, and president from 1973 till his death in 1994. For his contributions and long service, the association awarded him the Scouts' Distinguished Service Medal in 1970. When the association built its new headquarters in Bishan in 1996, it was named the Ee Peng Liang Building in memory of the long-serving president.

In 1991, the World Scout Foundation admitted him as a Baden-Powell Fellow, the scout's movement's highest honour named after its founder, Robert Baden Powell. Other

honours he received included the honorary doctor of letters from the former University of Singapore (1976), Friend of the Labour Medal from the National Trades Union Congress (1981), Knight of the Order of St John conferred by the queen of the United Kingdom (1984), and Knight of the Grand Cross of the Order of St Sylvester by the Catholic Church (1992), which is awarded to only those who have been active in social work for more than forty years.

One of his last public appointments was in 1993, when he was made pro-chancellor of the Nanyang Technological University.

Of all his contributions, his most important achievement was perhaps the setting up of the Community Chest in 1983, which put in place a machinery that helped meet the financial needs of most welfare organizations in Singapore today.

Ee died of a sudden heart attack on 24 August 1994, aged eighty-one. The late former Singapore President Ong Teng Cheong said of his passing: "He will be remembered as the father of charity. I hope more people would emulate his example. He has done us proud."

Ee was survived by his wife, Mary, and five children — daughters Theresa, Cecillia, and Agnes, and sons Lawrence and Gerard. Younger son, Gerard, later succeeded him as president of the National Council of Social Service and in other charity work to carry on his title as Mr Charity.

Leong Weng Kam

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Ee Tiang Hong

(易天鸿, Yi Tianhong, 1933–90)
Poet, teacher, academic, Malaysia

An eminent Malaysian poet, Ee Tiang Hong remains an important figure and influence in the literary landscape of post-colonial, post-Independence Malaysia. As part of the first wave of nationally recognized writers to spearhead the writing of literary works in English, Ee shares pioneering status with the generation of poets, fictionists, and dramatists who constitute the "university writers", so-named because they were all products of the British tertiary education system, with some going on to pursue careers in academia. Ee's poetry reveals a lifelong preoccupation with the experience of exile, displacement, and discrimination, and their impact on identity and notions of home. As such, his work resonates with Malaysians of Chinese descent and other ethnic backgrounds who find their cultural and political identities and allegiances undermined by racialized regimes. Disenchanted with the oppressive race politics in Malaysia which culminated in the race riots of May 1969, Ee migrated to Australia with his family in 1975. However, as his writings amply demonstrate, he never lost sight of his homeland.

Ee Tiang Hong was born in 1933 in Malacca, Malaysia, into a *peranakan* (local born) family that had lived on the peninsula for six generations. Ee belonged to the seventh generation. Being a *baba*, Ee spoke *Baba* Malay as his first language. This is a Malay patois widely spoken by the Straits Chinese of Malacca and Singapore. The Straits Chinese refer to Chinese subjects born and long domiciled in the Straits Settlements (an administrative unit formed by the British in 1826 and named after the Straits of Malacca). Ee studied at Tranquerah English High School and Malacca High School before going to the University of Malaya in Singapore in the 1950s where he read English, history, and philosophy. Ee's formative years as a student coincided with politically turbulent times. The British colonial administration was faced with anti-colonial sentiment, communist insurgency, the Japanese Occupation, and post-war pro-independence nationalism. After graduation, Ee became a teacher in the civil service and was once the principal of the Kota Bharu Teachers Training College. He eventually became senior education officer in the Education Ministry where he served till 1969. Subsequently, he embarked on an academic career at the University of Malaya in the Faculty of Education. In 1975, Ee migrated to Australia and made a new home for himself and his family in Perth, along the banks of the Swan River. He officially became an Australian citizen in 1979. Ee lectured at the Western Australian College of Advanced Education (now Edith Cowan University) and took a Ph.D. in Education from the University of Western Australia with a thesis entitled, "Education in Malaysia and Singapore: A Comparative Study of Racial and Cultural Factors as Determinants of Educational Policy 1945–70" (1984). As a scholar-poet and academic, Ee wrote not only poetry and literary criticism, but also monographs and papers on education. He co-authored *Education in Malaysia* (1975) and *Reading and Thinking* (1971) and co-edited *The Writer's Sense of the Contemporary: Papers in Southeast Asian and Australian Literature* (1982).

Ee produced five volumes of poetry in all: *I of the Many Faces* (1960), *Lines Written In Hawaii* (1973), *Myths for a Wilderness* (1976), *Tranquerah* (1985), and *Nearing a Horizon* (1994). Only the first two books were published while he was still in Malaysia. Generally, Ee's poetry is inflected with the memory of a personal and communal history as well as perceptions of a national identity and nationhood that are fiercely at odds with those of the country. The Malaysia of the post-Independence era was heralding the dominance of Malays as the sons of the soil, and Ee who regarded his *peranakan* community as rooted to the land, and Malaysia as his only homeland, was moved to write poetry which expressed his dismay and frustration at the turn of events. As Leonard Jeyam notes: "We must remember that Ee was Malaya's first national poet to choose self-exile after deciding that the new Malay-dominated vision of the land and its racial politics were unacceptable to him. Such disjunctions of nationhood and the meaning of nation would forever remain unresolved in his writing" (p. 189). In fact, Ee unequivocally defined himself as "a true son of the soil"; his sense of a "total self" was embodied in the "natural integration of cultures" ("Literature and Liberation", p. 28) — Chinese, Malay, and European — as a result of centuries of cultural intermingling. That his community's long-standing commitment to the land was not recognized amounted to a painful betrayal for him. In "Heeren Street, Malacca", Ee nostalgically revisits a place of personal, communal, and national significance,

but the decay and bleakness of the place belie its former glory: "Gharry and palanquin are silent. / The narrow street describes / Decades of ash and earth. / Here in the good old days / The *Babas* paved / A legend on the landscape" (*Myths*, p. 1). Not only are the good old days gone, but it is suggested that "our children" are powerless to "Blaze another myth, / Mediating in every wilderness / Of this golden peninsula" (*Myths*, p. 1), the "wilderness" being a metaphor for the crisis of identity and place afflicting the nation. Not surprisingly, arrogance and power abuse in the nation's history are themes which Ee treats with characteristic candour and irony. In the poem, "Ownership and Control", the speaker bitterly deplores those who presume to invent categorisations of inhabitants, based on degrees of rightful belonging or not belonging, such as "prince of the earth, son of the soil, naturalised citizen, / immigrant, permanent resident, new settler, / alien, illegal, etc." (*Tranquerah*, p. 33). In *Nearing a Horizon*, his last book of poetry, the speaker laments: "Race, language, religion, birthplace — / the categories do not satisfy: / what do they say of you and me, / the space, the silences between?" ("Some New Perspectives", p. 10). After the move to Australia in 1975, diasporic issues also came to the fore as the trauma of separation and loss began to weigh heavily on the poet's sensibilities. The anguish of alienation and departure is captured in poems such as "A Page from Nature" (*Myths*, p. 17), "Patriotism" (*Myths*, pp. 52–53), and "Lesson from Childhood" (*Nearing*, p. 28), while the demands of founding a new home in Australia are conveyed in "The Burden" (*Nearing*, pp. 19-20), "Coming To" (*Nearing*, pp. 35–36) and "Done" (*Nearing*, pp. 38–39). In terms of style, Ee was among the first Malaysian English-language writers to attempt evoking a more authentic sense of place and culture in some of his poems by employing the rhythms and dialects of the English spoken by the locals.

Agnes S. K. Yeow

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Eu Tong Sen

(余东旋, Yu Dongxuan, 1877–1941)
Entrepreneur, Singapore and Malaysia

Eu Tong Sen is a famous entrepreneur in South China and Southeast Asia. He came from a family of migrants. In 1861, his grandfather, Eu Hok-chung (1822–86) settled in Foshan, Guangdong from Jiangxi Province. He was a fengshui master, as well as a man with extensive social networks. In 1876, he utilized his connections and helped his eldest son, Eu Kong-pui (1853–91) to migrate to Malaya. Eu Kong-pui settled himself in

Penang with his family's acquaintances in a cloth shop and was later employed as a shop assistant in a Yue Sang grocery shop. The timing of Eu Kong-pui's arrival is important. His migration to Penang coincided with the expansion of British colonial rule in the Malayan peninsula. After the making of the Treaty of Pangkor in 1874, Britain introduced the systems of British Residency Protection to the Malaya Peninsula. The systems encouraged the opening up of tax farms in tin mining and intended to expand British control to the inner parts of the Malayan peninsula. The British officials believed that the Chinese migrants were ideal partners in opening up the virgin land. Eu Kong Pui was one of them. In 1882, Eu Kong-pui secured financial support from his employer and acquired from the British colonial government a tax farm in Gopeng, Perak. With the revenue farm, he ventured into tin mining and developed a captive market among the miners. He opened a shop, Yan Sang, to sell groceries, Chinese medicinal herbs and other daily necessities.

Eu Tong Sen (1877–1941) was born in Penang. He was Kong-pui's only son. In 1882, he was sent back to Foshan for education. It was there that he became interested in Cantonese opera, a favourite pastime of his grandfather. In 1891, Eu Kong-pui died of an unidentified illness at the early age of thirty-eight years. In 1892, Tong Sen returned to Penang and his stepmother entered him at St Xavier's School. He boarded with a Mr R. Butler, his father's business partner, for almost two years. With this exposure, Eu developed a zest for horse racing.

Eu Tong Sen inherited his father's business at the age of twenty-one. The tax farming business, however, was in a state of decline. The British colonial government was phasing out the system. By his enterprise and hard work, Tong Sen eventually cleared his father's liabilities and went on to amass a fortune from a wide of array of enterprises including plantations, foundries, real estate, Chinese medicine, banking, as well as theatres in Malaya, Singapore, Hong Kong and Canton. At the peak of his career, Eu owned 11 mines, which recruited more than 12,000 Chinese miners. By 1908, for instance, he owned two mines at Kampar, three at Gopeng, one at Tronoh, one at Chenderiang, and one at Papan. About 8,000 coolies were recruited for these mines. In Selangor, Eu also operated one mine at Ampang and one at Kancheng, together employing about 3,000 coolies. In Batang Benna and Negri Sembilan, Eu also operated a mine with about 1,000 miners. To offset the risk of fluctuating tin price, Eu set up a Sang Woh Foundry and extended his business into the manufacturing of tin-made items for China and Southeast Asian countries. By doing so, he also attempted to set up a "vertical integration" for his business empire.

In 1908, Eu commenced planting two rubber estates of about 450 and 250 acres and ventured into the business of rubber plantation. This venture gradually expanded and helped Eu to diversify his business empire. With expanding business networks in British Malaya, Yan Sang shops also expanded its engagement in remittance, helping miners and coolies to send their income back to China. As the remittance and medicines businesses expanded, branches were set up in such major cities as Penang, Ipoh, Kuala Lumpur, Hong Kong and Singapore. In a branding exercise, Tong sen changed the name of his shop to 'Eu Yan Sang' (余仁生, hereafter, EYS). A branch was established in the Sheung Wan district of Hong Kong in 1909. As his branches increased and his business spread out, his potential market also expanded. The distribution network extended by the EYS shops was converted into remittance channels. EYS gradually built up an extensive remittance networks connecting

British Malaya with Hong Kong and southern China. In the 1920s when the rubber business deteriorated, Tong Sen further shifted his focus to remittance business.

By the late 1920s to mid-1940s, the most profitable part of EYS's business was in remittances, not medicines. In terms of the volume of money remitted, EYS was one of the most influential Chinese agents in remittance business. The EYS shop in Hong Kong became a distribution centre of Eu's remittance business between Southeast Asia and southern China. With this foundation, Eu also established a Lee Wah Bank in Singapore in 1920. The Bank was set up to cater mainly to the Cantonese-speaking community. With increasing wealth and fame, Tong Sen became a community leader. He was the Chinese representative in the Federal Council from 1911–20. During the First World War, other than presenting a tank and an aeroplane to the British Government, he also made substantial donations to the Prince of Wales's and other Relief Funds. In return to his services and loyalty, the British Government conferred upon him the Order of O.B.E.

Eu Tong Sen had eight wives and 13 sons. All his sons were English-educated and adopted English names. They were arranged to study accounting, laws, business and finance in the United Kingdom or the United States of America respectively. Eu Keng Chee (1900–57), the eldest son, was sent to study at a boarding school in England and later arranged by his father to study for a degree in Accounting. Keng Chee returned to Singapore in 1925 and gradually took over the management of the family businesses.

In 1928, Eu Tong Sen retired to Hong Kong and his eldest son, Keng Chee, took over his business in Southeast Asia. While most of Eu's old businesses (like tin mining and the rubber plantations) were handled by Eu's senior managers in Southeast Asia, the new businesses (like banking and real estate) was handled by Eu Keng Chee in Singapore. Eu Tong Sen was kept thoroughly informed of their operations by reading the monthly accounting reports submitted by the branch managers. In 1932, Eu set up an Eu Tong Sen Limited in Singapore to supervise his properties in Southeast Asia. To pre-empt power struggles among his sons, Eu Tong Sen converted business equity into shares.

Eu Tong Sen owned a number of beautiful private residences in Hong Kong and Southeast Asia. In Singapore, he had a grand house known as "Eu Villa". After his retirement to Hong Kong in 1928, Tong Sen also acquired a large number of properties there. He built two Gothic-style castles — Euston on Bonham Road and Eucliff at Repulse Bay. An Austrian-style schloss named Sirmio was built in the New Territories. In 1934, Eu Tong Sen registered his will with the Hong Kong High court, which stated that his fortune would be equally distributed to his 13 sons after his death.

By 1941, when the Japanese troops were approaching South China, Eu Tong Sen arranged for his family to migrate to Australia and the United States. He himself never managed to make the trip. On the 9 May 1941, spending a final week at Sirmio before departure, he had a heart attack and passed away. Following the terms set out by his will, Eu Tong Sen was cremated and his ashes were buried in the courtyard at Sirmio. His estate was divided among his 13 sons. Lawyer and scholar Song Ong Siang recorded in 1923 his impression of Eu Tong Sen as follow: "he is a level-headed man of business, of a frank, genial and sociable disposition and a warm-hearted friend. With the sole exception of the late

Loke Yew, he can easily claim to be the richest man in the F.M.S."

Stephanie Chung Po-yin

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F

Fang Beifang

(方北方, 1918–2007)
Prolific novelist, Malaysia

Fang Beifang (meaning: Fang of the North) is arguably the most prolific Malaysian Chinese writer who produced at least 31 books, the largest number of which are the novels.

Fang Beifang's real name was Fang Zuobin 方作斌. He was born in Huilai (惠来), Guangdong, China, in 1918 and went to Penang, Malaya in 1928 at the age of 10 to join his uncle who ran a shop selling construction materials. Fang Beifang studied in the Chung Ling Middle School (Penang) but returned to China in 1938 during the anti-Japanese war to continue his studies. He eventually returned to Penang in 1948 and stayed with his cousin's family. He became a citizen after Malaya gained its independence and stayed on in Malaya/Malaysia until he died in 2007 at the age of 89 years old. Fang was not a full time writer; he held a stable job as a Chinese language teacher in Hanjiang Secondary School of which he was once its principal. He was also a part-time Chinese newspaper editor in Penang for four years.

Fang began to publish his works in 1947 when he was still in China. His first novel which was published that year was *A Story in Spring* (春天里的故事). But his first published book after his return to Penang was a literary report entitled *The Old City Where A Thousand People Die Everyday* (每天死千人的古城). Nevertheless, it appeared that he was more talented in writing novels. In 1952 he published a novel entitled *Two Men who Commit Suicide* (两个自杀者). But the novel which brought him fame was *Nonya and Baba* (娘惹与峇峇) which was published in 1954 and was reprinted numerous times. It was also made into a movie by Cathay Film Co. in Malaya/Hong Kong. Although the movie was generally considered

a poor adaptation of the original novel, it drew a lot of attention.

The novel tells the story of a rich Nonya known as Lim Nonya who was a widow with a son by a previous husband. She married a Chinese migrant, Lin Tianfu, who had no say on anything. His step-son, Lim Baba, was sent to an English school and lost his Chinese values and cultural identity. Lim Baba married a wife who ended up committing suicide and their son, Lim Xiba, was abandoned. When Lim Baba went bankrupt and his new wife ran away, it was his forsaken child who came back to look after him. Lim Xiba was Chinese-educated and regained his Chinese values. This novel dwells on the views of a China-born and Chinese-educated writer on the Baba community. It is also a criticism of colonial education and an advocate of Chinese education for the Chinese overseas. Fang as a Chinese school teacher tended to preach, but in the novel *Nonya and Baba* the preaching was woven into a well-written story. However, as time passed, the moral teaching in Fang's novels became more obvious.

There were two schools of thought in Malayan Chinese literature: one was "art for art sake" and the other was "art for society". The latter was known as the school of realism, and Fang Beifang belonged to this school. In 1957 he published the first volume of his *Trilogy of Trends* (风云三部曲), *Light Comes Late in the Morning* (迟亮的早晨), which was followed by *The Extraordinarily Brief Noon* (刹那的正午) in 1967, and *The Evening which Vanishes* (幻灭的黄昏) in 1978. This trilogy portrays the lives of Chinese youths, especially the young intellectuals in mainland China during the 1930s and 1940s, their struggles against the Japanese invasion and their national awakening. Apparently this trilogy was a departure from Fang Beifang's 1954 novel which uses Malaya as a background.

Regarding this trilogy, supporters of Fang argued that this was the only substantial novel on China during the turbulent years written by a Chinese outside China, which reflected the talent and courage of the author, but those who were local-oriented regarded this trilogy as a work about China and hence foreign to those who were born and brought up in Malaya/Malaysia.

It would seem that as a Malaysian Chinese writer Fang believed that people expected him to write about local Chinese society. Therefore he planned to write another trilogy which was later called the Malaya Trilogy (马来亚三部曲). He wanted to write the history of evolution of Chinese Malaysians from migrants to citizens. Fang Beifang stated his objectives of writing the above trilogy as follows: "After completing the trilogy on the anti-Japanese War in China, I realize that I have lived in Malaysia for more than 50 years, from youth to old age and from a foreigner to a citizen. I have special feelings for this land, and hope that through literary writing, I as a citizen, together with other citizens, will be able to contribute to nation-building. I will tell the story of the Chinese participation in opening up this land and developing this country...."

In fact, the second volume of the Malaya Trilogy, *Under the Towkay* (头家门下), which was also entitled *Healthy Branches Produce Good Leaves* (枝荣叶茂), came out first. The first volume, entitled *Big Tree Has Deep Roots* (树大根深) was only published in 1980, and the last volume, *Flowers Fly and Fruits Fall* (花飘果坠), was published in 1994. In other words, the span from writing to publication of this trilogy was 14 years. The first volume, *Big Tree has Deep Roots*, tells the story of a migrant called Hua Ren and his sons in Malaysia. The second volume is a history of the fictitious Shi family in Malaya, its ups and downs, and

its involvement in Chinese education, while the third volume tells the story of the Chinese community's struggle in Malaya/Malaysia. Some critics have argued that of these three novels, his first, *Big Tree has Deep Roots*, is quite a successful narrative of the Chinese migrants and their struggles, while the third volume which includes a lot of statements and propaganda is the weakest.

Fang Beifang, considered a pioneer of Malaysian Chinese literature, received a lot of praise from his own generation, especially the followers of literary realism. However, some Malayan Chinese scholars of the younger generation who rejected literary realism have criticized him for preaching his moral values and spreading political propaganda rather than writing literary works.

The 1970s and 1980s, were the golden years for Fang Beifang. He was elected the deputy vice-president of Malaysian Chinese Writers Association (1978–80), and served two terms as of its President from 1980–84. In November1989 Fang was awarded the First Malaysian Chinese Literary Award, and in 1998 the ASEAN Literary Award. In his 40 years of writing career, Fang produced 31 books which included novels, collections of short stories, essays, commentaries and others. He died on 11 November 2007. To commemorate his contributions to Malaysian literature, the Malaysian Chinese Writers Association decided to reissue his complete works. This giant project was completed and published in 16 volumes in 2009.

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Fang Xiu

(方修, 1922–2010)

Literary pioneer, Singapore

The greatest contribution Fang Xiu made is his effort of documenting literary works written in vernacular Chinese in Singapore and Malaysia from the early twentieth century to the early years of independence. An amateur scholar but a devotee of literature, Fang dedicated his whole life enthusiastically to accounting for what happened in Singapore and Malaysian Chinese literature and the literary community. While critics have posed scepticism about his ideological inclination, few get close to him in providing a better understanding of how Singapore and Malaysian Chinese literature evolved in its early stage.

Fang Xiu's actual name is Wu Zhiguang (Goh Tze Kwang, 吴之光). His other pen names include Guan Zhi (观止) and Ren Xin (任辛). He was born on 9 February 1922 in Chaoan, a Teochew speaking county in Guangdong, where he attended primary and secondary schools as well as received training as a teacher. He followed his mother in moving southward from China and joined his father in 1939 in Kuala Lumpur, where he subsequently worked in grocery shops, rubber factories, and western wine shops. The year 1941 marked his first entry into the local Chinese cultural reproduction industry when he worked for the

Xin Guomin Daily News《新国民日报》as a proofreader and a night-shift editor.

When Japanese troops invaded the Malayan Peninsula, Fang Xiu fled to Singapore together with his friends. In January 1941, he joined a training class for young cadres conducted by the Wartime Working Organization of the Singapore Chinese Cultural Circle. After the fall of Singapore to the Japanese army, he returned to Kuala Lumpur. After the Japanese Occupation, he became a reporter for two newspapers based in Kuala Lumpur, *Minsheng Bao*《民声报》and *Zhonghua Wanbao*《中华晚报》in 1945 and 1946, respectively. He then left Kuala Lumpur again and taught in a few primary schools in Johor and Singapore.

He landed a stable job in 1951 when he was appointed editor of a major Chinese newspaper based in Singapore, *Sin Chew Jit Poh*, for which he also oversaw the weekly issues. In 1956, he was promoted to chief editor for news about Malaya. He consecutively took care of such literary and cultural supplements as *Wenyi*《文艺), *Xingqi Xiaoshuo*《星期小说》, *Qingnian Zhishi*《青年知识》, and *Wenhua*《文化》. He retired from the newspaper in 1978.

From 1966 to 1978, Fang Xiu taught at the University of Singapore as an adjunct lecturer, offering courses on Mahua (Malayan/Malaysian Chinese) literature, modern Chinese literature, and studies of Lu Xun. After he retired from the newspaper and his teaching assignments, his passion for literature continued, and he churned out many publications on Singapore and Malaysian Chinese literature. In 1997, he founded the Tropical Literary and Arts Club (热带文学艺术俱乐部) and served as an adviser to the club for many years.

Fang Xiu is most admired for his enduring determination to dig up and sort out historical materials of Malaysian and Singapore Chinese literature. The results are important compilations of literary works. His ten volumes of *A Comprehensive Anthology of Modern Malaysian Chinese literature*《马华新文学大系》 was a painstaking project done entirely on his own, which turned out to be a work of great value for reference in the study of Chinese literature in Southeast Asia. Also remarkable are his six volumes of *A Comprehensive Anthology of Postwar Modern Malaysian Chinese literature*《战后新马文学大系》. Other anthologies include *Selected Works of Modern Malaysian Chinese Literature*《马华新文学选集》.The original editions of these voluminous compilations were published from the early 1960s to the early 1980s.

In addition to the documentation of literary works, Fang Xiu also published works on the history of Malaysian and Singapore Chinese literature. Useful as a starting point for access to the subject are his *A Draft of the History of Modern Malaysian Chinese Literature*《马华新文学史稿》(1965, 1976), *The Evolution of Malaysian Chinese Literary Trends*《马华文艺思潮的演变》(1970), and *Modern Malaysian Chinese Literature and Its Historical Outline*《马华新文学及其历史轮廓》(1974).

Besides observing and studying the literature, Fang Xiu produced creative writings as well in many genres. The anthologies of his proses and essays include *The Light Dirt*《轻尘集》, *Smoke from the Stove*《炉烟集》(1977), and *A Long Night*《长夜集》(1973). He wrote both classical and modern poetry. *Small Poems in Multiple Chambers*《重楼小诗》(1998) is an anthology featuring sixty-nine poems that he wrote over five decades — from 1948 to 1997.

He passed away in Singapore on 4 March 2010. After his death, there have been many

essays in newspapers about his contribution, and also academic discussions about his works. He is remembered as a literary pioneer who shaped significantly the understanding of how Chinese literature has reoriented from China to Malaysia and Singapore, and evolved across various ideologies.

Yow Cheun Hoe

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Fann Wong

(Fann Woon Fong, 范文芳, Fan Wenfang, 1971–)

Model, singer, actress, Singapore

Fann Wong is the stage name of Fann Woon Fang (范文[雯]芳) is a leading Singapore actress who has gone international. She was born on 27 January 1971 in Singapore, the second daughter of Fann Chin Khew and Wong Siew Toy, both tailors. 'Fann Wong' is a combination of the surnames of both her parents. Fann was educated at Temasek Secondary School and then at a private school. After completing her GCE 'A' level examinations, she enrolled in LaSalle International Fashion School where she earned a diploma in fashion merchandising.

At the age of 16, Fann won a beauty contest organized by *Her World* magazine and thus kick-started a successful modelling career. She modelled part-time first for Imp Agency (which closed down), and then Carrie's, while still studying. Carrie's was responsible for securing her a modelling contract for an Oil of Ulan commercial which was aired in both Singapore and Taiwan, and this proved to be her big break. PT Models, a large Taiwanese modelling agency spotted her and engaged her to model up to 80 dresses a day for catalogues. In 1993, she moved to Taiwan.

In 1994, Fann returned to Singapore, signed up as a full time TCS (Television Corporation of Singapore) artiste and starred in her first local drama series, *Dreams Come True* (美梦成真). This was quickly followed by lead roles in *The Challenger* (勇者无惧), and *Chronicle of Life* (缘尽今生). At the Star Awards in 1995 Fann became the first actress to win both the Best Actress and Best Newcomer awards in the same year. In 1996, Fann released her first album, *Fanntasy* which featured the theme song of her TV drama, *Brave New World* which was a duet with Taiwanese singer Jeff Chang. The album was later repackaged for the Taiwanese market as *I Live Alone* (一个人生活) and it won four IFPI (International Federation of the Phonographic Industry) sales awards in Taiwan. It sold more than 500,000 copies.

In 1996, controversy broke out when PT Models of Taiwan accused Fann of breaching their contract when she signed on with TCS. The six-year contract, signed in 1993, gave the modelling agency rights over Fann's appearances in all film productions, sound recordings or any entertainment-related activity in Taiwan. The dispute was settled amicably in January 1997 and Fann returned from a TCS-imposed suspension to resume her acting career.

Fann's regional reputation was sealed with the 1998 release of her hit *wuxia* drama *The*

Return of the Condor Heroes (神雕侠侣) and of her second album, *Shopping* (逛街). The music video of *Shopping* so impressed Hong Kong director Derek Yee that he flew to Singapore to cast Fann as the lead in his art film, *The Truth About Jane and Sam* (真心话). The Hong Kong produced movie topped the Singapore box office for three weeks and she was nominated as Best New Performer at the 19th Hong Kong Film Awards.

Her third album, *Missing You* (想你) was released in 1999. This was quickly followed by *No Problem* (没有问题) in 2000. In the meantime, Fann recorded *Private Number* with British boy band *911* and also performed *Moments of Magic*, Singapore's official millennium song. In 2000, Fann became the first Singapore singer to hold a solo concert at the Singapore Indoor Stadium. That year, she stunned everyone by winning Mediacorp's Special Achievement Award at the annual Star Awards since the award is usually reserved for veterans.

In 2002, Fann became the first Singaporean actress to play a major role in a Hollywood move. She starred as Chon Lin in the movie, *Shanghai Knights* which starred Hong Kong star Jackie Chan. When the movie was released in 2003, critics were full of praise for Fann's acting. Fann has starred in numerous drama series and films both in Singapore and abroad. For example, the serials *A Romance in Shanghai* was produced in Shanghai, while *Wild Orchids* was filmed in Sydney, and *Brave New World* in Amsterdam and Belgium.

Fann has scored many firsts in her career. In late 2004, she released her first publication, a semi-autobiographical comic book entitled *Girl Illustrated* (笔芳说) the first local artiste to do so. In August 2005, she became the first local actress to do a voiceover for Singapore's first 3D animation film, *Zodiac: The Race Begins*. In 2007, she became the first Singaporean artiste to release a self-illustrated 3G animation titled *Fanntasy World*. Such was Fann's popularity that in 2003, she was engaged by Tourism Queensland as its ambassador.

Since 2002, she had been romantically linked with Malaysian actor, Christopher Lee. They have collaborated on eight occasions and in 2009, they starred in *The Wedding Game* (大囍事) as a celebrity couple who fake their romance and marriage just to boost their careers. The comedy won the best feature film at the 1st international comedy film festival in Thailand.

The couple married on 29 September 2009 in the glittering celebrity-studded wedding at the Shangri-la Hotel in Singapore. Fann turned up in a $300,000 Bollywood-inspired gown while Lee was togged out and styled by Italian label Ermenegildo Zegna. Another wedding ceremony was held in Lee's hometown of Malacca in October 2009. Fann's hobbies include illustrating comics, gastronomy and shopping.

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Fong Chong Pik

(方壮壁, Fang Zhuangbi, 1926–2004)
Key Malayan Communist Party leader, Singapore

Fong Chong Pik was a key Malayan Communist Party (MCP) operative in Singapore nicknamed 'The Plen'.

Fong Chong Pik was born in China in 1926 in a village near Swatow (汕头), Guangdong Province, and came to Singapore with his mother and his elder brother in 1932 to escape the communists. Little else is known about his family. They settled in the Teochew-dominated Upper Bukit Timah area and he studied at Seh Chuan (树群) School in Jalan Jurong Kechil where he showed himself to be an excellent student. Indeed, his principal, Lu Jia Shu was so impressed by Fong that he personally took him to Chinese High School (the premier Chinese-language boys' school in Singapore) for enrolment. He entered Chinese High School in 1939 and immediately demonstrated his academic and sporting prowess. However, he nearly dropped out of school on several occasions due to financial difficulties. His education was interrupted by the Japanese Occupation in 1942.

Fong did not do much during the Occupation, but assisted his father in going to disused rubber plantations to plant crops like sweet potatoes and tapioca for subsistence. He also did odd jobs at a Japanese factory. When civilian rule was restored in 1946, Fong re-enrolled in Chinese High School — which had set up temporary premises in the Singapore Kindergarten in Tras Street. Two months later, he was forced to withdraw because of financial difficulties and found work at the Orphan Centre at Mount Emily. Having saved a little money, he returned to school but left a month later to work at Lee Kong Chian's Nam Aik Rubber Factory, having obtained the job at the recommendation of his school principal Xue Yongshu (薛永黍). In 1947, Fong was determined to return to school to finish his education. He managed to remain in school till the end of the year and graduated with a Senior Middle Three certificate. In the meantime, he took an active part in school life, establishing a students' cooperative with a few of his classmates and being elected President of the cooperative. He also became the foremost middle-distance runner in school, winning the 800m, 1500m and 3000m events. He was even All-Malaya champion in the 1500m.

It was at Chinese High School that Fong began reading the works of Marx, Sun Yat Sen, and modern Chinese authors like Lu Xun, Guo Moruo, Mao Dun, Ba Jin and Lao She. He found their writings inspiring and given his difficult financial situation, he was already veering to the left in his political thinking. The arrest of some teachers of the school by the Malayan Special Branch in 1946 for anti-colonial activities hardened his political thinking.

After leaving school, Fong remained at Chinese High School as Discipline Officer. He left in 1948 to become a teacher at Sin Min Primary School where he took charge of physical education. As his job was not terribly demanding, Fong decided to improve his English by enrolling in an English school. Through a friend, he was introduced to Canon Adams, principal of St Andrew's School, who put him in Standard 8, one of the higher classes. Fong did well, topping the class in Mathematics and Scripture, scoring distinctions in History and Geography but achieving only an 'average' grade for English.

Fong was never to finish his English education as he was invited to join the *Nan Chiau Jit Poh* (南侨日报) by his former teacher, Chu Chi Chok, at the end of 1949.

This left-leaning Chinese daily was reputedly controlled by the radical China Democratic League. It was while working at the newspaper that he first met Eu Chooi Yip a member of the Malayan Communist Party's (MCP's) Singapore Town Committee and who would later become the MCP's main operative in Singapore. Eu had been hired by the paper as a translator, and subsequently became Fong's contact with the communist underground. Fong, who was, by now, fiercely anti-colonial, was a willing and ready recruit of the communist-led Anti-British League (ABL) which had already singled him out as a 'candidate for development'. By this time, the British were already suspicious of Fong and in 1948 arrested him for questioning.

Fong was initially told by Eu to translate *War News* of the Chinese Liberation Army into English for publication in the underground paper, *Freedom News* (自由报). He subsequently assumed full responsibility for the production of *Freedom News*. In September 1950, the authorities raided and shut down *Nan Chiau Jit Poh* but Fong evaded arrest and hid out in an attap hut in Lorong Tai Seng where he continued producing *Freedom News*. In early 1951, there was another raid and Fong once again escaped by jumping into a duck pond. The police offered a $2,000 reward for his arrest, along that of Eu ($5,000) and Lim Kean Chye (also $5,000).

Fong then rented a piece of land in the middle of Singapore island and pretended to be a chicken farmer. With him were his sister (Fung Yin Ching 方韵琴, who was later elected Assemblywoman), brother-in-law and nephew. There, he remained for several years, forging identity cards for MCP members. In the meantime, his superiors had been evacuated to the Riau Islands where they established a three-man Singapore Working Committee comprising Eu, Wong Meng Keong and Chiam Chong Chian to direct operations in Singapore. In 1957, Fong was summoned by his superiors to Moro Island, given full authority over all operations on the island and power to negotiate with Lee Kuan Yew, leader of the then-opposition left-wing People's Action Party (PAP). The plan was to work closely with the PAP and to share power when they won the forthcoming 1959 general elections.

The first of their four meetings took place sometime in March 1958, and the last, sometime in 1961. Lee wanted Fong to prove his credentials and challenged him to order Chang Yuen Tong of the Workers' Party to resign from the City Council as well as for the communists to withdraw support for the Parti Rakyat Singapore. Fong naively agreed, but the shrewd Lee kept the communists and pro-communists at bay, refusing to appoint any one of them to a cabinet post when the PAP swept to power and landslide victory in the 1959 polls. It was Lee who gave Fong the nom de plume, 'The Plen', short for 'Plenipotentiary'. By 1961, when Malaya's Prime Minister Tunku Abdul Rahman agreed to a merger with Singapore, the tables had been turned against the MCP and now, armed with the powerful Internal Security Act, the Internal Security Council proceeded to arrest and detain without trial all suspected communist leaders, activists and grassroots workers under Operation Coldstore (1963). All of the MCP's exposed cadres were systematically evacuated, and Fong escaped to Indonesia sometime in January or February 1963.

Little is known about what happened to Fong while he was in the Riau Islands, but in 1977, he managed to make his way to the Thai-Malaysia border where the MCP's armies were sequestered. There he joined the Special Force and within a year, transferred to the 12th Detachment, the largest MCP unit at the border. He was then known as Ah Tong or Lee Ping. In 1989, the Malaysian government signed the Haadyai Peace Agreement with the MCP, ending over 40 years of hostility. Fong then emerged from the jungles where he had been involved in guerrilla warfare and granted a series of interviews, urging the Singapore Government to allow former MCP members to return to Singapore.

Fong died in a Haatyai hospital on 6 February 2004 after losing a battle with cancer. He was survived by his wife, Zheng Hong Ying and son, Guan Shao Ping. Fong, who had been banned from entering Singapore since 1966, failed to realise his last dream of returning to Singapore as he refused to comply with the three conditions the Singapore Government insisted on.

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Fong Swee Suan

(方水双, Fang Shuishuang, 1931–)
Trade unionist, politician, Singapore

Fong Swee Suan was a powerful left-wing anti-colonial trade unionist and politician and founder member of the Barisan Sosialis.

Fong Swee Suan was born on 27 October 1931 in Senggarang, near Batu Pahat in the state of Johor, Malaya. His grandparents and parents had come from China in search of a better future. In Senggarang, his elder brother and father operated a laundry shop while his mother leased a piece of land to grow gambier and other cash crops to supplement the family income. The family lived apart for some time, him with his mother, and his brother with his father. Fong thus regards his mother as the most important influence in his life, having taught him the right values and how to be a person of good character.

Fong attended the Chung Hwa Primary School but the onset of World War II meant that everything came to an abrupt halt. When the War ended, he resumed his studies and left the school in 1948. He then enrolled in the Chinese High School in Batu Pahat, but transferred to the Chinese High School in Singapore the following year. Among his classmates was Lim Chin Siong, with whom he worked closely to form the People's Action Party (PAP) and then the Barisan Sosialis (BS). During this time, the Chinese High School, just like Chung Cheng High School, was the hotbed of radical student activity. Fong took an active part in these activities — many of them communist-inspired and anti-colonial — and in 1951, organized and participated in the

examination boycott. This led to his expulsion from school. He then enrolled in an English school while he found employment as a clerk in a shipping firm.

In 1952, Fong joined the Green Bus Company and became involved in trade union activities, getting himself elected as Secretary-General for the Bus Workers' Union in April 1954. That year, together with Lim Chin Siong and other trade unionists, Fong met Lee Kuan Yew for discussions on the formation of the People's Action Party (PAP). At the party's inauguration on 21 November 1954, Fong was elected a member of the Central Executive Committee. The PAP was seen as a fiercely anti-colonial, left-wing party and many of its members, including Fong and Lim Chin Siong were radical left-wing trade unionists who were experts at mass mobilization, especially among the Chinese-educated (who formed the bulk of the population). Lim and Fong expanded their spheres of influence by expanding their unions and amalgamating smaller unions and bringing them under their control. This invariably led to clashes with other trade unionists who were unsympathetic to the pair's left-wing socialist ideology and methods, as well as with employers.

In May 1955, Fong became involved in the tragic Hock Lee Bus riots that would forever be linked to his name. At the end of April 1955, a dispute concerning pay and working conditions had broken out between workers and management of Hock Lee Amalgamated Bus Company. The workers were all members of the Singapore Bus Workers' Union (SBWU) which was under Fong's control. To pressure the management into accepting the workers' demands, Fong declared an official strike at the bus company. To add further pressure on the management, Fong urged all other bus companies' workers to stage a sympathy strike if the dispute was not settled. On 29 April, thousands of Chinese middle school students then joined the strikers in support, providing them with food and entertainment. The following day, sympathy strikes were held throughout the island. On 9 May, negotiations between the management and SBWU broke down and the police were ordered to clear the picket lines for the buses to pass. Fire hoses were used to disperse the strikers. A riot broke out and this was supported by some 20 lorry loads of Chinese school students who were ferried to the scene. A mob of some 2,000 rioters attacked the police. In all, four persons died and 31 persons were injured in the three-day riots. By 13 May, order had been restored and on 14 May, the government arbitrator negotiated a settlement in which the bus company management had to reinstate the dismissed workers. Normal bus services resumed on 16 May.

Fong publicly apologized for the violence which got out of hand: 'We express our deep distress at the violence used against the buses of the Hock Lee Bus Company and the police.' He had always maintained that while his SBWU was certainly the instigator of the strikes, he did not expect that there would be such violence, and did not expect it to turn into a riot. On 11 June, Fong was arrested, along with the other union leaders held responsible for the strikes. They were released after 45 days in detention. Fong immediately returned to his trade union activities, his power in the unions, even greater than before. Numerous strikes continued to be organized. By now, he had brought his SBWU in alignment with Lim Chin Siong's Singapore Factory and Shop Workers' Union (SFSWU), becoming its Deputy Secretary-General in 1956. That year, he was also appointed vice-chairman of the Association of Workers' Singapore Industry. In this latter capacity, he led a seven-member delegation to meet Chief Minister Lim Yew Hock on 21 September 1956 to discuss the matter of the

arrest of the Association's president, Lim Zhen Guo. Lim Yew Hock, who had by now lost patience with the left-wing unions, ordered Fong's arrest, along with those of Lim Chin Siong, Devan Nair, and some 200 others on 27 October. With this single stroke, the Chief Minister succeeded in smashing the leadership of the Middle Road Unions.

Fong remained in detention till 4 June 1959 when he was released after signing a joint-statement (along with James Puthucheary, Lim Chin Siong, Devan Nair and Sandra Woodhull) to support the PAP's 1958 policy statement, 'The New Phase after Merdeka: Our Tasks and Policy', and to commit to prioritizing nation-building in a multi-racial society over any 'socialist objective' and shunning the 'communal road'.

Like many of the left-wing trade unionists who had been detained by Lim Yew Hock, Fong was not trusted by the PAP's inner circle, who were convinced that both he and Lim Chin Siong were open front leaders of the Malayan Communist Party. He was thus not given a prominent role in the new PAP Government of 1959 but was instead appointed Political Secretary of the Ministry of Manpower and dispute secretary of the Trade Union Congress. The following year, after he publicly criticized his minister's labour policies, Fong was transferred to the office of the Deputy Prime Minister as Political Secretary.

By this time, the fissures within the PAP were showing and an attempt was made to unseat Lee Kuan Yew's government through a 'no confidence' vote. Thereafter, the 13 PAP Assembly men who were dismissed from their party formed the Barisan Sosialis (Socialist Front). Fong was then the Secretary-General of the Singapore Association of Trade Unions (SATU) and the adviser of many other unions. On 2 February 1963, in a massive security sweep codenamed *Operation Coldstore*, Fong was detained under the Internal Security Act, along with some 111 other trade unionists, left-wing activists and grassroots leaders.

As Fong was a Malaysian, he was sent to Kuala Lumpur for a short period of detention, and then to Muar Detention Centre where he remained till 25 August 1967 when he was released. While in detention, Fong completed both his GCE 'O' and 'A' level examinations. He then worked as an administrative assistant in a sugar factory in Kuala Lumpur before moving to Johor Baru in 1970 where he became branch manager for De Cheng Machinery Pte Ltd. At this time, he moved his family (who had remained in Singapore) to Johor Baru so that his children could continue attending school in Singapore.

In 1976, he established You Lian Machinery Pte Ltd and ran the business till he retired in 1996. In the meantime, Fong continued to study part time and obtained his Bachelor in Business Administration degree from Kensington University and then proceeded to complete an MBA and Ph.D. at the British West Indies St Clements University.

Fong moved back to Singapore in 1998 even though the ban on his entering Singapore had been lifted by 1990. He is married to fellow unionist, Chen Poh Cheng (who was known as the 'Black Peony' during her trade union days), and they have three children, Xiu Min, Yong Jin and Yong Zheng (Otto).

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G

Gaisano, Henry

(施维鹏, Shi Weipeng, 1920–2004)
Entrepreneur, philanthropist, Philippines

Gaisano is a name quite well known in the southern parts of the Philippines. In Visayas and Mindanao, the Gaisano brothers and the Gaisano brand are acknowledged pioneers of the shopping mall business. Today, the businesses are operated entirely by second-generation Gaisanos who understand their fortune in having one another and working together to attain smooth and coordinated growth and success for every Gaisano.

Born on 21 May 1920, Henry Gaisano was the foremost member of the clan, the third son of Jose Sy Leng Kee, who was a Chinese from Long Hu Ya Kou, Jinjiang in Fujian, China. Sy married Doña Modesta Gaisano with whom he had eleven children — five boys, David, Stephen, Henry, Victor, and John, and six girls, Pian Pian, Kam Kam, Eng Eng, Yan Yan, Ching Ching, and Teng Teng.

The Gaisano empire began with a small store in Cebu City whose operations were interrupted by World War II. Soon after the war, the brothers set up White Gold Store, a retail outlet that carried an increasing array of merchandise. Henry Gaisano was in charge of daily operations and finance. When White Gold Store succeeded, the brothers decided to construct a five-storey building to house White Gold Department Store. It was the first multistorey department store in Cebu City. White Gold became the "go-to" place of every Cebuano living in and around the city capital. It carried everything one would need — clothing, houseware, kitchenware, appliances, toys, groceries, and in 1962, even a fine Chinese restaurant at the top floor of the building. White Gold Department Store was the concrete realization of the teachings of the family matriarch, Modesta Gaisano, who throughout her life emphasized the importance of family unity. She drummed into their consciousness that "united, you brothers could move mountains", and her children did work as one until the much larger number of second-generation Gaisanos were ready to take over.

Big though the department store became, the brothers stayed hands-on managers. Key positions in the company were not given to outsiders in the early years. All work and responsibilities were shared among the brothers. They worked day and night, taking turns to work at night — doing the inventory, restocking shelves, balancing the books, and even cleaning the aisles. The line of satisfied customers who returned to White Gold again and again proved that their concept of a department store was on the mark; it was also the precursor of the shopping mall concept where everyone's needs are in one place. This showed the foresight of the brothers. However, success did not come without trials. White Gold was burned down in 1974, but from the ruins, the brothers emerged stronger and more confident. Together, they reconstructed their business, even branching out to other provinces. This chain of establishments later emerged to

be the Gaisano malls known throughout the south. The brothers also entered into the real estate business, banking, and finance.

Their collective efforts, coupled with their dedication and hard work, spelled magic. As Henry Gaisano often said, "the measure of your giving is the measure of your fortune" (量大福大). Although the five brothers handled the family businesses as a single family entity, it was Henry Gaisano who was renowned in the Chinese-Filipino community because of his ardent support of education. He believed that education was the only way to lift a person from poverty. With education, a person gains more self confidence, giving himself value, and recognizes his own value in the society. Hiding his identity behind the name "Cebu Anonymous (宿务无名氏)", he gave annual recognition and cash rewards to outstanding Chinese schoolteachers and principals. For seventeen years, he gave away more than 23 million pesos to almost 1,400 outstanding Chinese language teachers — a selfless act of generosity which he concealed (his identity was revealed the day he passed away). As Cebu Anonymous, he also supported the Chong Hua Hospital of Cebu City and the Chinese-Filipino volunteer fire brigade in Cebu. To him, maintaining anonymity in giving donations was the purest form of benevolence as it shows genuine concern for those in need and not a hankering for recognition. Out of love for their mother, the brothers set up the Modesta Gaisano Scholarship Foundation, which provides scholarship grants to deserving students to go to university. It is one of the most prestigious scholarship grants in Cebu City and one of the longest-running in the country. Now in its fifty-sixth year, it is ably run by the younger Gaisanos with Joseph Gaisano as chairman.

Influenced by their mother, the Gaisano brothers developed a strong passion for traditional arts and culture, such as calligraphy, painting, carving, classical literature and even horticulture. Henry Gaisano's exposure to the classics made him a good finance manager as he applied what he read in real life situations.

In 1981 the brothers decided to go their separate ways after the death of their matriarch, but the teachings of Modesta Gaisano left a permanent impact on them. They stayed united even after the family businesses were split among the five brothers. The assets had been divided, but not their strength and power as a family, and the Gaisano empire grew even bigger after the division of the assets. They also ventured to Manila with their Isetan Department Stores.

Henry Gaisano died on 8 September 2004. Today, the businesses are operated entirely by second-generation Gaisanos. In addition to the stores in Manila and the mother stores in Cebu, one sees the Gaisano chains (Gaisano Department Store, White Gold Department Store, Isetan Department Store) everywhere in the south — Iloilo, Roxas, Kalibo, Bacolod, San Carlos, Ormoc, Davao, Cagayan De Oro, and Ozamiz. The Gaisano descendants understand their forture in having one another and working together to achieve smooth and coordinated growth and success for every one of them.

Sining Marcos Kotah

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Gan Say Hong

(颜世芳, Yan Shifang, 1890–1956)
Community leader, banker, Singapore

Gan Say Hong made a significant contribution to the Chinese community in Singapore and beyond, and yet not much has been written about him. In fact, he was a founding member of both the Tung Ann (Tong An) Association (Singapore) and the OCBC Bank, and a leading trustee of the Thong Chai (Tong Ji 同济) Medical Institution in Singapore, known as Tong Ji Yi Yuan (同济医院) in Mandarin.

Gan was born in 1890 (one source says 1887) in Shuang Zhen Tou (双圳头) in Tong An (同安, also spelt "Tung Ann") county, Fujian province. He later moved to the downtown area of Tong An. There is not much else known about his early life in China.

In 1908, at the age of eighteen, he sailed to Singapore and worked in a local commercial firm. Several years later, he set up the Ho Seng Company and, in 1926, the Khiam Bee & Co., both of which did traditional import and export business in commodities. Gan gradually excelled himself in the commercial sector and later entered the banking world where he, in the early 1930s, served as director of the Chinese Commercial Bank (CCB) in Singapore, prior to its merger with two other Chinese banks.

In 1932, the CCB, established in 1912, the Ho Hong Bank (HHB), set up in 1917, and the Oversea-Chinese Bank (OCB), founded in 1919, were merged into a new bank, the Oversea-Chinese Bank Corporation (OCBC). Gan, who was then the director of the CCB, played an important role in the merger. Most members of the first board of directors of the OCBC were from the CCB, viz. Cheok Cheng Lee, Lee Kong Chian, Yap Twee, Wong Siew Qui, Gan Say Hong, and Lim Keng Lian. Gan was not only a founding director of the Oversea-Chinese Banking Corporation but he also remained as a director until his death in 1956. From 1933 onwards Gan was also elected a director of the pre-war Singapore Chinese Chamber of Commerce, representing the Hokkien clan. (The Hokkien clan had twelve directors; Gan was one of the long serving directors.) He remained a director until 1941, before the Japanese invasion.

Like many leading Chinese businessmen in the past, Gan was also active in community service. In 1929 on his initiative, he and other clan members established the Tung Ann Association into which he put much of his money and effort. He was later elected the fourth president of the association where he continued to be active until after World War II. Equally important was his involvement in the Thong Chai Medical Institution in Singapore where he served as the leader of the board of trustees between 1932 and 1942. From 1943 until 1957 when he died, he remained a trustee; his name was listed in the second or third, rather than the first position. But he never served as treasurer or president of Thong Chai as indicated in Ke Mulin's *Chinese Historical Figures in Singapore* 《新华历史人物列传》. Thong Chai Medical Institution, first established in 1892 with the goal of helping poor Chinese patients, is one of the oldest Chinese hospitals in Singapore using Traditional Chinese Medicine (TCM).

Gan was also active in the educational service in Singapore. He was the major sponsor

of the Chinese Girls High School (Zhonghua Nuzi Zhongxue 中华女子中学). During the 1930s, he served as chairman of its school council until the Japanese Occupation. After the Japanese surrender, Gan formed a committee to rebuild the Chinese Girls High School as it was bombarded during the war. He was closely associated with the school and remained active as its chairman until his death.

Similar to other first generation Chinese migrants in Singapore, Gan was concerned with the well-being of China, particularly his birthplace. During the anti-Japanese war in 1937, Gan, as president of the Tung Ann Association in Singapore, participated actively in the war of resistance against the Japanese. On 10 May 1938 when Xiamen fell to the Japanese, the Singapore Tung Ann Association organized the Save the Homeland Refugees Committee. Gan, as the elected chairman, began "the Overseas Kinsmen Active Donation" drive to save the refugees in his homeland.

He also played a part in the fund raising campaign for the war of resistance in China led by Tan Kah Kee in the Ee Hoe Hean Club (Yi He Xuan 怡和轩). In 1937 Tan became the chairman of five committees. One of them was the Sing Hwa Fund-Raising Committee which consisted of thirty-two respected members, including Gan, who put in both money and effort.

Gan was equally enthusiastic in promoting public welfare in his homeland in China. In 1933, he initiated the repair of the Gan ancestral temple in Front Street in Tong An county; built a primary school in his ancestral home in An Loo village; and assisted in founding the Tong Min Hospital, also in Tong An county.

For the respect he commanded in Chinese society, as well as for his contributions to the colonial society in Singapore, Gan was made a Justice of the Peace (JP) by the colonial government. He died on 6 September 1956 in Singapore, leaving eight children: six sons and two daughters.

Leo Suryadinata

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Gautama, Sudargo

(Gouw Giok Siong, 吴玉祥, Wu Yuxiang, 1928–2008)

Professor of Law, prominent advocate, Indonesia

Sudargo Gautama was the longest serving professor of law at the University of Indonesia who concurrently held professorship at the two other educational institutions in Indonesia. He also wrote the first dissertation on regulations relating to mixed marriages in Indonesian which attracted a lot of attention.

Known as Gouw Giok Siong before the name-changing regulation in 1966, Gautama was born in Jakarta on 1 March 1928. He started his law studies in mid-1947 at *Rechtshogeschool*, which later became

the Faculty of Law, University of Indonesia (FHUI). He completed his studies on 18 December 1950 thus obtaining the title Mr (*meester in de rechten* or master of laws) within three-and-a-half years in what normally would have been a five-year study. He immediately embarked on his doctorate studies at the same university and obtained the title Dr (doctor in law) in 1955. His dissertation "Legal Aspects of Mixed Marriage Regulations" (*Segi-segi Hukum Peraturan Perkawinan Campuran*) attracted the attention of not only the foreign legal scholars, but also foreign linguistic scholars, especially those of the Van Vollenhoven Institute of Leiden University in the Netherlands. This was so because it was the first ever law dissertation written in Indonesian. The dissertation aroused interest for the former legal scholars because it discussed mixed marriages after Indonesia's independence, and for the foreign linguistic scholars because it was expected to contribute to the translation, or perhaps even transformation, of Dutch legal concepts into the language of the new-born Republic.

Gautama's contributions as a legal scholar are enormous. They began with a series of talks broadcast in Programa III Radio Republik Indonesia, a government-owned and controlled radio station, from 25 May to 28 September 1955. These talks were mainly on constitutional law, with an emphasis on the idea of *Rechtsstaat*. On the one hand they aimed at educating and enlightening the general public on the foundations of the new-born Republic, and on the other hand they were designed to promote public participation in the upcoming general election to be held on the day following his final talk.

Professor Djokosoetono, the first dean of the FHUI, appointed Gautama as professor of law responsible for inter-population-group law (*intergentielrecht* or *hukum antar golongan*), replacing the former professor and promoter, G. J. Resink. Thus on 27 September 1958, Gautama delivered his inaugural speech at the age of thirty. He would retain this position until he passed away in 2008, with a tenure spanning fifty years. It made him not only one of the youngest professors in the country to date, but also one who held the professorship longest. Besides being a professor at FHUI he was also a professor in law at the National Police Institute (*Perguruan Tinggi Ilmu Kepolisian*), the Military School of Law (*Perguruan Tinggi Hukum Militer*), both in Jakarta, and at the Padjadjaran University in Bandung, West Java. He was also a visiting professor at the University of Amsterdam (1967–1968), the University of Sydney (1970), and the National University of Singapore.

A professor is responsible for developing his field of expertise, and Gautama carried out that duty proficiently. When he was studying law, most of his professors were Dutch and most, if not all, of the subjects were taught in Dutch. However, independence for Indonesia brought about changes not only in the use of Indonesian instead of Dutch, but also in opening up opportunities to Indonesians from all walks of life to become educated. Knowing that his students were no longer trained in Dutch and therefore did not have a good command of the Dutch language, he wrote textbooks in the Indonesian language in his field of expertise, which he later referred to as *hukum antar tata hukum* (interlegal law). The textbooks were later compiled into a series of eight books, titled *Hukum Perdata Internasional Indonesia* (Indonesian Private International Law) which may be considered as his magnum opus as a legal scholar. This work contains not only his rich scholarship, but is also the underpinnings of legal science in Indonesia, especially in the field of private international law. The legal theories and frameworks developed by him in these books

were later adopted by the National Legal Development Body (*Badan Pembinaan Hukum Nasional*) when it drafted the Bill of Private International Law for Indonesia in the 1980s and 1990s. The bill unfortunately has been delayed indefinitely.

In envisioning the development of law and legal science in Indonesia, Gautama introduced the term, *Hukum Antar Tata Hukum*, or HATAH. According to him, this term was derived from the term "Interlegal Law" introduced by English legal scholar, Alf Ross, and the term "*Interrechts-ordensrecht*", proposed by his own Professor, J. H. A. Logemann. This term clearly states that all legal systems in the young Republic are of equal importance, and the applicability of one legal system over that of another is based on the pursuit of justice and not on its superiority. In doing so, Gautama did not only contribute to the ongoing search for a national legal system, but also injected neutrality into sensitive social issues in post-colonial Indonesia. He later divided HATAH, a branch of legal science, into two strains. The external one has a foreign element and is comparable to private international law or conflict of laws in most countries. The internal one deals with legal issues that are uniquely Indonesian owing to its continuing legal pluralism.

By the time of his death, he may well have written more than 100 works on Indonesian law covering issues from mixed marriage, citizenship, nationalization, contract law, agrarian law, commentaries on landmark court decisions and legislation, intellectual property rights, arbitration and international trade, to corporate law. *An Introduction to Indonesian Law*, which he co-authored with Robert Hornick, was the first textbook in English on Indonesian law. It was published initially as a temporary edition in 1972, and later revised four times until 1983.

Gautama was also prominent as an advocate. He started his law practice by joining the law office of Professor Iwa Kusumasumantri and Mr A. A. Maramis. He later established his own law office in Jl. Merdeka Timur, Jakarta, a prestigious location for prominent advocates.

Since the beginning of his law practice, he had been a counsel for the Government of Indonesia. One of his famous cases was the "Bremen Tobacco Case", in which he defended the newly established state-owned *Perusahaan Perkebunan Nusantara (PPN) Baru* before a Bremen District Court in the then West Germany in 1958. PPN Baru took over the assets of two Dutch companies, Deli-Maatschappijen and Senembah-Maatschappij, whose tobacco plantations in East Sumatra had been nationalized by the Government in the previous year as a result of the rising tension over the protracted dispute between Indonesia and the Netherlands over West Papua. The act of nationalization did not conform to the norms then existing in international law, which required it to be followed by prompt, effective, and adequate compensations. The Dutch companies thus accused the Government of Indonesia of practically confiscating their properties. This case immediately attracted international attention, since this was the first act of nationalization by a former colony which came before a court in the West. Another interesting aspect of this case was that in defending Indonesia's position Gautama and his fellow members of the team of experts such as Professor Soekanto and Mochtar Kusumaatmadja, among others, were arguing against Professors Kollewijn, Lemaire, and Logemann, their former professors at FHUI. The Bremen District Court later found the nationalization move lawful, thus revising the norms of international law on nationalization.

Gautama was later involved, both as a legal counsel and a legal expert, in many other legal cases where the Government of Indonesia became a party or a respondent. Three famous cases (during the Soeharto rule) were the Kartika Thaher case involving the Indonesian State Oil Company which came before the Singapore court, the nationalization of Kartika Plaza Hotel, and the dispute between the Indonesian State Oil Company/State Electricity Company and the Karaha Bodas Company, the latter two being brought before international arbitration tribunals. Recounting his experience as an expert witness to his teaching assistants at FHUI, Gautama once said, "The loneliest place on earth is at the witness stand".

Gautama continued practising law and law teaching until he passed away on 8 September 2008 at the age of 80 in Perth, Western Australia where he had spent most of his final years, which probably explains why his passing received minimal attention from the media.

Yu Un Oppusunggu

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Go Ching Hai

(吴清海, Wu Qinghai, 1924-2011)
Engineer, inventor, Philippines

When Go Ching Hai was born on 8 June 1924, he was said to be quiet for a few minutes before breaking into a loud, reverberating cry, to the merriment of his parents and every household member. When he turned three, his father decided to move his family to the Philippines sometime in 1927 to settle in a small town called Matatalaib, Tarlac, and set up a small rice mill for the Cojuangco clan. A few years later, the family moved back to China. When the father died, the family resettled in the Philippines. Go Ching Hai was thirteen at the time.

When his older siblings got married, Go was left to fend for his widowed mother and younger siblings. He sought ways and worked in several odd jobs to make ends meet. He soon invented an alternative fuel for steam engines using coconut charcoal. Subsequently, he embarked on other profitable enterprises which came in quick succession to provide enough income to embark on more significant projects, such as running a paper factory, and manufacturing a thread spinner, an ice cream maker called Velvete and a dishwashing detergent similar to the modern-day household cleaning powder.

When the Americans liberated the Philippines from the Japanese, life went back to normal for Go. At age twenty-one, he decided to go back to university to devour books especially those on Confucius, which he read with great enthusiasm. It was Confucius who

made him realize that "to live is to keep on dreaming".

He dreamt of a better life, and to realize that dream, he needed to earn and save money. To save on jeepney fare, he walked almost three kilometres from home to school and vice versa. He slept less so he could work more, or think of more and alternative solutions to a particular problem.

Go obtained a bachelor of science degree in mechanical engineering from the Mapua Institute of Technology in Manila. In 1950, shortly after graduation, he moved to Cebu with only 25 pesos in his pocket. He decided to stay in the house of a relative's and sought employment in an upstart company named Gotao Corn Mill. His main task there was to increase corn production, a challenge that Go Ching Hai faced with enthusiasm much to the satisfaction of his employer.

As an inventor, he was restless and prodigious. He never cared to patent any of his inventions as he wanted people to enjoy the fruits of his inventions and innovations.

His inventions started with machinery that dealt with corn products. In the beginning, he made a machine that ground corn kernels into a rice-like consistency. The harsh taste of the corn-rice induced him to invent a machine to improve the taste — the degerminator — which is now a vital piece of equipment in corn milling. It peels off the waxy coating of each corn kernel. Another invention of his was the aspirator. He found that when the waxy peel was removed, the germ or corn oil remained intact. The aspirator would then separate the corn by-products into three different layers from big grits to smaller grits to finer grits. These different grades are then sold for different uses, for example, the corn germ for making corn oil and the corn bran for feed additives.

Another innovation is something so simple that corn millers often remark the equipment is taken for granted. Go created a "bagger" for all the equipment and their variations. With one push of a button, a machine releases 50 kilograms of corn grits or cassava starch directly into a sack that also gets mechanically sewn up. Prior to this innovation, a corn miller had to hire six people to shovel, bag, weigh the product, and sew up the sack.

Corn millers from Aparri to Jolo (from the northern tip to the southern tip of the Philippine archipelago) would call on Go to build their factories. Millers, in particular, request for his "turn-key" procedure, where he would install a "turn-key" to make the machine produce only a certain amount of grain or corn per eight-hour run. This is important for millers because their budgets are quite fluid. When there is a lot of corn, millers simply turn a key and the machines come out with 800 cavans (50 kg. bags) every day. If there is a limited budget, the turn-key will make the machine produce only 200 cavans in eight hours. The turn-key enables millers to adjust their production levels without buying other equipment.

As a testament to Go's enduring inventions, the machinery he had invented in the 1950s and 1960s are still operational today. Some millers recount that Go's equipment was made so sturdy, e.g. a roller mill (which grinds corn kernels) can be dropped from three storeys high and only the cement ground would be damaged.

One major invention and the only one for which Go got a patent was the MV Martina, named after his wife. This is the predecessor to today's "roll-on roll-off" barge. The MV Martina was borne out of a challenge from friends to provide a solution to the problem of transporting vehicles across the Mandaue-Mactan channel in 1968, when the now famous Mactan-Cebu bridge was not yet in existence. It became an overnight

favourite as the MV Martina was more than a superbarge. Not many know that it was due to the genius of Go that it came into being. Go was sketching on a piece of table napkin the blueprint for the barge, displaying his ingenuity with marine engineering. He designed the barge with two openings with a view to saving time and effort in moving the vessel, as well as unloading cargoes. For at least five years MV Martina was the only superbarge around.

Today, the roll-on roll-off barge, more popularly known as RORO, has made public transportation between regions easy. Prior to the popularization of the RORO, passengers needed to wait for days on end to find a boat travelling to their destination. Now, buses regularly ply routes across the vast Philippine archipelago. All that the buses have to do is get on a RORO to cross the various seas connecting the Philippine islands.

Inventing and seeking solutions were Go's lifelong passions. He established Hayco Engineering on a 1,256 square metre lot in Cebu City on 8 June 1950. Hayco Engineering used to design and build machineries for business clients all over the country. At present it only caters to the needs of other Hayco businesses maintaining the same quality of workmanship as that in the days when Go ran the business himself.

Being open to the possibilities of technological advancement, the company constantly kept itself abreast of industrial developments and market needs. In 1991, motivated by the need to be of greater service to the food industry and backed by its forty-year experience, Hayco Engineering started to diversify into other business ventures, such as food manufacturing via a new company called Geltech Hayco Inc. which has two production plants located in Cebu, Philippines.

Go had long been convinced about the value of soy as a versatile and nutritious food source. Inspired by his mother's ingenuity and resourcefulness in the preparation of dishes based on soybean especially during periods of scarcity, Go oversaw the production of soy-based food products through Geltech Hayco. In 1995, together with his wife and family, he introduced Meat Magic, an all-natural, protein-rich meat alternative based on soybeans and carageenan. Meat Magic, according to Go, helped prevent obesity, and kept high cholesterol at bay. It earned distinction in the 2005 Likha National Invention Contest for "Outstanding Creative Research by a Private Sector in Food and Nutrition". Go Ching Hai's genius, resourcefulness, and proactivity has extended to his family members who share a similar passion for seeking solutions to practically anything where no solutions supposedly exist.

Go's wife, Martina, synergized with him in almost anything he started or thought of doing. The couple appointed themselves "P1-a-year" supervisors in the construction of an edifice called the Cebu International Convention Center. Despite scepticism from the public, they saw the completion of the Convention Center on 1 December 2006, including the landscape within the compound, the surrounding centre islands, lights, and thirty flagpoles to be used during international summits. Since then Mandaue City and Lapu-lapu City have been welcoming summit delegates to ASEAN conventions.

In 2001 Go established the Go Ching Hai Foundation which aim at encouraging research and development to reduce poverty, helping the poor develop a sense of health awareness, providing education and livelihood training, and feeding the poor with nutritious and affordable food such as Go's pre-sweetened

milk, high-protein soya-based rice topping, and corn grits and iodized salt.

Throughout his life, Go maintained one philosophy, "I only think of people and their welfare, of things that will make them happy and prosperous. When they are happy, I'm happy I benefit from their prosperity, too. If you are surrounded by poor people, how can you be happy." Go passed away on 7 September 2011.

Angelo B. Ancheta

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Go, Josiah Lim

(1962–)
Marketing guru, Philippines

Born on 22 April 1962, Josiah Go (吳) is acknowledged as one of the Philippines' marketing gurus. He has his hands full not only as a marketing practitioner, but also as marketing educator, consultant, author, marketing resource speaker, lecturer, and trainer, and is a hands-on entrepreneur as well.

The year is 1991. A room is filled with enthusiastic chatter: marketing strategies, consumer behaviour, new products, new ideas. Grey-haired men in suits are giving out their calling cards. Women are shaking hands with former colleagues. It is a confluence of ideas and experience about marketing. Men and women with decades of experience in this field are exchanging insights about their ventures. Above the din of the crowd, a man tests the microphone and addresses everyone. He was a young man, so young that some of those in the crowd have been working in marketing even before he was born. And yet, at twenty eight, he had earned their respect. The man was Josiah Go, then, the youngest national president of the Philippine Marketing Association.

It was always clear that Josiah Go was to revel in the world of business. He graduated with a bachelor of science management degree from the De La Salle University in 1982, with a gold medal for community leadership. After earning his degree, he entered the corporate world. Having chosen to join one of the top thirty corporations of the Philippines, he was learning the ropes of business from experts of the field. However, his thirst for more challenges was barely quenched by this comfortable career path. He was determined to tread off the beaten path and make his own trail. The knowledge culled from the usual business career was not enough for him.

Propelled with the zest to learn, he ploughed through the available resource of marketing books in the country. But while reading all these materials, he realized that many of the ideas, case studies, and models presented in these books fitted only a specific context. They were not so reliable for, and suited to the Philippine experience. Inspired to share his own ideas that were culled from his experience and understanding of the Philippine market, Go decided to write his own books. At a time when little attention was given to nuances of the Philippine market, here was Josiah Go, proclaiming new ideas about how marketing worked in the country. This was a feat. Fortunately for him, his books were received positively. His ideas proved to be so valuable and insightful that several other marketing books were written and published.

As a further testament to the books' innovation and credibility, Go's books were endorsed by the Philippine Marketing Association and also supported by the Association of Marketing Educators. His fifth book, *Marketing Plan Building the Profitable Preferred Brand* published in 1997, is the first pre-tested, local marketing plan workbook.

Books were not his only platform for sharing his ideas. He served as a marketing professor at the Ateneo de Manila University, imparting his marketing ideas and innovations. His effectiveness as an educator was affirmed when he served a three-year stint as director for marketing programme. It was not a surprise either that he chose to return to his *alma mater* as a professorial guest lecturer at the undergraduate and, later, graduate school of De La Salle University.

An innovator at heart, Go knew that he must personally expand his own horizons to be updated on the changing market so he attended various advanced marketing and innovation courses at universities outside the country. He studied at Massachusetts Institute of Technology Sloan, the London Business School, University of Illinois in Chicago, Kellogg School at Northwestern University, Wharton Business School , the University of Marketing and Distribution Sciences in Japan, Blue Ocean Strategy — Initiative Centre in France, and New York, the United States. He has also earned the distinction of being the first Filipino to complete the Blue Ocean Strategy qualification course at INSEAD in France in 2006 and the first in Southeast Asia to teach it as a three-unit, full-semester course in the country.

To earn the esteem of colleagues and students, it is important that one practises what one teaches. This is what Josiah Go does by infusing his own business ventures with his own expertise. He is the chairman and chief marketing strategist of Mansmith and Fielders, Inc., the leading marketing, sales, and innovation training and consultancy company. Since 1995, he has also been serving as CEO of Waters Philippines, the market leader in the direct selling of home water purifiers, ion cleanse foot detox, and therapy shower in the Philippines.

To share with others what he himself has gained from hands-on experience and from his own unquenchable search for new knowledge and ideas, Go generously gives his time and advice to non-profit, non-government, cause-oriented organizations, which benefit from fresh marketing ideas to push their causes and advocacies.

In 2010, in celebration of his twenty-fifth year as an entrepreneur, he established Day 8 Business Academy Inc. an innovative social enterprise focusing on the training and development needs of small and medium-sized enterprises, giving small business owners a "Pay What You Want" scheme. This is a boundary-breaking first in the world of education — inspired from his interest in religious studies since 2002 — for which he applies his learning of helping the lost, the last and the least in society through his work ministry.

The academy does not charge tuition fees *per se*. Instead small business owners who attend various courses pay what they want or what they can afford. All proceeds go directly to charity. The academy's focus is to help small business owners succeed. This ripples outward as business owners are able to hire more people, who then buy more things, and ultimately help perk up the economy. Go thought of the academy because over 90 per cent of companies in the country are small businesses with no major school guiding them.

As a recognized leader among his peers in business education, he has won various awards and distinctions. In 1994, he was honoured

by the Philippine Marketing Association as the youngest Agora awardee for marketing education and he was chairman of the Direct Selling Association of the Philippines in 2002.

In 2001, he was named one of the Ten Outstanding Young Men of the Philippines, one of only three in business education to be accorded this distinction in the more than forty-year history of the award-giving body. The following year, he was declared one of the Ten Outstanding Young Persons of the World, the first and only Filipino in business education to be given such award by the World Jaycees. Two years later, he was among the first batch winners of the Dr Jose P. Rizal Awards for Excellence organized by the *Manila Times* and Kaisa Para sa Kaunlaran. Remarkably, in 2007, he was given the rare Lifetime Achievement Award by the Association of Marketing Educators.

As a leading book author, Go has twelve best-selling marketing books continuing to spread his expertise. These books — suitable for the Philippine setting — are used by both industry practitioners and university students.

As the country's foremost marketing expert, he is consulted by countless top executives across the Philippines. An esteemed marketing consultant, trainer, and speaker, he consults with and trains many local and multinational companies both in the Philippines and abroad (India, Japan, Indonesia, among others) and has handled more than 500 seminar-workshops. His vast network for consultancy has covered almost all types of organizations, from small to medium to large-scale industries, ranging from business model innovation, market-driving strategy, profit strategy, and innopreneurship (or the marriage of innovation and entrepreneurship).

Go also continues to be involved in various advocacies aimed at youth empowerment and entrepreneurship. These advocacies include: the Young Market Masters Awards; the Market Masters Conference; the Marketing Rescue; the Mansmith Blue Freedom Fund, which is the first venture capitalist for young entrepreneurs dedicated to the Blue Ocean and Market-Driving Strategy ideas; and the MarkProf Foundation, which conducts annual search and training of top marketing management trainees.

There is no doubt that countless students, schools, companies, and marketing practitioners have benefited from Go's ideas. What is equally compelling is that these ideas not only pertain to the field of business, but are also ideas in tune with the people and society which business is meant to serve. As an educator, this is how Josiah Go wants these ideas to be.

Anna Katarina Rodriguez (with input from Andrea Tan)

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Go Kim Pah

(吴道盛, Wu Daosheng, 1899–1983)
Banker, community leader, Philippines

Go Kim Pah's brand of personalized banking was unheard of in his time. This forward-thinking man made all his business endeavours customer friendly, and today, personalized banking is a byword in the Philippine banking system. The trust that Go

earned as a businessman was so widespread that it helped him become a leader in the Chinese community. He was at the forefront of the anti-Japanese propaganda during the Second World War, and was one of the first leaders to be imprisoned. This, however, did not stop him from serving his country in all its times of need.

Like in many success stories of a poor child leaving his homeland for greener pastures, Go Kim Pah left China for Manila at age fifteen and immediately started working. For a boy who had only had four years of informal schooling, Go could not afford to be choosy. His first job was as an apprentice at Hong Huat Exchange, owned by a relative. Being an apprentice meant Go was a messenger, cleaner, training boy, gofer, and an all-around-boy who did any odd job he was given.

His main job, though, was to deliver "letters" — these are remittances of money from the Philippines to families waiting in the mainland for the precious and much-awaited financial support from overseas. This network of remittances was a crucial service unique to overseas Chinese long before bank transfers and foreign exchange services started.

Because of his diligence, honesty, and integrity, Go rose from the ranks to become manager of Hong Huat Exchange eventually. At twenty-two, he returned to China to marry a woman his mother chose for him. Like most immigrants, he left his wife in China and returned to the Philippines to continue working. He returned to China a few times before he saved enough money to bring his mother, wife, and sons to the Philippines.

When the owner of Hong Huat Exchange passed away, Go decided to open a similar type of business, albeit on a much smaller scale. He borrowed money and set up Kian Lam Exchange and Trading on 16 January 1927. The name of the business reflected Go's dreams — Kian Lam — to build in the south.

Just like for any other Chinese businesses, trust and integrity were the most important capital. Go's solid reputation as a trustworthy person allowed his business to flourish. The Kian Lam Exchange and Trading, just like the Hong Huat Exchange, functioned like a clearing house that helped spur economic transactions even without banks. The network of remittances served as an informal banking system, not just for overseas customers, but also for local businesses. Go succeeded in using his Kian Lam Exchange to tie up Chinese businesses throughout all the islands of the Philippines. For example, a copra businessman in Cebu, southern Philippines, might need to buy supplies in Manila. He need not give money to the supplier in Manila, but could use the Kian Lam Exchange to pay the Manila supplier from money owed him for copra someone in Manila purchased from him. This unprecedented network of exchanges was crucial to supporting Chinese trading and was carried out on a mind-boggling scale using only *xin yong*, or trust, as the key capital. The community itself played a role in exacting social sanctions against anyone who defaulted in payment through such exchanges. He would lose his credit standing immediately and other businessmen would be wary of continuing to do business with such a person.

Although Go was busy with his business, he kept abreast of national and international events. When the Sino-Japanese war broke out in China in 1937, he became very active in the anti-Japanese movement in the Philippines, especially in the "Boycott Japanese Goods" movement. Go appeared to be a regular businessman, but his remittance business provided a crucial mechanism for sending money home for the war effort in China. The money amounted to millions, and it went to

buying airplanes and supplies needed to finance China's war with Japan.

When war was brought to the Philippines, the Japanese, immediately upon arrival, rounded up Chinese community leaders and executed several dozens of them in the first week alone. Go Kim Pah was arrested and imprisoned at Fort Santiago, along with thirty-five other businessmen. They were all loaded onto two trucks. All the passengers in one truck were killed in a cemetery. In the other, which carried Go, the men heard gunfire and awaited their turn to be shot, but they were instead brought to trial and sentenced to twenty years in prison for political crimes.

It was during his incarceration that Go learned to speak English from fellow prisoners. After three years, the prisoners were given amnesty. Go's business had to close down during the war, but he had safeguarded his assets well. When the war ended, he was able to get some of his money back and resurrect his remittance business.

The post-war years saw the rapid growth of Kian Lam's operations. It maintained offices in Xiamen, Shanghai, and Quanzhou. Aside from remittance operations, its other main function was to bring business to banks. Kian Lam would stand as guarantor to its clients when they opened letters of credit with the banks. This was usually carried out for clients in the business of importing textiles or foodstuff, or for those seeking loans to expand their trading business. The system allowed small and medium-scale businesses to operate even with just a minimum capital outlay.

When the Central Bank of the Philippines was established in 1949, Go saw an opportunity to play a bigger role in post-war nation building. At this time, he had been working hard in the Philippines for fifty years. It had been a long journey from his village in Fujian, where a young boy with no money and no certainty in his future, to a bustling building in Manila where hundreds of people entrusted him with millions of pesos.

Equitable Banking Corporation (建南银行) opened its doors in 1950 in the same building that used to house Kian Lam. In the early years of the bank, Go pounded the pavement and personally called on potential clients to open accounts at his bank. The bank's primary concern at the time was to continue to aid the country's recovery by providing credit facilities to finance various business endeavours, especially small- and medium-scale enterprises. His business stature and his approachable and humble ways were distinct advantages when soliciting clients. Friends in the community with firmly established enterprises would bank with him.

Likewise Go would also continue to support floundering businesses as testament to his commitment to personalized banking. He believed that the character of the borrower was a more accurate gauge than anything written on a document. This boosted, to a large extent, post-war rehabilitation efforts in the Chinese community, allowing many of the Chinese businesses to be among the first to rise from the ashes of war. The bank financed the setting up of many factories to manufacture textiles, shoes, and paper.

With Go's triumph in the business world, he set up the Equitable Bank Foundation in 1974 as his way of giving back to a country that he saw as his second home. His benevolence stems from the fact that he came from an extremely poor family. Scholarships are provided to students who exemplified leadership qualities and outstanding academic aptitude. The Go Kim Pah scholarship programme has allowed many deserving Filipino youths to attend the country's top-tier universities and vocational schools, enabling

them to finish undergraduate, non-degree, technical/vocational, and graduate studies.

Go had seven sons and one daughter who continued his valued traditions while using Western banking methods and structures. The bank flourished and on 3 April 1997 Equitable Bank was listed on the Philippine Stock Exchange, and in 1999, the merger plan between the smaller Equitable Banking Corporation and the larger PCI Bank was approved, and Equitable Philippine Commercial International Bank achieved top-tier position in the banking world.

However in 2001, at the height of the impeachment trial of former President Joseph E. Estrada, Equitable Bank got into political trouble that affected its financial position. On 5 August 2005, the SM Group of Companies and Banco de Oro Universal Bank gained a 34 per cent share in the bank from the original founders, the Go family. On 6 January 2006, Banco de Oro Universal Bank submitted a merger offer to the bank — with Banco de Oro as the surviving entity. Today, members of the Go family hold nominal shares in the bank.

Carmelea Ang See

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Go-Belmonte, Betty

(吴友德, Wu Youde, 1933–94)
Journalist, entrepreneur, philanthropist, Philippines

Betty Go-Belmonte led a group of journalists to found the *Philippine Daily Inquirer* in December 1985, when the late President Ferdinand Marcos called for snap presidential elections. In July 1986, Go Belmonte left the *Inquirer* and started *The Philippine STAR*. She is thus the only journalist in the Philippines to have founded two of the country's largest newspapers.

Born on 31 December 1933, Go-Belmonte was a diminutive woman who used her pen to fight and help fell a dictator, Ferdinand Marcos. Go-Belmonte was tolerant and easily forgave those who wronged her, but people often underestimated her political savvy and business acumen. In fact, as a news correspondent, she braved Martial Law and fought the Marcos dictatorship that suppressed freedom of the press. At the height of the nation's martial rule, arbitrary arrests, murders, torture, and abuses were rampant. Journalists and opposition leaders were disappearing one after the other, to be found dead later or never to be found at all. Major newspapers preferred to keep silent and stay alive rather than court the wrath of Marcos. Freedom of the press was irrelevant as daily newspapers passed through government censors. Throughout all this repression, Go-Belmonte continued to write stories the government did not want people to read. She wrote for the "mosquito press" or the biting and irritating alternative press that photocopied articles about Marcos family abuses for distribution.

The restoration of democracy after the successful People Power Revolution (popularly called EDSA I) of 1986, gave birth to the *Philippine Daily Inquirer* and later *The Philippine STAR*, two of the largest circulating newspapers in the country. Betty Go-Belmonte was co-founder of the first in December 1985 and founder and publisher of the second in July 1986. She was also deeply involved in the EDSA I and the resistance against Ferdinand E. Marcos. *The Philippine STAR* was an avenue for the continuous commitment to press freedom,

and act as a vehicle for national development after years of plunder and oppression.

The Philippine STAR was unique because it did various charity work throughout the year, including helping sick children, building classrooms and libraries, giving free education to adults, conducting medical missions, giving gifts during Christmas, helping with relief during calamities and disasters, and recently helping preserve the environment. It was different from the other dailies as it prided itself with its bible journalism while upholding truth and fairness. Go-Belmonte believed that only with the Lord's guidance can an entity be true and succeed. These have become important ingredients of *The Philippine STAR*'s tradition of excellence.

In fact, it is this adherence to faith that fed and empowered the volunteers of the EDSA People Power Revolution. Lacking the funds to have a full-time media bureau during the campaign for the snap presidential elections, the late President Corazon C. Aquino relied on volunteers. Go-Belmonte assigned her eldest son, Isaac, to take charge of printing campaign materials using the family's printing press at the family-owned *The Fookien Times* where she had first worked as a typesetter and for which she had done some editorial work (in Chinese) and taken charge of the printing advertisement. Daughter of *Fookien Times* (新闽日报) publisher Jimmy Go Puan Seng (吴半生) and brought up in a journalistic and fiercely nationalistic environment, she co-founded the People Power Movement Foundation and was likewise awarded by various institutions for her involvement with civic groups which cared for the people with disabilities, street children, out-of-school youth, and other marginalized groups.

Go-Belmonte was a religious, motherly, and very compassionate person. She was known for writing spiritual and uplifting articles she called "Angel Stories" in her column entitled, "Pebbles". Like the name of her column, Go-Belmonte was like a pebble — the most durable building block of any man-made or natural structure — the outcome of the long weathering of the elements — rain, sun and plant, animal, and human intervention. She thought of herself as a humble instrument of God. Other journalists were critical of her religiosity, often saying that it has no place in newspapering. Go-Belmonte faced the distrust and cynicism with her usual calm and equanimity, remaining steadfast in her belief that journalistic integrity is nothing but God's own message of honesty, truth, and fairness.

Even in the last year of her life, when she was afflicted with cancer and obvious pain, she continued to publish patient appeals and insisted that the paper should continue to help sick patients. After her passing, Go-Belmonte was hailed as one of the country's outstanding Chinese Filipinos by the Bahay Tsinoy Museum, where her portrait hangs. A station at the Metro Rail Transit line in Manila has even been named "Betty Go-Belmonte Station" in her honour, and blogs from young students who ride the commuter train daily reveal how they try to learn who the person was and to be inspired by her. A street in Quezon City near her ancestral house was named "Betty Go-Belmonte Street" as well, and a school in Quezon City was renamed "Betty Go-Belmonte School" in recognition of her indefatigable spirit in championing the rights of the poor and underprivileged. Also in honour of Go-Belmonte's compassion, Dr Jose Hernandez and Dr Pablito Magdalita of the University of the Philippines named a hybrid hisbiscus after her — the *hibiscus rosa seninsis BGB* — which they began cultivating in 1994, the year of her death. As for her significant entrepreneurial contribution to the

field of journalism, Betty Go-Belmonte was given a posthumous award by the Philippine Center for Entrepreneurship in 2007 for being one of the Most Inspiring Manila Entrepreneurs.

Go-Belmonte's journalistic crusade and great love for the truth run in her blood. Her father, Go Puan Seng, was a Chinese immigrant who eventually became one of the country's leading newspapermen and fearless journalistic crusaders. Born in Xiamen, Fujian, Go came to the Philippines at the age of fourteen. He first worked as a reporter and later as an editor of the *Kong Li Po* (founded in 1912 to promote Sun Yat Sen's revolutionary cause). In 1926, together with renowned community leader Dee Ching Chuan, Go promoted the "Save Fujian Hometown campaign" among the Chinese in the Philippines through the newspaper, *The Fookien Times*, to save Fujian from the ravages of civil war. He then rose from the ranks and became editor, editor-in-chief, and eventually manager and co-publisher. He was with *The Fookien Times* for forty-seven years all together (publication of the paper stopped temporarily from the end of 1942 to 1945 during the Japanese Occupation).

After the 18 September 1931 incident in China, Go Puan Seng helped in the anti-Japanese campaign and boycott Japanese goods movement. On 7 July 1937, with the infamous Marco Polo Bridge incident that signalled the outbreak of Sino-Japanese war, Go increased the tempo of the anti-Japanese campaign and attacked Japanese aggression through his writings in the newspaper. General Douglas MacArthur warned Go Puan Seng that he (Go) would be the first Chinese-Filipino the Japanese would execute for writing anti-Japanese propaganda and true enough, Go's vocal anti-Japanese stance landed him in the Japanese blacklist.

Soon after the Japanese occupation of the Philippines in 1941, Go went into hiding in the mountain vastness of the Sierra Madre. His book, *Born from the Ashes* (also called *Refuge and Strength*), describes the 1,105 days when he was running for his life and how he was reborn. *The Fookien Times* was revived after the liberation with Go again serving as editor-in-chief until President Marcos declared martial law in 1971. Go continued his journalistic work through the publication of *The Fookien Times Yearbook*, now called *The Fookien Times Philippines Yearbook*.

Go Puan Seng's journalistic crusade became even more remarkable after he wrote a story in 1929 about a young Cantonese girl sold as a slave and brutally abused by a Chinese merchant in the Philippines. The two prominent community leaders who were named in the story filed libel charges against him. He was convicted and sentenced to two months' imprisonment and a fine of P300 pesos. On appeal to the Supreme Court, he was acquitted by no less a personage than Chief Justice George Malcolm and Go's case laid the groundwork for contemporary Philippines' libel laws. This is the Go family's legacy even as they continue to be bastions of truth and fairness.

After her death on 28 January 1994, Go-Belmonte's mission for respectable and credible reportage has been kept alive by her three sons Miguel, Isaac, and Kevin, who are now the president/CEO, editor-in-chief and corporate secretary of *The Philippine STAR*, respectively. Her only daughter, Joy, who is active in cultural and social development work, was elected vice-mayor of Quezon City in the 2010 elections. The work of Go-Belmonte's charitable foundation, The STAR's Operation Damayan, has been diligently continued and expanded by her son Miguel, who has

inherited and imbibed a lot of his mother's compassionate qualities.

Carmelea Ang See

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Goh Chok Tong

(吴作栋, Wu Zuodong, 1941–)

Economist, civil servant, politician, Singapore

Best known as the one who succeeded the man many regarded as Singapore's founding father, Lee Kuan Yew. Goh Chok Tong became prime minister in 1990 and secretary-general of People's Action Party in 1992. He was initially written off by critics of the People's Action Party (PAP) as a weak and transitory seat-warmer for Lee Hsien Loong, the eldest son of Lee Kuan Yew. Throughout his tenure as prime minister, Goh strove to shake off that image of a "seat-warmer. To this end, he initiated subtle changes in the PAP government. In doing so, he came into his own in the political arena. In contrast to his predecessor, Goh practised a more open and consultative style of leadership. He seemed to have a good grasp of the times and was keenly aware that Singaporeans lived in rapidly changing times. He also realized that this could likely mean that an increasing number of younger Singaporeans would want a say in the public policies that would affect them.

Goh's open and consultative behaviour is the result of his upbringing and education. Born the eldest of five children on 20 May 1941, Goh experienced hardship from a young age as his father died when he was nine years old. While his mother worked as a Chinese-language teacher, Goh and his siblings were raised by a grandmother, uncle, and aunt. He was an able student and made it through Pasir Panjang Primary School and Raffles Institution with good grades. As may be seen from his numerous extra-curricular activities as a student, his easy temperament and personable demeanour made him a responsible and consultative prefect, Boy Scout troop leader, swimming team captain, and chairman of the Historical Society. After obtaining first-class honours in Economics at the University of Singapore, he went to Williams College in the United States to pursue a master's degree in development economics. He later joined the civil service in 1964, but left in 1969 to work at Neptune Orient Lines (NOL). His leadership skills enabled him to climb the ranks and he was NOL's managing director from 1973 till 1977 when he left the company.

At this stage of his life, Goh was feeling the call of public service and had entered politics in 1976 on the PAP ticket. He was

elected as a Member of Parliament for the Marine Parade constituency, which he still represents today. In his long political career, he served the government in many capacities, most notably as minister for trade and industry (1979–81), health and defence (1981–84), first deputy prime minister and minister for defence (1985), and then prime minister (1990–12 August 2004), by which time he had gained a reputation for his open and consultative style of leadership.

As if challenging his consultative leadership style, Singapore faced many crises during Goh's time as prime minister. Some of these crises included: the 1997 Asian Financial Crisis, threats of terrorism such as the 2001 plot to bomb embassies in Singapore by Jemaah Islamiyah, the economic recession of 2001–03, and the outbreak of Severe Acute Respiratory Syndrome (SARS) in 2003. Goh rose to the challenges of these trying incidents and continued to be open with Singaporeans on handling the crises and how Singaporeans should come together to deal with these events. Under his premiership, Singapore launched several new initiatives reflecting the Goh administration's more open stance towards public opinion. His administration also introduced several major policies and policy institutions such as the Non-Constituency Members of Parliament (NCMPs) scheme, Nominated Members of Parliament (NMP) scheme, Group Representation Constituency, and elected presidency, to name a few.

Indeed, the institution of both the NMP and NCMP schemes may be considered one of the achievements of the Goh administration. The schemes have their roots in 1984 when Goh (who was deputy prime minister at the time) saw the need for alternative non-PAP voices in parliament. To bring this about, Goh proposed an amendment to the constitution. The upshot was the introduction of the NCMP scheme. The idea was that the NCMPs and the opposition MPs would voice discontent about government polices and check the PAP in parliament. Thus, the NMP and NCMP schemes came into being. The NMP scheme, which was approved by parliament in March 1990, allowed citizens without any political party affiliation to participate and contribute to parliamentary debates without going through the electoral process. The NCMP scheme allowed top opposition losers (that is, those who obtained more than 15 per cent of the votes in their respective constituencies) to participate in parliamentary debates. While both the NMP and NCMP schemes did contribute to debates in parliament, they garnered some negative press as well. This was because individuals who entered parliament under those schemes could not vote on the following issues: the amendment of the constitution, the distribution of public funds, vote of no confidence in the government, or removal of the president from office. Despite criticism of these schemes, Goh's initiative must be applauded because an NMP proposal by Walter Woon resulted in the introduction of the Maintenance for Parents' Act. The government's adoption of this act meant that Goh was somewhat successful in introducing an alternative non-PAP voice in parliament. These schemes further added to the image of Goh as an open and consultative leader. He was also lauded for forging his own leadership style.

Despite his reputation as an open and consultative leader, Goh could be firm and strict in matters of law. He demonstrated his mettle in the way he handled the caning of Michael Fay in 1994 for vandalism and theft. Against the face of American pleas for

clemency, Goh remained firm in his decision that Singapore was right to try and punish Fay with due process of law. He reasoned that Singapore was a sovereign state, and as such, was not obliged to base its actions on the will of the American public or government. This incident clearly demonstrated Goh's principles. While he encouraged greater participation of Singaporeans in the political process, he could be as firm as his predecessor *vis-à-vis* the country's laws.

Local attention on the Michael Fay incident soon faded with the arrival of the Asian Financial Crisis and its attendant economic recession. Given his formal training in economics (he holds a bachelor's degree in Economics from the University of Singapore and a master's degree in Economics from Williams College in the United States) and his previous experience working in Neptune Working Lines as a planning and projects manager, and then managing director where he achieved impressive financial results during his tenure, it was no surprise that he managed to lead the country out of recession successfully. However, he stepped down as prime minister not long after that in 2004.

Goh is still active in politics and continues to serve Singapore as emeritus senior minister in Lee Hsien Loong's cabinet. As part of his duties as emeritus senior minister, he visits various countries to improve diplomatic relationships. In so doing, he is able to gain wider business opportunities for Singaporean businessmen. He also continues to encourage dialogue between Singaporeans and their Members of Parliament and is patron of the Institute of Policy Studies, a government think-tank where views of academics *vis-à-vis* local political issues are published. Due to his personable demeanour and open and consultative leadership style, he was briefly considered for the position of secretary general of the United Nations in 2006. While the post went to Ban Ki Moon, the fact that he was considered at all for the position demonstrates the high regard in which the world regards Goh Chok Tong and his style of political engagement.

Ho Khai Leong

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Goh Choo San

(吴诸珊, Wu Zhushan, 1948–87)
Choreographer, ballet dancer, Singapore

Goh Choo San is best known as a classical and contemporary ballet dancer and choreographer who once worked with internationally renowned ballet dancer, Mikhail Baryshnikov. The youngest of ten

children to Goh Kim Lok, an oil manufacturer, and Siew Han Ch'ng, Goh Choo San was born in Singapore on 14 September 1948, not long after his parents moved to Singapore from Medan in Indonesia. Despite sister Goh Soonee's efforts at teaching him dance, his earliest ambition was to be an airline pilot. However, his love for dance soon engulfed him so much so that he wanted to follow in three of his elder siblings' footsteps to make dance his career. However, his father urged him to complete his formal education at a university so that he would have something to fall back upon should his projected artistic career fail to come about. Accordingly, following his studies at Nanyang Primary School, Chinese High School, and Raffles Institution, Goh graduated from the University of Singapore with a degree in biochemistry in 1969.

However, in his honours year, Goh's feet itched to exert themselves on the ballet stage. Therefore, he responded to a magazine advertisement for a dance scholarship halfway through his honours year at the university in 1970, and left Singapore for Lausanne, Switzerland, to dance briefly with a Swiss student company. On leaving Switzerland, he moved to Amsterdam to study British ballet on a two-year scholarship with the Dutch National Ballet. His talent ensured that he was asked to stay when his scholarship lapsed. Thus, he began his formal career in dance with the Dutch National Ballet as a *corps de ballet* member before eventually becoming a very capable soloist. In his five-and-a-half years with the Dutch National Ballet, he demonstrated both poise and technical excellence in flawlessly executing the works of the company's resident choreographers, Toer van Schayk and Rudi van Dantzig, as well as in works by Balanchine and Petipa. During this time, he was strongly influenced by his teachers to pursue his interest in choreography. The upshot was his first choreographed ballet in 1973. This served to bolster his reputation as a dancer and choreographer in his own right, while enhancing the company's rich blend of classical and contemporary choreography. Indeed, the Dutch government recognized and lauded his work by awarding Goh with the creative arts grant for choreography in 1973 and 1975. This grant was in acknowledgement of Goh's choreography of two ballets for Dutch graduates as well as his organization of a choreographer's workshop. Unfortunately, the Dutch National Company did not have any vacancies for a resident choreographer.

His choreographed short ballet routines soon brought him to the notice of Mary Day, director of the Washington School of Ballet in Washington, D.C., who offered him a position with her newly founded Washington Ballet in 1976. Goh accepted the offer and soon became both the company teacher and resident choreographer with the Washington Ballet and grew in artistic strength alongside the company.

In his years with the Washington Ballet, his works became critically acclaimed for sophistication, as well as its strong Asian artistic style through which he blended classical and modern movements. Many reviewers and critics observed that his work connoted a usage of classical ballet vocabulary stemming from his Asian heritage. Instead of alienating the audience, his style of uniting both classical and modern dance movements was deemed "symphonic" because he preferred using numerous soloist dancers in a work rather than the traditional principal dancer/corps de ballet arrangement typical in classical choreography. By 1978, Goh had come into his own in the ballet world when he created his definitive work entitled, *Fives*, where he constructed fluid and dramatic

movements to Ernest Bloch's *Concerto Grosso*. This, in turn, brought him to the attention of several important artistic directors of dance companies as he rapidly established himself as a choreographer capable of conceptualizing works of a very high quality. Mary Day must have shared this view because Goh was soon promoted to associate artistic director with the company. In his eleven years with them, Goh choreographed fourteen ballets for the dancers and brought international attention to the Washington Ballet company. Indeed, by 1984, the company conducted its first, large-scale overseas tour which went to Europe, South America, and Asia. All its performances, ranging from *Fives*, *Variations Serieuses*, *Birds of Paradise*, *In the Glow of the Night*, *Unknown Territory*, and *Schubert Symphony* featured Goh's choreography. To honour his contribution to dance, the city of Washington presented him with the Mayor's Award for Excellence in the Arts in 1986.

By 1979, Goh was not only creating one or two new works annually for the Washington Ballet; he was creating new works for other companies as well. Thus, he managed to work with most of the major dance companies in the United States and elsewhere such as the American Ballet Theatre, the Berlin Ballet, the Joffrey Ballet, the Pennsylvania Ballet, the Royal Danish Ballet, the Dance Theatre of Harlem, the Alvin Ailey Dance Theatre, and the Boston Ballet. Goh's biggest break came in 1981 when Mikhail Baryshnikov, artistic director of the American Ballet Theatre, commissioned him to create a work especially for him. This naturally placed Goh at the centre of the international ballet stage. Accordingly, Singapore honoured his talent and artistic endeavours in 1987 with the country's highest award for artistic achievement, the Cultural Medallion.

Amidst the international recognition of his works and artistic vision, Goh's health waned in 1987 and on 28 November 1987, he died from an AIDS-related disease, viral colitis, at his home in Manhattan, New York, at the age of thirty-nine. He left a US$500,000-legacy in his will to create the Choo San Goh & H. Robert McGee Foundation for young dancers and choreographers. The foundation tacitly acknowledged his links with the Washington Ballet where he first came into his own by stipulating that it was to be based in Washington. The foundation was also to collect applications for grants and scholarships from choreographers and dancers from around the world. Similarly, Goh made provisions for the money and fees for staging his ballets to be invested, and the resultant interest, distributed, as grants for choreographic works and scholarships. The annual Choo San Goh Award for Choreography was also part of the behest of his will.

His works continue to live on both internationally and in Singapore. In order to highlight Goh's links with country and the Asian influences in his choreography, the Singapore Dance Theatre added ten of Goh's works to their repertoire. In so doing, the company brought his unique identity as a Singaporean choreographer back to the country of his birth.

Sharon Loo

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Goh Keng Swee

(吴庆瑞, Wu Qingrui, 1918–2010)
Civil servant, politician, Singapore

With a two-decade long public career in which he served as a key founding member of Singapore's ruling People's Action Party, as well as minister for finance, defence and education, Goh Keng Swee may truly be said to be one of the few who shaped modern Singapore's political and socio-economic landscapes. Goh is held by many to be Singapore's economic architect as he had been instrumental in economizing government spending and was a key player in changing Singapore from a trading economy to a broader-based economy in his capacity as finance minister.

Having gone through and survived the changing times where Singapore evolved from a colonial entity, with the Japanese Occupation in between, to full political independence, Goh, who was born on 6 October in Malacca in British Malaya, had experienced first-hand the best and worst of all these regimes. It was no surprise therefore that he had a clear vision of how he wanted Singapore to progress. As he had lived through the different regimes, he was more adept at picking out beneficial aspects of their time in power and readapting them for the benefit of Singapore's development. These skills of observation, re-learning, re-adapting the old for the new, were honed during his education at Anglo-Chinese School and Raffles College where he focused on social welfare issues. After the Japanese Occupation, he joined the civil service in the Department of Social Welfare. His outstanding performance there earned him a scholarship to study at the London School of Economics where he obtained a first-class honours in economics and won the William Fan Prize in 1951. Later, in 1956, he graduated with a Ph.D. in economics from the University of London. During his first foray into Britain, he met with Lee Kuan Yew and Toh Chin Chye, and discovered that they shared a passion for bringing about independence for Malaya. Accordingly, they formed a discussion group called the Malayan Forum, of which Goh was the founding chairman.

The call to enter politics actively to shape Singapore as he had discussed at the Malayan Forum emerged in 1958 when he left the civil service to work full time for the fledgling People's Action Party (PAP) in its Central Executive Committee. His vision for a future where Singapore was able to sustain itself through trade and industry certainly struck a chord with the PAP and he soon rose to become the party's vice-chairman. In 1959, he successfully contested the Kreta Ayer seat in the Legislative Assembly elections, and joined the first government of Prime Minister Lee Kuan Yew as minister for finance. In this role, he was to assume stewardship of Singapore's economy, and in the following decade, Goh acted as the chief architect of the country's economic development. As part of his scheme to create jobs for Singaporeans in the aftermath of World War II and prevent people from falling in with left-wing groups of the time, he introduced an industrialization programme by transforming the swamps of Jurong into the country's first industrial estate. To encourage foreign investment, the Economic Development Board (EDB) was formed in 1961 to demonstrate the government's commitment to overseeing the country's development. He also included tourism in the Ministry of Finance by taking it out of the Ministry of Law and National Development where it had been overlooked.

Under his leadership, a major hotel building programme to raise the number of rooms from 2,800 to 13,100 by 1972 was implemented. Funds for the overseas promotion of Singapore were increased from S$900,000 to S$3 million, and to encourage tourists to stay in Singapore for several days, he successfully called for the construction of a Bird Park at Jurong, as well as an aquarium and a zoological garden.

These attempts to foster growth in Singapore's economy in the 1960s were at times overshadowed by the communist threat arising from agitators who recruited from Chinese language-medium schools and trade unions. The rise of the communists led to a schism within the PAP with the pro-communist faction trying to wrest control of the party from the moderate wing. Goh, who belonged to the moderate faction, was especially targeted for his call for Singapore to merge with Malaya. Goh recommended the merger because he saw Malaya as a rich hinterland that would help Singapore economically. Furthermore, a merger with Malaya would also curb the rise of communism amongst Singapore's mainly Chinese population. The merger soon proved to be problematic for Singapore and the country was expelled from the Federation of Malaysia. Subsequently, Goh played a key role in orchestrating Singapore's departure from the Federation in 1965.

When Singapore was fully independent in 1965, Goh was appointed minister for defence. As he had done with the economy in the 1950s, he revitalized the Defence Ministry by strengthening Singapore's military and domestic security capabilities. A key policy of his making was the creation of National Service, which was a compulsory conscription system for able-bodied young men into the military. This was as much for the protection of Singapore against external forces as it was a means of providing the young people of Singapore with a sense of belonging to their country. His legacy in this respect continues to live on for young men are still required to be inducted into National Service. Later, in 1979, he was moved to the Ministry of Education where he developed aspects of the Singapore education system with a streaming programme where students could learn at their own pace, and with a religious education programme.

Despite his retirement from politics and his position as deputy prime minister in 1984, Goh Keng Swee's legacy lives on. The measures he took to develop the Singapore economy are still in place today as they have shaped the country into a vibrant financial and business hub. Similarly, his contributions to the tourist industry, such as the Jurong Bird Park and the promotion of Singapore as a holiday destination with comfortable amenities and many things to do and see, have cemented the island as a top holiday spot for Westerners and Asians alike. Although his policy of religious education was dropped from the Singaporean education curriculum, the streaming of students continues to be part of the education policy with education extended to all students who are, in turn, allowed to learn at their own pace. To commemorate his achievements and contributions, he was awarded the prestigious Order of Temasek (First Class) in 1985 for his work in the development of Singapore. To encourage young economists to follow in his visionary footsteps, the Goh Keng Swee Scholarship Fund and the Goh Keng Swee Professorship and Master's Scholarships in Economics by the National University of Singapore (NUS) were established in 1992 and 1998 respectively.

Goh Keng Swee died on 14 May 2010 in Singapore after a long illness. He is remembered

as a leader who laid the foundation stones of Singapore's economy and defence forces.

Ho Khai Leong

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Goh King Chin

(吴景进, Wu Jingjin, 1943–)

Entrepreneur, community leader, philanthropist, Brunei

Pehin Kapitan Lela Diraja Goh King Chin is a successful entrepreneur in the automobile business, and also very concerned about national issues, especially the welfare of his fellow Chinese and immigrants. He is also a philanthropist who donated millions to the community.

Goh's father, Goh Hock Kee (吴福记), was a shareholder of the company Chop Hock Kee (和记), in Tutong. Goh King Chin is the eldest of eight siblings. In his early years, he began his education at Chung Hua School Tutong (都东中华学校). After graduation, he furthered his studies at Sultan Omar Ali Saiffudien (SOAS) College, a prestigious school during his era — where he was classmate with His Majesty Sultan Haji Hassanal Bolkiah Mu'izzadin Waddaulah Sultan and Yang Di-Pertuan of Brunei Darussalam. After graduating from SOAS College, he took up employment in the government sector as a custom and excise officer from 1964 to 1970.

In 1970 Goh decided to change his career path by going into business. He established a company called Goh Hock Kee Motors (GHK Motors), named after his father. The company was involved in the management of motor vehicles and spare parts and later flourished after it became the agent of several car companies, namely Daihatsu and Mitsubishi from Japan, Daewoo from Korea, and European and China manufacturers. Goh's resources and ideas have facilitated his business, which, in turn, has won him a national reputation in the commercial field. By 1990 he decided to upgrade and transform his company into one with an international business philosophy and policies. As a result, it was converted to GHK Motors Sdn. Bhd. Since then he has been very much pre-occupied with his automobile business. To expand his business further, Goh invested in a number of ventures, the most noticeable being the setting up of GHK Auto Assembly Plant Sdn. Bhd. in 1998 for the prefabrication of various types of commercial vehicles. It was the first auto prefabrication plant in Brunei, opened officially on 31 July 2000 by the minister of communication. In July 2003, Goh acquired 100 per cent equity in the MBA Insurance Co. Sdn. Bhd. for Brunei operations, and this venture was integrated as part of the GHK Group of Companies. In 2007 Goh was appointed vice-chairman for the *Brunei Times*.

In the community, he was director of the Chamber of Commerce until 1994 and is currently director of Chamber of Commerce and also honorary adviser of Chung Hwa

Middle School Bandar Seri Begawan, Brunei Darussalam (汶莱中华中学) and Chung Hua School, Tutong. For his fellow Chinese in Brunei, Goh proposed, as a member of Legislative Council, that residents of Chinese descent born in Brunei should automatically be given citizenship when they reach the age of fifty-five. During the sixth day of the 2nd National Congress Meeting, he said that the peace and harmony experienced by Bruneian Chinese residents were the result of His Majesty's remarkable management and ruling of the country, that Bruneian Chinese respected His Majesty and the Brunei Government greatly, and that they also wholly supported the Brunei Islamic policy. He also stated that the Chinese residents were willing to contribute to and support the development of the country, and requested that the relevant authorities consider his proposal.

In the same meeting, Goh suggested that entrepreneurs or investors from foreign countries be given permanent resident (PR) status. He pointed out that foreign entrepreneurs or investors in Brunei were less likely to give full financial contributions to Brunei, and were very likely to transfer their funds overseas if they could not be sure of their status in the country. He argued that with a stronger sense of belonging, these investors would greatly support small- and medium-scale business development with their funds, which would in turn also provide plenty of business opportunities to the residents of Brunei. Goh further proposed that the government grant foreigners married to local women in Brunei PR status because, to his knowledge, there were people married to female citizens of Brunei for over twenty years and yet were still not granted PR status. Goh openly requested that the government modify its immigration policy to adapt better to the current situation of the country, rather than rely on an old policy established during the British Colonial period.

In response to Goh's proposals, Pehin Adanan of the Ministry of Home Affairs stated that from 1958 to 2005, there were 42,600 or more people who received the PR status, and that local women who married foreigners could also apply to the relevant authorities to have their children naturalized in Brunei. He stressed that every country has its own immigration and national registration policies. Those born abroad but holding PR status in Brunei for more than twenty-five years can apply for citizenship to the National Registration Bureau, while those born in Brunei and holding this status for more than twelve years can apply as well.

In April 2004 Goh was bestowed and appointed by the sultan as Pehin Kapitan of Brunei Chinese Community. In September the same year, the sultan reappointed him as a member of the Legislative Council. On 15 July 2006, during His Majesty's birthday celebration, he was bestowed the honorary title of "Dato Paduka", in recognition of his remarkable contributions to society. At the age of sixty-three, Goh is a spirited philanthropist who is involved in numerous charitable activities contributing to the community. In 2003, he donated $2.6 million for the construction of hawker stalls at Beribi, Gadong, which are specifically designed to accommodate the business of the poor and underprivileged villagers.

Goh is married to Datin Chang Nyuk Kee (张玉枝) who has borne him two sons and two daughters. Their son, Goh Kiat Hing (吴吉兴), took up the position of Director in the company, while their daughters, Poh Ling (宝玲) and Poh Yeek (宝玉), are involved in its administration.

Yu Chin Chai

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Goh Poh Seng

(吴宝星, Wu Baoxing, 1936–2010)

Physician, writer, cultural activist, entrepreneur, Singapore

Dr Goh Poh Seng was a distinguished member of the first generation of writers in English (originally Malayan, then Malaysian, eventually, Singaporean) and is thus one of the four honoured in the permanent Singapore Literary Pioneers Gallery at Singapore's National Library. Acclaimed by *Asia Magazine* as "one of Asia's finest living poets", he was the only one who wrote in all four main literary genres — drama, poetry, short fiction, and the novel. Apart from creating a substantial body of work, he has the distinction of publishing Singapore's first novel in English, *If We Dream Too Long* (1972) and pioneering the use of the local variety of English in dialogue in drama and the novel. His novel won the inaugural National Book Development Council of Singapore Award for Fiction in 1976 and has been translated into Russian, and Tagalog. His third novel, *Dance of Moths*, also won the award in 1996. Goh was a man of great energy and remarkable vision whose politically and socially engaged plays, novels, and poetry, and whose passion for fostering a post-colonial Singaporean cultural identity, contributed substantially to the development of Singaporean literature and culture. Although a full-time physician, he managed to write and stage plays, write novels and poetry, form a cultural association, privately start and edit a journal, set up his own publishing firm, and serve influentially on various national cultural and other public bodies, eventually winning the prestigious Cultural Medallion for Literature national award in 1982. He subsequently became a private "cultural entrepreneur", his Hujong Enterprises promoting rock music and poetry readings through the then new concepts of the live music disco and bistro. When his businesses failed because he fell foul of the then strict local regulations, he emigrated disappointed and disillusioned to Canada in 1986. He continued to practise medicine and write, publishing two more poetry collections and novels, giving poetry readings in North America, and earning himself a reputation as an Asian Canadian writer as well. In 1995, diagnosed with Parkinson's Disease, he retired as a doctor, and began writing full-time. He published his last novel, completed his first collection of autobiographical short stories, *Tall Tales and Misadventures of a Westernized Oriental Gentleman*, and began on the first of four projected volumes of an "imaginary autobiography" entitled *Bite the Bitter Wind*, but did not live to complete this.

Goh was born to a middle-class family, grew up in Kuala Lumpur, Malaya, and was educated at the Victoria Institution before leaving for further education in Ireland where his interest in writing was encouraged. He even took a year off from medical studies at University College in Dublin to pursue his literary interest in London. Upon graduation, he returned to then Malaya, and after his

marriage, moved to Singapore to practise medicine.

Caught up in the nationalist fervour of a newly independent Singapore and inspired by the literary culture of Dublin where he had begun to write and publish, Goh in 1964 founded and edited an early literary magazine, *Tumasek*, and then an association of like-minded writers and supporters, Centre 65, for promoting the arts in Singapore through "evenings of poetry and music", painting exhibitions, talks, and forums. When he was unable to find a publisher for his first novel in English, *If We Dream Too Long* (1972), he founded Island Press. This also published his two poetry collections, *Lines from Batu Ferringhi* (1978) and *Bird With One Wing* (1982), and hoped to help other writers publish their works. Active in public service, Goh was from 1967 to 1972 Chairman of the National Theatre Trust, and vice-chairman of the Arts Council, responsible for promoting and implementing Singapore's post-independence cultural policies and the arts, supporting orchestras, dance companies, and journals such as *Poetry Singapore*. He also served on the boards of the People's Association, the National Youth Leadership Training Institute, and was a director of the then Singapore Tourist Promotion Board.

A man with ideas ahead of his time, Goh envisaged a city with a vibrant nightlife and proposed plans for regenerating the derelict Singapore River vicinity as a cultural centre showcasing traditional arts and crafts, with restaurants and shops day and night. This is now a reality. He opened Singapore's first live music disco, Rainbow Lounge, promoting local rock bands and music, and sponsored the first David Bowie concert in 1983. He also pioneered poetry readings at his bistro, Toulouse Lautrec.

When invited back as a "pioneer writer" to grace the Singapore Writers Festival in 2007, he struck a chord with the public still, and a new edition of *If We Dream Too Long* (2010) was subsequently published to meet this awakened interest.

Motivated like most writers of his generation by a compelling, nationalistic mission to create "a literature of our own" and believing that Singaporeans "need our own literature in order to know about ourselves", his work is pervaded by a distinctive poetic sensibility alert to language as both artistic medium and ideological tool of the sharply observant conscience. Thus his plays, early novels, and poetry, seriously engage with contemporary issues and anxieties of the developing society and region in which both the author and his characters live, as indicated by their very titles: *The Moon is Less Bright* (1964) a play set during the Japanese Occupation; *If We Dream Too Long* (1972), a novel about a restless, alienated young English-educated clerk who drifts through 1960s' Singapore unable to realize his dreams; *Eyewitness* (1976), with its introspective poems meditating on current events ("Vietnam"), on the contemporary landscape as social comment ("Singapore"), or as metaphor for a colonized condition ("Exile in a Cold Land"); and *The Immolation* (1976), a novel about resistance to foreign intervention in an unnamed Southeast Asian country from the guerrillas' perspective, which also interrogates at the same time, idealistic commitments to causes.

His later novels continue the theme of the individual's existential quest for meaning and fulfilment in a seemingly indifferent universe. *Dance of Moths* (1996) explores this through the interwined lives of two men who, in contrasted ways, are irresistibly and fatally drawn to the search like moths to light, while in *Dance With White Clouds: A Fable for Grown-Ups* (2001)

a successful businessman leaves everything behind, including a loving family, to begin a new life — ironically only to achieve what he had before, except with different people, in a different country, and not without pain. The spirit of his last novel is similar to that of his last poetry collection, as reflected in its title, *As Though the Gods Love Us* (2001).

> Meanwhile, the gods
> drain our blood,
> eat our flesh,
> feast on our bones
> as though they love us.

As for poetry, it was "as always, a continuing passion"; as even his best prose shows, he had a poetic sensibility, a keen eye for landscape, and significant, telling detail wherever he was. The best of his poetry sings with lyric grace without loss of his characteristic passionate social and moral engagement as in "Spring Moon Blues":

> **SPRING MOON BLUES**
> How to live now, my dear,
> with the moon so full
> on this warm Spring night?
>
> You know how it is
> when hours are disposable,
> traded away for surface, for safety,
> something misleading,
> which, in the end,
> proves unworthwhile,
> reached without risks,
> without true striving,
> when always, always the mountain
> can only be climbed by daring,
> only by daring.
> Have we really forgotten?
> So how to live now, my dear,
> with the moon so full
> on this warm Spring night?

He was a compelling reader of his own works as evident from the many international invitations to read in England, Russia, India, Korea, Hong Kong, Mexico, Australia, New Zealand, the United States, and Canada. His poems have also been widely anthologized or published both in Singaporean and international journals such as *The London Magazine, Poetry International, Commonwealth Poems of Today*, and *New Voices in the Commonwealth*. They have also been translated into Chinese, Malay, Tagalog, Russian, and German.

Goh died of complications from Parkinson's Disease, leaving behind his wife, Margaret Goh, and four sons.

Koh Tai Ann

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Goh Then Chye

(吴天才, Wu Tiancai, 1936–)

Poet, educationalist, translator, historical material collector, Malaysia

Wu Tian Cai, who was born in 1936 in Kuala Lumpur, was an educationist in Chinese education and taught in secondary schools as a Chinese language teacher in Chong Hua Secondary School in Klang, Hua Lian Secondary School Taiping in Perak, and De Xing High School in Singapore. He also served as a lecturer and head in the Department of Chinese Studies at the University of Malaya. He was one of the few Chinese writers who was proficient in both the Chinese and Malay languages. Important Chinese-related posts he held in various organizations include serving as president of The Association of Translation and Creative Society (马来西亚翻译与创作协会), translator of Chinese Poetry for the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in Asia of Chinese Poetry, consultant committee member of the Multiracial Translation Committee of Dewan Bahasa dan Pustaka, committee member of literary terminology in Dewan Bahasa Dan Pustaka (语文局文学术语委员) and committee member of the National Bureau of Unity.

Wu furthered his studies at the Nanyang University of Singapore (Nantah), majoring in Chinese Studies in the Department of Chinese Studies after his secondary education. He obtained his Bachelor of Arts degree from Nantah and continued to do a Master of Arts degree at the University of Malaya.

Wu has been a writer as early as his secondary school days. He published his articles in newspapers by using the name Situ Juanjuan (司徒涓涓). He used to publish his articles in the Oasis Column in the *Southern Evening Press* (南方晚报). Other pen names or pseudonyms he used included Lu Mang (鲁鍹), Ru Zi Niu (孺子牛), Jiang Qi (江琦), Ding Ping (丁平), Jiang Ding (江订), Ding Feng (丁锋), and Shi Feng (石枫). He was also a poet since the 1950s and has published a few collections of poems, namely *Liushui Xingyun zhi Meng* (流水行云之梦), *Linghun di Beige* (灵魂底悲歌), *Hua zhi Lian* (花之恋), *Xinfeng zhi Xing* (信奉之星), *Xin Yongyuan Xiangzhe Ni* (心永远向着你), *Liming di Xingshan* (黎明底星山), and *Xingguang Shanshuo Jiangtao Song* (星光闪烁江涛诵). He also wrote literary criticisms and published three collections, which include *Malai Bandun Xiaolun* (马来班顿小论), *Cuo Lun Malai Bandun* (脞论马来班顿), and *Yanjiu Mahua Xinwenxue Zhongyao Lunwen Zhiyin* (研究马华新文学重要论文指引). His recent research collections are *Jiang Shan Yanjiu Lunwenji* (江山研究论文集) and *Jiang Shan Yanjiu zhuanji* (江山研究专集).

As a translator of the Malay Language to the Chinese language and *vice versa*, Wu Tiancai has translated two books. The first was the translation of *Chinese Modern Poems* into the Malay Language (中国新诗选) and the second was *The Collection of Modern Poetry in Malaysia* (马华新诗选). With his wide knowledge of Malay, he succeeded in publishing three other translation works namely: (1) *Pantun Melayu*; (2) *Pantun Peribahasa Melayu*; and (3) *Bintang Mengerdip Tersenum*. In the translation of Chinese Poems in the Malay Language, Wu was the pioneer.

Wu is also a literary critic, but his interest is limited to the study of the articles by Jiang Shan (江山). He has published two books in this field, namely *Collection of Essays on Jiang Shan* (江山研究论文集) and *Special Collection of Essays on Jiang Shan* (江山研究论专集).

Wu is also a famous collector of historical materials on Malaysian Chinese literature, as well as Modern Chinese literature in China and Taiwan. To date, he has published four books of this kind, namely: (1) *Classification Catalogue on Malaysian Chinese Literary Articles* (马华文艺作品分类目录), (2) *Complete List of Modern Poem Collection in Taiwan* (台湾新诗集总目), (3) *Complete List of Modern Poem Collection in China* (中国新诗集总目), and (4) *A Brief Introduction To Taiwan Contemporary Poets* (台湾当代诗人简介).

In addition to teaching and writing, Wu is also active in promoting cultural activities. Other than the posts he held mentioned above, he was also the editor of the magazine, *Nusantara*, which was published by Dewan Bahasa Dan Pustaka; the head of the publishing and historical material preserving section of the Malaysian Chinese Cultural Society (大马华人文化协会出版与史料保存组主任), editor in Eastern Literary Publisher (东方文艺出版社) and a committee member of the research section on Malaysian Simplified Chinese Characters.

Wu's publications total more than thirty books, inclusive of books in both the Chinese and Malay languages and also dictionaries. Due to his good work in the various fields, his life history has been included in a book entitled *Dictionary of World Great Writers* (世界文学家大辞典), which was published in China in 1988.

Chiah Seng

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Gokongwei, John Jr

(吴奕辉, Wu Yihui, 1926–)

Entrepreneur, philanthropist, Philippines

John Gokongwei, Jr built his empire from scratch. Considered one of the five *taipans* in the country, Gokongwei has gone from offering candles, threads, and soaps in the 1940s, to world-class Filipino products and services such as snacks, beverages, telecommunications, real estate, finance, and transportation. More than being a great entrepreneur, Gokongwei also distinguished himself as a philanthropist. In recognition of his philantrhopic work, the February 2008 issue of *Forbes Asia* named him one of the four heroes of philanthropy of the country (48 in Asia).

Throughout his career as an entrepreneur, Gokongwei has responded keenly to the shifting nuances and needs of Filipino consumers and upgraded what he offers them. He has formed corporations on the foundations of integrity, hard work, and industry. Each valuable product and service embodies his vision: Filipino products that are received, patronized, and respected in Asia and around the world. He has made it his life's abiding vision to restore belief and hope in what the Filipino can contribute to his own country, as well as to the entire world.

John Gokongwei, Jr was born to a wealthy Chinese-Filipino family on 11 August 1926, the eldest of six children. He spent his early years in Cebu, Southern Philippines. There, he and his family enjoyed a comfortable, even lavish, lifestyle. His grandfather was known to be the wealthiest man in the city. His father owned many businesses.

Growing up, Gokongwei divided his time between his huge house and his prestigious

school, the San Carlos University. He excelled in class and was surrounded by many friends. Occasionally, he would treat them to free movies in the chain of movie houses his father owned — even the first air-conditioned one.

This life of comfort and luxury was shattered by the sudden and untimely death of his father from complications due to typhoid. Everything they held dear — the huge house, the chain of businesses, the lavish life — were taken from them by banks, to which his father owed money. He and his young mother were left with nothing more than a humble house and five young ones to feed. His mother then sent his younger siblings to China, where the cost of living was significantly lower. For the first time in his young life, he had to work to sustain himself and his family.

The young Gokongwei chose to make the best of it. At age fifteen, he rode his bicycle to the market at 5 a.m. every day. He carefully chose his products — those most needed: soaps, threads, and candles. As he succeeded in selling these, he and his mother were able to send money to support his siblings in China. More than that, he was able to save enough to improve his business.

At seventeen, he upgraded to his new product of choice: tyres, on a *batel*, a small but sturdy boat. He travelled for two to three weeks from Cebu to Lucena in Quezon Province in Southern Luzon, navigating stormy weathers and rough seas. From Lucena, he rode trucks headed for Manila, enduring discomfort for five to six hours. Still, he trudged on, selling his tyres and then buying other products to sell in Cebu. In spite of the difficulties, he spent his spare time reading books about the lives of great men: Disraeli, J.P. Morgan, Bismarck, Alexander the Great, Rockefeller, and Ford.

When the war broke out, people from all walks of life faced loss and destruction. To survive, they had to rely on their wits. Gokongwei's adaptability and responsiveness to change became all the more sharpened. By the end of the war, he, with the help of his brother, was ready to venture into his first business, Amasia Trading. This opened the opportunity for him to trade basic necessities of post-war Philippines: fruits, used clothing, old newspapers, and magazines. They established the business in Binondo (Chinatown), Manila.

He was not alone in managing the business as his brothers and sisters had now returned from China. They established an efficient routine and effective delegation of tasks. By the 1950s, Amasia had begun expanding its products to include whisky and cigarettes.

Even with the brisk business, Gokongwei felt unsettled. In 1957, he dreamt of changing from trading to manufacturing. The only problem was — he did not have enough means to do so. This prompted him to sell his ideas to a bank that would finance them. He visited bank after bank, until the chairman of China Bank, Dr Albino Sycip, recognized his potential and gave him a clean loan of 500,000 pesos. John Gokongwei, Jr.'s dreams were fuelled. His vision propelled him forward and he has never looked back.

Universal Corn Products emerged as a new threat to strong and established manufacturers of glucose and cornstarch. He learned to play by the rules of much tougher players, lowering the cost of the product to compete and survive. In the 1960s, he realized that the cut-throat competition became counterproductive. It was time to take on greater challenges. Inspired by the strategy of branding by consumer corporations such as Procter & Gamble and Nestle, Gokongwei created Blend 45, the poor man's coffee.

It was not long before Blend 45 was followed by a string of snack food items that

became staples for the Filipino palate. Jack'n'Jill snacks have become synonymous with *merienda* (morning or afternoon snack time). In five decades, Gokongwei has expanded into different fields: textiles, retail, real estate, banking, telecommunications, aviation, and petrochemicals.

While expanding his business, Gokongwei was determined to further his studies. He went to De La Salle University to complete his MBA. He also went to Harvard University for a three-month business course. These helped him build on the theoretical aspect of experiences and strategies that he had developed over the years.

His journey was not without its share of great trials and triumphs. Who would have thought that Filipinos from all walks of life would fly? But Cebu Pacific Air offered aviation services that allowed every *Juan* to fly. In telecommunications, Sun Cellular Network lured a considerable share of subscribers by offering cheap yet invaluable services — a fixed rate in exchange for unlimited text messages and calls. Who would have imagined that a beverage could represent rest and relaxation? C2 Iced Tea has quenched the thirst of Filipinos, leaving them "Cool and Clean". Each of these products and services competed valiantly against those of daunting multinational consumer institutions. Inch by careful inch, they have earned their rightful place in the Filipino psyche as great products.

In 2001, Gokongwei announced his retirement and turned over the management of his business to his youngest brother, James, and his only son, Lance. Even so, he continues to participate in key decisions and in setting goals for J.G. Summit as its chairman emeritus. Various branches of his empire is ably run by his children. Robina Gokongwei Pe is in charge of the Robinsons Retail Group, while Lisa Gokongwei Sy manages Summit Publishing, producing local versions of much coveted international titles such as *Cosmopolitan*, *FHM*, and *Good Housekeeping*. Its local publications have also garnered a following from Filipinos all over the country.

More than a great entrepreneur, Gokongwei has also distinguished himself as a philanthropist. He established the Gokongwei Brothers Foundation in 1992. Since then, it has set up a Technical Training Center offering scholarship programmes for upgrading technical knowledge and skills. To support education and literacy of youth, it offers The Children's Library, a multimedia resource centre open to public schools. These libraries are strategically located in branches of Robinson's Malls and in areas in public libraries. He has likewise donated financially to various schools, such as the University of San Carlos, Xavier School, the De La Salle University, Sacred Heart School, and the Immaculate Conception Academy. In 2002 the Ateneo de Manila University John Gokongwei School of Management was launched. For all these efforts, the February 2008 issue of *Forbes Asia* named Gokongwei as one of the four heroes of philanthropy of the country.

As John Gokongwei, Jr. looks back at his life, he also looks forward to helping countless Filipino entrepreneurs. He has given back to this country that he deeply loves by investing in education, investing in the future. In the 2002 launch of the Ateneo de Manila University John Gokongwei School of Management, he had this to say to hopeful Filipino entrepreneurs: "Choose to be an entrepreneur because then YOU create value. Choose to be an entrepreneur because the products, services, and jobs you create then become the lifeblood of our nation. But most of all, choose to be an entrepreneur because then you desire a

life of adventure, endless challenge, and the opportunity to be your BEST SELF."

Anna Katarina Rodriguez

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Gotianun, Andrew L. Sr.

(吴天恩, Wu Tian'en, 1927–)
Entrepreneur, philanthropist, Philippines

Considered one the country's *taipans*, Andrew L. Gotianun Sr. founded one of the Philippines' top real estate enterprises that is now considered a leader in the industry, helping to develop top-of-the-line housing and communities. With uncanny foresight, Gotianun entered the real estate industry way before the real estate boom in the country. As well, all his companies practise corporate social responsibility long before it became a byword in multinational corporations. In 2010, *Forbes* ranked Gotianun the fourteenth richest Filipino, with a net worth of US$500 million.

Born on 24 November 1927, Gotianun is a descendant of the Go clan based in Cebu. He is the grandson of the brother of Don Pedro Gotiaco who arrived in Cebu in the late nineteenth century from Xiamen, China. Gotiaco started selling rice and worked hard to become one of the wealthiest *taipan* during those times.

World War II was a difficult time for all Asians, especially the Filipinos. But for enterprising young men, there was always opportunity amidst the rubble of war. And this was how a leader in the real estate industry, Gotianun, started. In his teens, he spent his time salvaging ships in Cebu during and after the war. Every salvageable part was taken to be sold as either scrap metal or spare part for other machinery. Ships that could still be saved were rehabilitated for sale. Every centavo earned went to augmenting the meagre family income. Gotianun took this responsibility very seriously as his father had died quite young.

His business savvy is reflected in the evolution of his enterprises over the decades. He heeded the call of the times, and sometimes, foresaw the call of the times. With his young wife, Mercedes, he moved to Manila in the 1950s to seek better opportunities. Using borrowed money, the couple set up the Filinvest Development Corporation (FDC), a used-car financing enterprise. Twenty years later, it expanded into a major lending company, Filinvest Credit Corporation (FCC), which went into partnership with foreign institutions such as Chase Manhattan Bank, Westinghouse Electric Corporation, and Ford Philippines. By the early 1980s, FCC had become one of the leading consumer finance companies in the Philippines in terms of assets.

Gotianun also established the Family Bank and Trust Company and Insular Bank of Asia and America (IBAA). He was forced to sell the two banks to rivals at the height of the financial crisis in the mid-1980s, following the assassination of former Senator Benigno

Aquino Jr. Family Bank merged with the Bank of the Philippine Islands (BPI), and the BPI-Family Bank became the biggest savings bank in the country. IBAA merged with the Philippine Commercial and International Bank to later become one of the country's biggest private commercial banks.

In 1967, Gotianun added real estate to FDC with the establishment of Filinvest Realty Corporation, which engaged in the development of residential subdivisions. Where others saw decline and downturn in the economic crisis, Gotianun saw opportunity. After unloading all his stocks in his two banks, he used the proceeds to buy large tracts of real estate at very low prices. This was an ingenious move as the real estate boom in the Philippines was just beginning, so the FDC was already a recognized leader in the real estate business and had been capitalizing on property development by the time it peaked.

With the success of his business enterprises, and with his children securely at the helm, Gotianun and his wife thought of retiring in the 1980s. The whole family moved to Canada for a time while continuing to travel back and forth to the Philippines. After the 1986 People Power Revolution, Gotianun returned to the Philippines and went into the Philippine Investment Development Corp. with the proceeds of his bank sales and real estate investments. With political stability, his fortunes rose again — real estate prices increased manyfold as there was a very high demand for low-cost housing. Gotianun therefore decided to focus on real property development. He also joined the government's low-cost housing projects, using only small capital, but gaining quick returns and enabling even middle-income employees to acquire their own homes. Using a new subsidiary, Filinvest Land Inc. (FLI), Filinvest became synonymous with housing.

FLI's success came with its innovations in housing concepts which included the addition of a second storey on homes situated on small lots, without requiring occupants to vacate their homes; and the "Entrepreneurial Village", which is the result of a collaborative effort with the government to allow entrepreneurs with small- and medium-size businesses to live and work in a residential development with access to government agencies that assist small businesses. FLI was also a pioneer in the development of very large master-planned township developments that allowed for a convenient mix of commercial, industrial, and residential uses.

Filinvest's name resounded the most strongly when it was able to win a bid over the old Ayala family and the Gokongweis to acquire the 244-hectare Alabang Stock Farm in Muntinlupa. This huge project necessitated another subsidiary, Filinvest Alabang Inc., that took on the ambitious endeavour of transforming an underutilized property into a model for urban development, dubbed the "Makati of the South". Today, Filinvest Corporate City has single-handedly revitalized the Alabang area and transformed it into a premier satellite city and central business district that is changing the quality of life for people in the south. And to date, Filinvest has developed more than 1,800 hectares of land, and provided home sites for more than 100,000 families, which makes it one of the largest home providers in the Philippines today.

Long before the concept of corporate social responsibility became a byword in the business landscape, Gotianun and the Filinvest Group had been quietly and steadfastly practising it. The Gotianuns and the whole Filinvest Group had been actively supporting

the Educational Research and Development Assistance (ERDA) Foundation since its establishment in 1974 by a French Jesuit priest, Father Pierre Tritz, who became a naturalized Filipino due to his love for his new home, the Philippines, and its people. ERDA provides scholarships to children who are too poor to go to school. The Filinvest Group provides much needed support for ERDA's needs — scholarships, books, school supplies, livelihood training, and pre-school classrooms. Instead of a grand and lavish party to celebrate its fiftieth anniversary, FDC held a Fun Run for the benefit of ERDA scholars. For every runner who finished the run, FDC pledged to send a child to school for one whole year and take care of his or her school fees and supplies. Filinvest was able to raise 2.8 million pesos, an amount that changed the lives of elementary and high school scholars of ERDA forever. The success of this maiden venture inspired FDC to hold yet another Fun Run in 2009. With the invaluable support of the FDC family, its business partners, and clients, the company raised a sum of 5 million pesos, which again brought the less fortunate kids at the ERDA Foundation closer to their dream. Together, Filinvest and ERDA continue to build dreams and make a difference, one child at a time.

Another example of FDC philanthropy was seen after the country was struck by super typhoon Ondoy in September 2009. Filinvest donated a total of 20 million pesos' worth of food, medicine, and clothing materials to more than 10,000 families in the affected areas. Employees of Filinvest Land even decided to forgo their annual Christmas party and donated the funds to the Philippine National Red Cross and families that were directly affected by the calamity. EastWest Bank, a subsidiary of FDC in the banking and financial services, also donated 16 million pesos' worth of textile items to flood victims through the ERDA Foundation, Caritas Manila, and ABS-CBN Sagip Foundation.

Carmelea Ang See

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Gozali, Hendrick

(吴协和, Wu Xiehe, 1939–)
Film producer, Indonesia

Hendrick Gozali is a leading Indonesian film producer with a number of award-winning Indonesian films and popular TV serials to his credit since the New Order period.

Hendrick Gozali was born Wu Xiehe into a trader's family in Jakarta on 28 November 1939. His parents came from Fujian (Hokkien) province in China. The couple had eight children altogether. Gozali is the sixth son. It is not surprising that when he adopted an Indonesian name during the New Order

period, he used Gozali, as his family name, Wu, is pronounced "Go" in Hokkien.

Gozali first went to Sin Hwa Chinese School in Pasar Baru (Jakarta) where he studied until his graduation in 1956. During his primary school and middle school days, he performed in school plays and being also fond of sports, was a member of the Sin Hwa alumni basketball team. From 1956–59 he studied at Zhonghua Zhongxue (Hua Zhong High School), also in Jakarta. However, unlike most graduates of left-wing Chinese schools then, Gozali did not return to his "motherland". Instead, he stayed in Indonesia and worked for an electronics company, and later, a plastic company.

According to Gozali's own account, it was by coincidence that he became involved in the film industry. His elder brother, Wu Xuejian (Alex Gouw), went to Hong Kong in the 1960s to work in the film industry and later together with Gozali, established Goldig Films (协利电影) film company. Gozali himself also formed his own company, the PT Tekun Film, to import Hong Kong movies to Indonesia. In 1969 he met Turino Djunaidi, a well known Indonesian producer and film director, from whom he learned a lot about film-making and the industry and with whom started to cooperate to make Indonesian movies. Their first film called *Bernapas Dalam Lumpur* (Breathing in the Mud), was produced in 1970. It focused on the life of lower class Indonesians trying to meet their daily needs. The film's main star, Suzana, later became a popular actress. The film was very well received and won praise from a number of film critics. The then governor of Jakarta, Ali Sadikin, was pleased with it as well and exempted it from the municipal recreation tax as a means of encouraging the national film industry. According to Gozali, this was the first national film to receive such exceptional treatment. Later he co-produced four other films with Turino and each of them was a huge box office success. Gozali started thinking it was easy to make movies and wanted to establish his own film company. By coincidence, he met his ex-classmate from Sin Hwa Chinese School whose father was the proprietor of Garuda Film Company. This classmate told him that his father would like to retire and was willing to sell the company. Gozali later became the director of the Garuda Film Company.

His first independent film, *Bony and Nancy*, tells the story of the friendship between a girl and a dog. It received good reviews, but was a box office failure. He noted in his own article that it was not easy to make a film which involved human beings and animals, and that he did not realize Muslims do not keep dogs, and consequently, it was difficult for the film to be appreciated by a mainly Muslim audience. After that movie, he made another entitled, *Ranjang Siang Ranjang Malam* (The Bed for Day and the Bed for Night) which depicts the story of a girl who was forced to become a prostitute. The film was not well reviewed by critics, but was a box office success. Gozali thus faced the dilemma of making a movie that would receive good reviews and also achieve commercial success. He worked with a reputable movie director, Teguh Karya, who was a peranakan Chinese, and produced *Ranjang Pengantin* (Bed for the Bride). This film not only received five Citra awards (the equivalent of the Oscar in Indonesia), including the best movie of the year in 1975. It was thus a box office success. Gozali finally believed that it was possible to make a good film that was also successful at the box office. During the 1970s and 1980s, Gozali's Garuda Film Company made more than forty movies, at the rate of at least two to three a year.

During a period of forty years, Gozali has produced about fifty films. One of the movies

he feels proud of is *November 1828*. The movie depicts the story of the Diponegoro War (1825–30) during which a Javanese prince resisted the colonial rule of the Dutch. Gozali was the co-producer of the movie; Nyoo Han Siang, a businessman who was interested in promoting Indonesian films, was listed as its producer, and Teguh Karya was the director. The movie won six Citra awards, including best film of the year, 1979. In one of his articles commemorating his friend, Nyoo Han Siang, Gozali talked about the making of this movie and the difficulties he encountered. The movie exceeded the original budget and was behind schedule. However, Gozali and his team managed to finish it at the last minute and brought it to Hong Kong for processing and editing. The team eventually succeeded in submitting the film in time to participate in the Indonesian Film Festival in 1979.

The second Indonesian movie that Gozali made together with Nyoo Han Siang was *Rembulan dan Matahari* (The Moon and The Sun), directed by Slamet Rahardjo, one of the co-stars in *November 1828*. This is a movie about the Indonesian superman. The set in movie was an Indonesian village and received three Citra awards. However, both movies that Gozali made with Nyoo Han Siang won prizes, but did not make money. Nevertheless, they planned to make a third movie on Chairil Anwar, the pioneer of Indonesian modern poetry. They also planned to invite W. S. Rendra, a leading Indonesian poet and play director, to be the lead character in the film. The plan, however, was eventually abandoned as Nyoo Han Siang passed away due to illness.

Gozali has produced many award-winning movies. Apart from the above-mentioned titles, his other popular box office successes include: *Buah Terlarang* (Forbidden Fruit), *Perempuan dalam Pasungan* (A Woman in Stocks), *Jangan Ambil Nyawaku* (Don't Take My Life), *Sorga Dunia di Pintu Neraka* (Heaven and Hell), and *Seputih Hatinya Semerah Bibirnya* (The Call of Love), and others.

Entering the 1990s, the Indonesian movie industry declined to its lowest point. Gozali observed that most of the movies were of low quality and began to shift his attention to making television serials, producing a number of them, including Jacklyn, *Cerita Cinta* (Love Story), *Dua Pelangi* (Two Rainbows), *Indahnya Cinta* (The Beauty of Love), and *Panah Asmara* (Arrow of Love).

He has now retired and passed on the baton to his son and daughter, who are also interested in the film industry. He is now active in the various Chinese school alumni associations in Jakarta.

Leo Suryadinata

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Gunarsa, Singgih D.

(Go Ge Siong, 吴启祥, Wu Qixiang, 1934–)
Psychologist, university professor, Indonesia

Singgih Dirga Gunarsa or Go Ge Siong is a pioneer in child development psychology and sports psychology in Indonesia.

He was born on 12 August 1934 in Sokaraja, Banyumas, Central Java. His father, Go Tjwan Giok, and mother, Phoa Giok Lan, were second-generation Peranakan. When Go Tjwan Giok was fourteen years of age, he was taken by his uncle to China where he lived

for eight years. He then returned to Sokaraja and worked for N.V. Koli as a clerk. One year later he went to China again, stayed for eight months this time, and returned to Sokaraja to work for the same company. While in China, he married a Chinese girl with whom he had a daughter. He left them behind when he returned to Indonesia where he married a young Peranakan girl, who would be Singgih Gunarsa's mother. Go Tjwan Giok eventually brought his Chinese wife and daughter to Indonesia, resulting in tension between his Chinese and Peranakan wives. Gunarsa's relationship with his half-sister was fine.

According to Gunarsa, his mother tongue is Javanese, but he is also able to speak some Hokkien and Mandarin. As a child, he was sent to a Dutch School for indigenous Indonesians (HIS) where he learnt Dutch. The school charged lower school fees than a Dutch School did for the Chinese (HCS). But Gunarsa did not stay long at HIS because of the Japanese invasion, which forced him to study at a Chinese-language school in Sokaraja until Primary 5. After the Japanese surrender, he stopped his schooling for a while. In 1948, at the age of fourteen, he was accepted by ALS (Algemene Lagere School) in Sokaraja as a Primary 5 student. Shortly thereafter he was transferred to a Christian Primary School, also in Sokaraja, from which he graduated in 1950.

Gunarsa then went to Purwokerto to attend the Christian SMP and continued his studies in Jakarta at the SMA-K Pintu Air. Upon graduation he was accepted by the Medical School of the University of Indonesia (FKUI). Although, he failed his first year examination because he was unable to prepare well for it due to a motorcycle accident, he was given an opportunity to take an entrance exam of psychology, which was part of the Medical School of UI, and was accepted. This was the beginning of his journey in psychology.

While studying at FKUI, Gunarsa was also a teaching assistant, as well as a part-time lecturer in psychology for the staff of the Jang Seng Ie hospital (later Husada Hospital). In September 1963 he obtained a Drs (doctorandus) degree after submitting a thesis on "Mentally Retarded Children and Their Parents' Perceptions of Them". Apart from teaching at the university, he also assisted at the Ministry of Social Affairs which in turn gave him an opportunity to study at the Tavistock Institute in London on a non-degree programme. His overseas experience made him aware of the importance of further research, so after returning to Indonesia, he decided to pursue a Ph.D. degree with Professor Slamet Imam Santoso as his promoter (thesis supervisor). Professor Fuad Hassan helped him get a fellowship from the Asia Foundation which enabled him to spend three months at the University of Hawaii on literature research. At the end of the three months, Gunarsa presented a report on "Children's Apperception Test: Indonesian Adaptation and Its Application to Indonesian Children" to the Department of Psychiatry, University of Hawaii (14 December 1972). Thirteen months later, on 12 January 1974, he successfully defended his Ph.D. thesis entitled, "Children's Apperception Test (C.A.T.-A.I.) sebagai Test Proyeksi Untuk Assessment Kepribadian Anak dan 11 Dalil" and was awarded a Ph.D degree.

Prior to obtaining this, Gunarsa had published a number of research papers which earned him a good reputation. He continued his studies and writings between 1974 and 1980, and participated in several international conferences, including the First Asian Workshop on Child and Adolescent Development (University of Surrey, Guild-

ford, the United Kingdom, July 1975), and the 21st International Congress of Psychology, Paris (July 1976). He also organized the first Asian Workshop on Child and Adolescent Development (AWCAD) in Jakarta in July 1978, the success of which encouraged other Southeast Asian countries to follow suit.

Gunarsa was also active in international organizations. He was area chair for Indonesia (1976–77) of the International Council of Psychologists, and executive committee member of the International Society for the Study of Behavioral Development (ISSBD, 1977–79; 1979–81). Moreover, he was active in the Indonesian YMCA, 1967–2000, and was elected the Indonesian representative of Christian Children's Fund (CCF).

His teaching, research, and other academic activities were well recognized and in April 1981, he was awarded a full professorship at the Faculty of Psychology, University of Indonesia. His inaugural speech was "Memadu Rangsang Lingkungan untuk Memacu Perkembangan Anak" (Environment and Child Development). It was a rare honour at the time for a member of the teaching staff, especially a non-indigenous Indonesian, to be promoted to full professor at the University of Indonesia.

Gunarsa loves sports. He played football, basketball, and badminton. His love of badminton motivated him to serve as psychologist for the Indonesian national badminton team for thirty years during which he often accompanied the team on important international competitions. He was also a good basketball player and joined a few basketball teams, including that of the University of Indonesia. It was his association with sportsmen and sportswomen that made him a pioneer in the research on sports psychology, a new area of research in Indonesia. In 1999 he even received an award for his contribution to sports psychology in Indonesia. Gunarsa also received many other awards for his contribution to the Indonesian state and society, including the medal, Satya Lancana Karya Satya Kelas 1 (1989).

He retired at the end of 1999 and was made professor emeritus by the University of Indonesia the following year. While he was teaching full time at UI, he served as a member of Tarumanegara University Foundation (Jakarta). After retirement from UI he became a full-time staff at the Tarumanegara University and was made a full professor. Tarumanegara University also made him professor emeritus when he was seventy.

Gunarsa has authored and co-authored at least twenty-three books, including *Psikologi Perkembangan* (Development Psychology, 1972); *Dasar dan Teori Perkembangan Anak* (Foundation and Theory of Child Development, 1981); *Psikologi Olahraga* (Sports Psychology, 1989); *Psikologi Praktis: Anak, Remaja dan Keluarga* (Practical Psychology: Children, Teenagers, and Family, co-author, 1991); *Reorientasi Perkembangan dan Prospek Profesi Psikologi di Indonesia* (Reorientation of the Development and Prospects of Psychology in Indonesia, 1996), *Psikologi Olahraga: Teori dan Praktik* (Sports Psychology: Theory and Practice, 1996), *The Children's Apperception Test — Adaptasi Indonesia, Manual* (The CAT: Indonesian Adaptation, A Manual, 2004).

He married Juul, a psychology graduate in 1964 and they have three children.

Leo Suryadinata

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H

Hà Lãn Hùng

(何嬾熊, He Lanxiong, 1913–93)
Artist, Vietnam

Hà Lãn Hùng was originally from Tân Hội (新会区) district of Guangdong province, China. On the year of birth of Hùng, the *Tây Đề Niên Giám* (西堤年鉴), records his year of birth as 1919, but according to his wife, Đinh Lan Phương (丁兰芳), it should be 1913. Hùng's real name was Duy Hùng (何维熊) and he also had another name, Nhĩ Sơn (耳山). When he was young, his paternal grandmother, Lý Liên Tử (李莲子), taught him traditional painting. When he reached the age of thirteen, he went with his father to a painting exhibition by famous artists who belonged to the Hỗ School of Painting (沪派) that was usually associated with Shanghai city. While there, Hùng was fortunate enough to have been noticed by Vương Nhất Đình (王一亭) — then leader of the Hỗ School. Đình took Hùng in as a disciple and taught him the essence of the school. From then, Hùng progressed very quickly and soon became very famous in Guangdong province. He even participated in the organizing committee for the Exhibition of Traditional Paintings to raise funds for the Xinhai (Tân Hợi 辛亥) Hospital in Guangdong province. Hùng was also taught seal carving by a famous practitioner called Dịch Hy (易熹). He therefore learnt both carvings and painting and later excelled in them.

During the Sino-Japanese War, Hùng migrated with his family to Hong Kong and met up with Đình. After this reunion, Hùng continued his studies under Đình, which took him completely into the Hỗ School. But Hùng did not stay in Hong Kong for long. He soon migrated to Vietnam and, at the beginning, lived in Hanoi, where he taught at the Chinese Secondary School (中华中学). Together with another man called Hoàng Nãi Sí (黄乃炽), they opened a branch of the Chinese Secondary School.

In 1945 Hùng moved to Saigon, where he also taught, there but at the same time, he maintained contact with fellow painters and artists in China. After the Japanese surrendered, he joined an artist group called Bồi Phong Hoạ Xã (培风画社), which was based in Hong Kong. He collaborated with them in organizing an exhibition of calligraphy and paintings of overseas Chinese in Vietnam, for the purpose of contributing to the national salvation fund to rebuild China. At this exhibition, the owner of Khải Sinh (启生), a factory which was making hats in Chợ Lớn (Cholon 堤岸), bought a painting by Hùng entitled, *Tiên Viên đồ* (仙猿图). The purchase caused a big stir because the price was a hefty five thousand dollars. After this landmark achievement, Hùng continued to organize many other exhibitions showcasing his paintings on the southern provinces of Vietnam so that overseas Chinese might have the opportunity to contribute to their country of origin.

Other than his achievements in painting, Hùng was well known for his carvings. Many

contemporary artists such as Dung Cảnh Đạc (容景铎), Trương Quýnh Sơ (张炯初), and Lưu Kinh Sơn (刘荆山), who migrated from Guangzhou city to Chợ Lớn had requested Hùng to carve their seals. Through these requests, he established personal friendships with them. In May 1960 the Pacific Association of Freedom organized an exhibition in Saigon on the works of Ngô Tử Thâm (吴子深), who was then known as one of the Four Great Artists of the Republic of China. While in Saigon, Thâm met Hùng and they had a very good exchange of views. And through that, they forged a good friendship despite their age differences. In 1966, at the Global Exhibition of Overseas Chinese Art organized in Taiwan, The Taipei Central Museum (台北中央博物馆) bought two of Hùng's paintings. In 1971 the same museum organized a sculpture and seal-carving exhibition and again acquired two works by Hùng. Earlier in 1968, the magazine, *Good Friends' Pictorial*, published in Hong Kong, introduced the seal carvings of Hùng, and published a brief biography of his artistic career as well. In 1974, to celebrate the sixtieth birthday of Hùng, his students collected all his seal carvings and published a book called *Hà Lãn Hùng Ấn Phổ* (何嫺熊印谱) — the only publication on seal carvings that has emerged from Chợ Lớn in fifty years of cultural activities among the Chinese in Vietnam.

Hùng also taught literary writing and painting in various Chinese secondary schools in Saigon such as, Quảng Triệu (广肇初中学校), Tuệ Thành (穗城初中学校), Lĩnh Nam (岭南中学), and Diệu Hán (耀汉中学), and often organized exhibitions for charity.

He frequently reserved his rest days on weekends for creative work, and also gave lessons at his home. This dedication produced many disciples of fame, such as Mạc Tú Hoàn (莫秀环), Vương Kim Kiều (王金娇), Nguyễn Thị Hảo (阮氏好), Lao Toản Khanh (劳钻卿), and Từ Nhược Hư (徐若虚). As a person who was also passionate about writing, Hùng often wrote his own poetry in his paintings. He published a few collections of poems that were noticed by literary circles before 1949, including three anthologies — *Tị Nạn Thảo* (避难草), *Nam Lưu Tập* (南留集), and *Mai Tập* (梅集).

His wife, Đinh Lan Phương, who was also born in the same district in China as he was, learnt how to paint from Hùng. In 2002 three years after Hùng's death, Phương brought one of his works called *Xuân vũ đồ* (春雨图) to an exhibition in Hong Kong. It was a fairly large exhibition organized by the Hà clan association for the first time. The painting, completed in 1954, has made a lasting impression for its style, which is typically that of the Hỗ School. It is simple and delicate, neither restricting itself to certain themes in the works of the Lĩnh Nam School, nor conveying a clear sense of white space one would find in the paintings of the Capital School. Two earlier landmark exhibitions held in 1973 and 1974 by Hùng and his students, as well as the published collections of their works, show that he was successful in establishing the Hỗ School in Vietnam.

Phạm Hoàng Quân

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Han, Awal

(Han Hoo Tjwan, 韩浩泉, Han Haoquan, 1930–)

Leading Indonesian architect, Indonesia

Han Awal (Han Hoo Tjwan) is an architect and a committed educator. He has won three national awards associated with the Indonesian Association of Architects (IAI) for the design of the University of Atmajaya (awarded in 1984), and the conservation of the National Archive Building (2000) and the Bank of Indonesia (2009). He is also the recipient of UNESCO Asia — Heritage Award of Excellence in 2001 (with Budi Lim and Cor Passchier) for his conservation project. In 2007, the Professor Teeuw award committee decided to focus on architecture, seen as part of the fields of Humanities and the Social Sciences. Han Awal, with Ajie Damais and Wastu Pragantha Tjong, were awarded the Professor Teeuw award for their contribution to fostering cultural exchange between Indonesia and the Netherlands through architectural conservation of buildings from the Dutch era.

In the 1960s, Han Awal (and a group of German-Dutch educated Indonesian architects) brought home the idea of European modernism and produced consistently well designed buildings of modernist aesthetic that show sensitivity to their tropical context. Among his peers, he was one of the very few to receive commissions for large scale projects at the beginning of his career, such as the planning of the Atmajaya University complex (1962–64) and the revitalization of Kota Inti in Perniagaan Street (1963) (see Soerjono Herlambang). For the Atmajaya University he demonstrated the idea of contextual design by creating "the park with towers" that would give the appearance of the clover leaf Semanggi bypass of the Soekarno era. For the revitalization of Kota Inti, he introduced (perhaps for the first time in Indonesian architectural culture) the concept of "mixed use" where commercial and public services intersect with residences. All these were considered innovative and unique at the time. Han Awal's works have spanned half a century and he continues to shape the architectural discourses of the subsequent generation of architects. A modernist at heart, he nevertheless significantly stresses the importance of old buildings and vernacular settlements from different cultures, and points out how to conserve them for the future of the Indonesian built environment.

Han Awal was born into a Peranakan Chinese family in Malang in 1930 and baptized as a Catholic in 1959. He was already interested in the art of spatial arrangement since childhood, influenced perhaps by his grandfather who worked for a local theatre as a stage decorator. By the time he graduated from high school (at RK HBS Albertus Malang), Han Awal was already determined to pursue his interest in architecture (even though there was no architecture school yet at the time). The scholarship from the archbishop of Malang allowed Han Awal to study at the Technische Hoogeschool in Delft in the Netherlands in 1950. The conflict between Indonesia and the Netherlands over West Guinea (today's Irian Jaya), however, pushed him to leave Delft for the Technische Universitat Berlin in Berlin, Germany, then known as one of the centres for the development of modernist architecture in Europe.

Han Awal was clearly absorbed by the professional training in Europe, but he was equally concerned with the struggles of Indonesia after decolonization. Back home, the political circumstances around the 1950s were marked by the struggles to give the liberated Indonesia a proper "national" form. It was then also a trying time for ethnic Chinese over issues of identity in postcolonial Indonesia. All these historical circumstances seem to have shaped (consciously or unconsciously) the intellectual life of Han Awal and they have found their way into his creative works as an architect.

He was, in a way, a product of his "exile", in the sense that his identity was significantly formed while he was away from home. His professional training came in tandem with his search for an identity for himself as well as for his Indonesia. In Europe he joined an organization that was concerned with the position of ethnic Chinese in Indonesian nationalism. In some way, his architecture training came as a solution to the dilemma of identity. He manages to show that he is not only a "ethnic Chinese Indonesian", but also an "architect" who, by virtue of his professional training, is capable of contributing to the course of Indonesian nation building. We can see here the process of a Chinese Catholic forming an identity by way of becoming an architect and an Indonesian. This process is individual as well as collective and social.

During the course of his studies in Europe, Han Awal met a generation of Indonesian architects who came from various ethnic backgrounds (such as Liem Bianpoen, Soewondo B. Sutedjo, Mustafa Pamoentjak, and Soejoedi Wiryoatmodjo). Together, they considered themselves not only engineers, but also intellectuals who (through their expertise) sought to find a "form" for the young nation of Indonesia. They constituted a group called ATAP (the roof), which signified their attempt to address issues of identity in architecture and the crisis of housing in Indonesia (see Soerjono Herlambang). They knew that they lived in the modern world by which their nation has been produced. Yet they also knew that as they were trained in the West, their challenge was not so much about knowledge transfer but more about the specific needs of Indonesia. Each of them in his own way sought to find a way to make their knowledge relevant for the specific context of Indonesia. Han Awal himself developed a special affinity for the language of modernist architecture as it speaks for the universal while embodying the specific functionality of human life. A modernist by intuition and inclination, Han Awal approaches architecture with a strong sense of place and locality. Like his immediate peers from the 1960s, Han Awal believes that architecture and space are constitutive elements for social change and nation building.

Returning to Indonesia in 1960 after obtaining his Diplom-Ingenieur (German equivalent of an M.S. degree), Han Awal took up practical training at the office of Kwee Hin Goan and the late Soenaryo Sosro where he continued his interaction with senior architect Liem Bwan Tjie (1891–1966). He assisted in several projects, including the design of CONEFO (today's parliament building complex — Gedung MPR/DPR [1964–72]), which was led by architect Soejoedi. To establish PT Han Awal and Partners in 1970, Han Awal finally settled in Jakarta where he by then had already designed many buildings — ranging from individual houses, schools, and churches to hospitals, pharmaceutical factories, and scientific research centres as well as conducted research on housing for the poor,

and contributed his knowledge to universities in various cities of Java.

Han Awal is one of the first Indonesian modernists of the post colonial era who believe in the power of architecture and space in registering social change. He was a product of his time — a time when architectural choices were seen as intertwined with views of societal reform. For instance, the Catholic University of Atmajaya (which won an IAI award in 1984) was designed not only for the functionality of studying, but also to encourage students to interact outside the classroom. The plaza-like lobby at the ground level is the place for the teaching of "national subjects" as part of the efforts of nation building. The unifying open space, however, is not only meant for the glorification of unity under an authority, but is a space for the production of a "public sphere", where a critical body of students could interact, assemble, and even demonstrate against authority — a use of space that found expression in the students' protest of May 1998.

At a later stage of his career, starting from the 1980s when many buildings (of heritage value) had been torn down to make way for the rapid development of the city, Han Awal registered the importance of urban memory through a series of conservation and documentation of important buildings, such as the Cathedral of Jakarta, the Emmanuel Church, Bank of Indonesia, the church and parish house in Muntilan, and (with architects such as Budi Lim and Cor Passchier) the National Archive. He also contributed to the founding of the Centre for the Documentation of Architecture.

Han Awal continues to work prolifically while giving many students and young architects a space in which to flourish and contribute to the growth of the discipline. It is difficult to imagine how the practice of architecture in Indonesia could have developed without him providing his edge of discipline, commitment, and vision.

Abidin Kusno

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Han Awal. Interviewed on 23 July 2010 at PT. Han Awal & Partners Architects in Bintaro, Jakarta.

Han Min Yuan

(韩勉元, Han Mianyuan, 1936–)
Businessman, community leader, Brunei

Han Min Yuan is a prominent businessman in Belait District who made his fortune in the early part of his life as an entrepreneur in winery, in contrast to the majority of early immigrants who became ordinary shopkeepers. Out of the savings from his profits, he has diversified into investment in real estate and the wholesale of coffee powder through his network of coffee shops run by his fellow Hainanese throughout the state. Han was no ordinary immigrant to Brunei. He was educated in Wen Chang County (文昌县) in Hainan and very much influenced by his father, Han Bin Rao, who had been a teacher for some time before he ventured into the business of winery. Not only is the younger Han well read in Chinese history and literature, but he also has a gift for literary writing, especially poems in the traditional styles. Typical of traditional Chinese intellectuals, he is skilled in Chinese calligraphy and this skill is widely recognized as among the best in Brunei. Han Min Yuan is also an outstanding and influential community

leader, who devotes much of his time, energy and money to community service, particularly to Chinese schools and associations.

After the founding of the People's Republic of China in 1949, emigration from mainland to Southeast Asia dropped drastically. This was due to tighter control and restrictions imposed by the British Colonial Government in Hong Kong. In 1953, on the instruction of his father, Han, aged seventeen, and accompanied by his mother, made his way to Brunei out of a sense of filial piety. He found the journey treacherous and frustrating because both of them were travelling out of their birthplace for the first time. Not accompanied by an experienced guide, they found that his ability to communicate only in the Hainan dialect was no passport to places such as Guangzhou, Shenzhen, and Hong Kong, and, above all, on board a ship bound for the *nanyang* (Chinese name for regions south of China, particularly, Southeast Asia). Han soon realized that once outside his Hainan-speaking sphere, he was hardly mobile and certainly not in the British Colony of Brunei where Cantonese-speaking folks were the majority.

In autumn the same year, Han qualified for admission into a secondary school designated by the local government. However he did not pursue this because the day after his arrival in Brunei, when he had settled down in Tutong District, halfway between Brunei Town (now called Bandar Seri Begawan) and Kuala Belait, his father had said to him: "Drop your idea of going to school. Follow me, it will be much better than studying in university." This command changed the course of his life.

His father was indeed a learned intellectual from China, a first-rate teacher, but definitely not cut out for business. After the Japanese were trounced by the Allied Forces in 1945, he decided to quit teaching. He started a winery in Tutong after acquiring the know-how in a winery in Kuching, Sarawak. By the time the son took over, it was on the verge of bankruptcy.

Undaunted, the younger Han plunged headlong into the world of business. His dream of continuing his secondary school education in Brunei no longer disturbed his peace of mind. He worked hard, from dawn till dusk, and very often right into the night. He personally performed the chores of preparing the water, steaming the rice, distilling the wine, cleaning the bottles, bottling, and labelling, right up to distributing the products to dealers and customers. He slogged and toiled away without any grudges. After six years, he had accumulated enough capital to move his operation to Seria, a booming oil town where he expected his sales to increase by expanding his plant.

1959 saw his rapid rise in Belait District. His brand of top quality wine, "Three Stars Fu Lu Shou", soon became well known throughout the state. It was so popular that very often rising demand outstripped its supply. For thirty-one years in Seria, his business was strong. Then quite unexpectedly, in 1991, seven years after the independence of Brunei, the government banned all alcoholic drinks on religious grounds. This was considered a step necessary in furtherance of its M.I.B. (Melayu Islam Beraja) Policy.

Circumstances compelled him to wind down his business but his charitable spirit kept him busy, helping out almost full-time in the affairs of the Hainan Association, and also as chairman of the management committee of Chung Cheng Middle School in Seria.

The Hainan Association, founded in 1939, is the oldest and — in terms of membership and size of its building — the biggest association in Belait District. Its building has gone through major changes in the course of its history. The present site is the scene of a seven-

storey structure in the course of construction, expected to be completed soon.

Han is one of the pillars of this association. As its chairman since 1992, having been elected as a committee member (1967), secretary (1969), vice-chairman (1986–87), and chairman (1978) prior to that, he finds the present reconstruction project to be the most taxing and challenging. In his younger days, at the age of twenty-six, he had led the youth of the association to form a voluntary organization called, "Chinese and Western Music and Drama Society". Its activities attracted wide interest and support. He could sing and dance, act and direct. He was so versatile and active that he was considered the key figure of this society. Hence, every year in the early 1970s, the society was invited to put up performances to celebrate the birthday of His Highness the Sultan and for other major events such as fund-raising concerts for the construction of National Sport Stadium.

Han's outstanding leadership and perseverance were also recognized when he co-chaired the 10th Congress of World Federation of Hainanese Associations held in Brunei in October 2007. Almost all the Hainanese in Brunei were involved, and the three-day event attracted thirty-four associations from twenty-three countries and regions.

Han is a staunch supporter of Chinese education. He was elected school superintendent (1976–77) in the management committee of Chung Cheng Middle School in Seria, a booming oil town more populous than Kuala Belait, ten miles away. His talent and calibre were appreciated after his father was elected chairman for the first time in 1970. From then on, his responsibilities gradually grew and, by 1986, he was elected chairman. In that position, he wholeheartedly served the school for four years. Although his business was badly affected by a government regulation in 1991, he continued to pay contributions to the school. In 1996, Chung Cheng Middle School, in appreciation of his tremendous contributions, honoured him as its permanent honorary chairman. This was the first time such a position of great honour was created in the management committee of the school.

His interest to serve the public is wide ranging. He was the founder and regular contributor of *Wu shu Wen Yuan* (《五属文苑》), a monthly edition of art and literary writings published in *Miri Daily* (《美里日报》) and *See Hwa Daily* (《诗华日报》), both Chinese dailies from Sarawak, with a circulation in Brunei. This publication was jointly sponsored by the five dialect-based associations namely, Cantonese, Hainanese, Fuzhou, Hakka, and Taipu, and each association's chairman or his representative takes turn to lead the editorial team of the bulletin, which has been in existence since 1998. As of May 2009, it had published 122 issues regularly without fail. It plays an important role in promoting Chinese literature and culture and also provides a training ground for students and youth who wish to enhance their skills in writing.

In Brunei, Han plays important roles in various organizations such as the Chinese Chamber of Commerce Kuala Belait, Chinese Charitable Institute, Seria Town, and Country Consultative Committee.

Han hails from Hainan, and like all Hainanese, he cares for his land of birth and has done quite a bit to contribute to his homeland. He has been appointed officially and by private bodies on a number of occasions to honorary positions such as adviser and researcher to South East Asia Study Centre of Hainan University, vice-chairman of The Confederation of World Hainanese Associations, and joint chairman of the 10th Congress of World Hainanese Associations. He was twice conferred the award

of "The innocent son that loves Hainan" (爱琼赤子) by the Hainan Provincial Government. His role in promoting understanding, friendship, and mutual interest among fellow Hainanese worldwide is clearly acknowledged.

He has been residing in Brunei for fifty-three years so far and is permanent resident, but not a citizen. He is holding a passport issued by the British Government in which he is described as a British Overseas Citizen, a dubious status he has held since the days when Brunei was a British protectorate.

Han is happily married to Fu Liang Ying and they have three children — two sons and a daughter.

Law Fah Ngin

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Hàng Vay Chi

(杭慰瑶, Hang Weiyao, 1950–)

Business leader, promoter of Chinese education, Vietnam

HàngVay Chi is one of the five pioneering developers of industrial parks in Vietnam, who responded swiftly to the industrialization initiatives of the Vietnamese Government and successfully developed industrial parks. He has about 300 employees on the payroll of his management offices and 1,300 workers in his factories, and is a keen player in the global market.

Chi is a man who acts swiftly on his vision and entrepreneurial instincts. He admits that he is not a "technical man", but is always keen to map and maximize the use of local resources with global market opportunities. He never loses sight of global trends and keeps abreast of current information and market movements — a factor which has certainly defined his successful moves in business.

In the mid-1990s when export processing zones were just a nascent industrial phenomenon and industrial parks were less known in Vietnam, Chi took a bold step forward and proposed his idea of establishing an industrial park to the authorities. His proposal was received with caution by friends, but the local government rendered full support and the execution of his business plan went smoothly. He was given an international visa which allowed him to travel far and wide around the world and as frequently as he wanted. This was a privilege only enjoyed by government officials at the time. Capital-wise, his investment was aided by the founder and chairman of the Malaysia-based bank, Public Bank Berhad (大众银行), Tan Sri Dato' Sri Dr Teh Hong Piow (郑鸿标), who supported him with a substantial loan. The Malaysian bank was one of the earliest foreign banks that ventured into Vietnam; Vietnam is also one of the three countries where the bank's subsidiaries and associated companies are located. Chi did not have to look far to build his international customer base as he had strategically established his business network even before his conception of the industrial park.

His parents had fled Guangxi province in China and arrived in Saigon in the 1940s during World War II and his family has lived for more than seventy years in Vietnam since then. Chi was born in 1950 in Saigon, the present Ho Chi Minh City. He received his primary, secondary, and high school education

at the Huicheng schools, which were located at the present-day Mạch Kiếm Hùng School. Huicheng Secondary School (惠城中学) was the second Chinese-medium school to be founded in Saigon in 1910. The schools were established, as well as supported, by Saigon's Cantonese native-place association, Hội Quán Huệ Thành (Huicheng Huiguan 惠城会馆), before the unification of Vietnam in 1975. Chi's wife is an ethnic Chinese of Fujianese heritage.

Chi enjoyed reading when he was young and used to frequent a library of Chinese books (中华图书馆) located in Phùng Hưng Street, the current location of the printing house of the Saigon Liberation Press. At the age of seventeen in 1967, he was already working as a correspondent for the Japanese press, but he later pursued his tertiary education at the Vietnam Economics University. After graduation, he covered economics and war news as a correspondent, and claimed to have contributed articles to the six Chinese-language papers that existed in Saigon then, as well as to the Singapore-based Chinese-language paper, *Nanyang Siang Pau*. He explained that the prolific presence of foreign-based press in Saigon and the ample opportunities for him as a correspondent then was due to great interest in the world on the war that was taking place in Vietnam. After the unification of Vietnam in 1976, the pen that he used to write war stories became a tool for signing business documents and bank cheques — as he figuratively summarized the trajectory in his career following the political and economic changes in his country.

From 1972 to 1975, Chi was general manager of Tân Nga Electric and Cable Group, the largest electrical cable and wires company in Saigon at the time. After Vietnam's unification, he became manager of Sở Công Nghiệp — the Bureau of Industries — in Ho Chi Minh City for two years. In 1979, he started a production unit with seven workers making instant noodles. In the next decade, which saw a gradual liberalization of economic policies, he dabbled in the timber and wicket furniture export business and in a rice export company, which exported to the Middle-East and Indonesia. Later he also started a hotel called "Universal" which had forty-five rooms. When rooms for rent and hotels for foreigners were rare and needed special permits, his hotel received numerous Asian guests, mainly Taiwanese who frequently travelled to Vietnam. These Taiwanese guests would later make up 70 per cent of the tenants in his industrial park.

In 1996, Chi inaugurated his first 45-hectare industrial park in the rural commune of Thuận Giao, Bình Dương province, creating the infrastructure for small- and medium-sized light industries, such as exporters of shoes, garments, and plastic. He named it "Việt Hương Industrial Park 1". In 2004, construction on a 250-hectare land area was completed for the second industrial park, "Việt Hương Industrial Park 2". The new industrial park received attention from a more diverse group of investors and larger enterprises, thanks to the lifting of the U.S. trade embargo against Vietnam in 1994 and the restoration of diplomatic relations between two countries in 1995, which led to the reopening of the U.S. embassy in Hanoi 1996. However, competition has since become tougher for Chi as the number of industrial parks in Vietnam grew from ten at the time he inaugurated his first industrial park to 150 today.

Another industrial park situated along the border of Long An province in the Mekong Delta is in the pipeline for Chi. The industrial park will occupy 500 hectares of land and will cost US$100 million in total investment. Following the numerical order of the

company's investments, it will be named "Việt Hương Industrial Park 3". The investment will specially cater to producers of textile, garments, yarn, and raw materials. The entire investment is believed to create 30,000 new jobs.

Chi's interest in creating this special zone for textile and garments is part of a larger business strategy. He currently owns a garment and a textile factory called Việt Long and Việt Hồng, which employ 1,000 and 300 workers respectively. The textile business was established in 2006 and the garment, in 2008. The garment and textile sector has proven attractive for Chi as he claimed there are currently only two big players in the southern region of Vietnam. His factories produce jeans only for export to his American customers, such as JC Penny and Perry Ellis. The domestic market in Vietnam consumes only the denim and jeans fabric that his factory produces. Based on his observation and calculation that every youth in Vietnam desires a pair of jeans, he continues to see great potential in his role as a jeans manufacturer. He acknowledges, however, that manufacturers in China are injecting more competition into the global and domestic markets, and believes that innovative technology is the way to counter the competition. To further participate in infrastructural development, he has ventured into the construction industry and owns two construction companies, with a subsidiary that deals in interior design.

As Chi establishes more industrial parks, his experience and confidence grow. He recognizes that branding and service are two areas that have concomitantly become an integral part of his business. In the future, he hopes to list his group of companies on the Vietnamese stock market when it expands and becomes more established. Although his company, Công ty Cổ phần Việt Hương, bears the words "joint-stock company", it is a privately owned enterprise in essence. Two years ago, his younger daughter, who studied finance in the United States, began assisting him in his business. His elder daughter, who studied nursing in the United States, is currently working in a hospital in San Francisco.

In addition to managing his portfolio of businesses, Chi finds time to support the Chinese Language Centre, informally called Qixiu School (胡志明市启秀华文中心), currently located at the secondary school, Trường Phổ thông Nam Kỳ Khởi Nghĩa, in Ho Chi Minh City. The Qixiu Chinese Language Centre is the typical post-unification (1975–76) Chinese language school that one can find in Vietnam. Its pre-unification prototype was established by Huaxian (花县) migrants from Guangdong province. Both former and current organizations have been managed and supported by the Guangdong *bang* (clan). Chi has been chairman of the said Chinese Language Centre for eighteen years. He hopes to retire in the future as a writer or teacher in Hong Kong, China, and/or Vietnam, although he does not know when.

Grace Chew Chye Lay

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Hann Khieng

(韩强畴, Han Qiangchou, 1949–)

Engineer, entrepreneur, Cambodia

Hann Khieng is a prominent corporate leader and is a well known figure in the Chinese community for his contributions to the education sector of

Cambodia. Hann was born on 3 May 1949 to Hann Kongti and Hann Kit Houy, in Mittapheap District, Sihanoukville. His parents had immigrated to Cambodia due to the civil war in China. They became farmers after settling down in Cambodia. When he was a young boy, Hann's family was poor and there was no school in the village where they lived. His father tried to find ways to provide him with a Chinese education but he still ended up in a Cambodian school in a neighbouring village. After he had studied there for a few years, his father managed to save some money to send him to Juimin School in Kampot District to attend Chinese language classes. He was one of the luckier kids in his village to be able to continue his studies outside his town.

A second generation Cambodian Chinese of Hainanese descent, Hann has spent a noticeable part of his life overseas. In the 1970s, when Cambodia was ravaged by war, the U.S.-backed Lon Nol government started to look for young male Cambodians to join his army for the war. Hann could not escape and was forced to join the 13th battalion.

In 1972 he married Lim Sokly and had three children with her. In 1975, after the collapse of the Lon Nol government, thousands of refugees started pouring across the Thai border into Thailand. Hann seized this opportunity to seek asylum in Thailand with his children, but had to leave his wife behind due to her poor health. It was in 1978 when several countries offered refugees from the camp a fresh start that Hann and his children gained resettlement status in New Zealand. They lived there for five years before migrating to Australia in 1985. Thereafter, they obtained permanent residence status in Australia. While Hann was living in New Zealand, he had started a McDonalds Fast Food Restaurant franchise in Palmerston North. Between 1986 and 1988 he expanded his business in Melbourne to include a business in dry-cleaning and laundry in Sunshine Road, and another fast food restaurant in Ringwood Road.

Meanwhile in Cambodia, after more than two decades of war, the political situation began to stabilize in 1992 and calls for rebuilding the country spread internationally. Hann responded and returned to Cambodia to start a new life. As a returnee to his homeland, he said: "Cambodia is my home, I was nurtured in this land, now that the war was over, I have to come back to help my country." Hann felt that the first task for nation recovery was to repair and rebuild the country's infrastructure. This was what pushed him to invest in the rock business because rocks are one of the essential construction materials for the repair and reconstruction of building and roads. Soon he joined his Cambodian and foreign counterparts to establish Cambodia Stone Crushing Industries Co. Ltd. Consecutively; he went into joint ventures with friends to set up Lean Kheang Import-Export Co. Ltd, and Sun Khieng Import-Export Co. Ltd.

In 1995 Hann ventured into civil engineering when he partnered Malaysian and Cambodian counterparts to establish Muhibbah Masteron Cambodia J.V. Ltd (MMC) and Muhibbah Engineering (Cambodia) Co. Ltd (MEC). He is currently executive director of MEC. Hann also chanced upon a joint venture project with a French partner to secure a concession agreement from the Cambodian Government to build the Phnom Penh International Airport. This was followed by the task of managing the airport for a period of twenty-five years. Subsequently the royal Government of Cambodia in 2000 included the development of the Siem Reap Angkor International Airport in the concession. In mid-2006, Sihanoudvilla Airport was also included

in the concession and the management period was extended up to 2040. To date, the investment in the airport concession totals US$150 million.

In June 2007 Hann signed a US$4.5 billion land reclamation contract with the Chinese Government to reclaim a 680-hectare piece of land for estate development at Sihanouk Harbour, and to construct a 16-kilometre highway that runs from Phnom Penh city to Phnom Penh International Airport. His company was also entrusted with revamping Boulevard Mao Tse Toung and the National Theatre building. He also cooperated with the Asian Development Bank (ADB) to repair and reconstruct highways no. 1, no. 2, no. 5, no. 6, and no. 7 that covers a total distance of 600 kilometres. In the process of repairing and reconstructing Boulevard Mao Tse Toung, instead of profiting from the project, MEC poured in US$170,000 on a goodwill basis for the construction work.

Hann also contributes extensively to social services and is an active member of the Association of Hainan. In 1992, while he was reviewing a school revamp plan at the association, the poor facilities of Jichen Chinese schools were pointed out to him. This school built and managed by the association had been damaged during the war. He immediately decided to donate US$50,000 to help repair and rebuild the school facilities. In recognition of his contribution to the school's reconstruction, he was made permanent adviser of the association. In 2006 Hann also responded to a call by the Embassy of China for donations to a Cambodian educational fund for the Chinese community in Cambodia known as the Cambodia Chinese Education Foundation. He generously gave US$10,000.

In recognition of his contributions to Cambodia, Hann has been given several national and international awards. To name a few, for example, he was bestowed the title, *Oknha*, by King Preah Bat Norodom Sihanouk Varman on 5 July 1999, through Royal Degree no. NS/RKR.0799/143. An *oknha* is equivalent to "lord" in England. It is a respectable title bestowed by the king on someone who has rendered an honourable service to the nation. On 1 July 2003, he was awarded the Gold Medal of Sthapnacheat for "Building the Nation", by the Royal Government of Cambodia under Sub-degree no. 606. Next, the Confederation of Asia-Pacific Chambers of Commerce and Industry on 19 May 2004 gave Hann Khieng the CACCI Platinum Award for his entrepreneurship in contributing to the economic growth of Cambodia. Then on 16 March 2006 he received the Medal Monisaraphoan, Class Assarith, from the Royal Government of Cambodia under sub-degree no. 176. Last but not least, he was bestowed the Medal Monisaraphoan, Class Moha Sereiwadh, by the Royal Government of Cambodia in January 2008.

In 2007 Hann partnered the K.T. Pacific Group (represented by Senator Kong Triv) to sign a contract with China Petrochemical Corporation to build a petroleum factory with an estimated annual capacity of 200 million tonnes of petroleum to enhance the oil demand in the country. Production commenced in 2009.

Currently Hann holds the following key positions in different organizations: deputy director of the Council of China's Foreign Trade; vice-chairman of the Cambodia Chamber of Commerce; vice-chairman of the Phnom Penh Chamber of Commerce; vice-chairman of the Cambodia SME Sub-committee; honorary resident of the Federated Association of Chinese of Cambodia; honorary

member of the ASEAN Federation of Engineering Organization, and vice-president of the Chamber of Professional and Micro Enterprises of Cambodia.

Lim Boon Hock

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Hardjonagoro

(Go Tik Swan, 吳德宣, Wu Dexuan, 1931–)
Expert on Javanese culture, Indonesia

Go Tik Swan Hardjonagoro (also spelled Hardjonegoro) is a leading expert in Javanese culture, especially batik and Javanese daggers (*keris*, also known as *tosan aji*). The Sunan (ruler) of Surakarta has conferred on him a Javanese title and name for his contributions to Javanese culture.

Born in Surakarta on 11 May 1931, Go lived as a child with his grandfather on his mother's side, Tjan Khay Sing, who was a migrant from China and a leading batik manufacturer in Solo. His grandmother was a Peranakan Chinese originating from Surakarta. Go was sent to the Dutch Neutrale Europese Lagere School (NELS) in Surakarta for seven years. It was an elite school and most of his classmates were members of the Solo royalty with whom Go continued to be friends after they left school. When he was still at his birthplace, his grandfather was a close friend of Gusti Hadidjojo and Prabuwikoto, two well known experts in *keris* in Surakarta from whom Go learned a lot about the artefact. He also learned Javanese traditional dance from Prabuwinata, a leading dance teacher. After his primary education at a Dutch school, Go was sent to Semarang to study at MULO and Voorbereiden Hogere School (VHS).

Despite his Dutch education, Go was especially interested in Javanese culture and chose to enter the Faculty of Arts, University of Indonesia (FSUI) in 1953. However his father, Go Dhiam Ik, and mother, Tjan Ging Nio, wanted him to study economics and become a businessman so that he would be able to live a comfortable life. Go did not follow his parents' advice and persisted in studying Javanese culture. As a result, he and his parents were not close. They only reconciled after he became well known.

Go studied under two well known Javanese professors at UI, viz. Tjan Tjoe Siem, a specialist in Javanese Studies who was also a Muslim, and Poerbatjaraka, a leading expert in Javanese ancient history and culture. However, due to his involvement in dances and batik, he only studied up to the third year of the university course, and thereafter pursued his own interests in dance, designs, making batik, and collecting Javanese antiques. When he was still a university student, he took part in many Javanese dance performances and headed the cultural section of the Students' Council at the FSUI. In 1955, he put up a dance performance in the presidential palace which made an impression on President Soekarno, and hence became a frequent visitor to the palace. His performance of Javanese dances was made into a documentary by the Indonesian State Film Company (Perusahaan Film Negara, PFN) and shown in the cinemas as a publicity film.

President Soekarno was aware of Go's background in batik and suggested to him that he create an Indonesian batik (Batik Indonesia) rather than the regional batiks such as Batik Solo, Batik Yogya (Yogyakarta), Batik Pekalongan, Batik Lasem, and Batik Ceribon. Go, who was an admirer of Soekarno, thus felt

that it was his duty to create "Batik Indonesia". He conducted surveys at various places and visited the mausoleum of a Javanese saint for inspiration. Eventually he produced the so-called "batik Indonesia" by incorporating the characteristics of the Palace Batik (Batik Kraton, that is, Batik Solo-Yogya) and the northern coastal batik (Batik Pekalongan). He made the Batik Kraton more colourful rather than just black or white-based and succeeded in transforming the Indonesian classical batik by perfecting the colours and improving the techniques of making it.

In the 1960s he won a competition in Javanese decorative arts sponsored by the Jakarta municipal government. He held many exhibitions on batik and the *keris* within and outside Indonesia. In 1964, he was even sent by President Soekarno to hold a cultural exhibition at the New York World Fair. When Soekarno was detained in Bogor Palace after the 1965 coup, Go visited the former president who was then accompanied by only Hartini. Worrying about Go's safety, Soekarno asked him not to pay another visit. That was the last time the two men saw each other.

In September 1972 Go was ordered by the Sunan of Surakarta (Susuhunan Paku Buwono XII) to visit the palace in traditional Javanese dress, to be honoured as a *bupati anom kraton* (palace regent), and be conferred the title, Kanjeng Raden Temenggung (KRT), and the Javanese name, Hardjonagoro. He was the first Peranakan Chinese to be given that honour for his cultural expertise. The fame of Hardjonagoro as a batik designer and expert won him many invitations. In March 1979 he was invited to the United States by the Textile Museum in New York to give a keynote speech on traditional batik. On that occasion, Hardjonagoro also presented twenty pieces of his own batik works to the Metropolitan Museum of Arts in New York through the Indonesian embassy. The director of the New York Museum was so pleased that he wanted to present Hardjonagoro with a gift in return and asked him what gift would make him happiest. Hardjonagoro said that he would feel happiest if he could visit Mecca and Medina. The director then arranged for him to travel to Saudi Arabia before returning to Jakarta. In 1984 Hardjonagoro went to Mecca again to perform a small *haj* (pilgrimage).

Hardjonagoro lives in a big house near the Surakarta palace. It was the property of his grandfather who gave it to Hardjonagoro's mother, and Hardjonagoro inherited it from his mother. Since the 1960s he has rebuilt the same house many times and has made it into some kind of a museum. All his important artefacts and exhibits are kept there. He has even prepared a will that he would donate all of his collections to the state with two conditions: first, everything is to be taken over by the state after he passes away, and second, all of his collections should be kept in Solo. "This is to show his love for his birthplace."

Hardjonagoro's parents in Bandung eventually came to visit him and were reconciled with their son as he had brought the Go family a good name. They even wanted him to celebrate their golden wedding anniversary with them. Hardjonagoro was so happy that he requested that he perform a Javanese traditional ceremony in Surakarta with them during which they would not have to wear Javanese costumes. His parents had no objections. It was a happy family gathering.

Hardjonagoro runs a batik factory and is the curator of Museum Radyapusaka, a Javanese museum built by a high official during Pakubuwana IX's reign in 1890. His rich experience has been recorded in his autobiography entitled, *Jawa Sejati Otobiografi Go Tik Swan Hardjonagoro* (A True Javanese:

Autobiography of Go Tik Swan Hardjonagoro) as told to Rustopo, a professor at the Institute of Arts in Surakarta. The book was published in 2008.

Leo Suryadinata

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Harsono, FX

(Oh Hong Boen, 胡丰文, Hu Fengwen, 1949–)

Founding Member of New Art Movement, artist, Indonesia

FX Harsono is hailed as one of the most important contemporary Indonesian artists who emerged during the Soeharto period, first as an innovator and social critic, and later as an artist in search of an identity.

FX Harsono was born on 22 March 1949 in Blitar, East Java, and given the Chinese name, Oh Hong Boen. His father, Oh Hok Tjoe, ran a photo studio; his mother, Lim Swan Nio, a devout Catholic, was a housewife. Harsono or Oh Hong Boen, was baptized when he was a baby and given the name, Fransiskus Xaverius (FX). But he continued to use his Chinese name until the Soeharto government's name-changing regulation in 1966, which saw Harsono, his parents, and his siblings changing their Chinese names to "Indonesian names". He then used his baptized name and gave himself a new Indonesian name, Harsono.

As a boy, Harsono was sent to a Chinese school known as Jiao Yu in his birthplace for two years before being transferred to Hua Jiao where he studied for another year. In 1957 there was a government regulation stipulating that from 1958 onwards, Indonesians of Chinese descent (WNI) would not be allowed to attend Chinese-medium schools and Harsono was affected by this regulation. In 1958, when he was in Primary 4, he was transferred to a Catholic Primary School called Santa Maria. Although he had been sent to Chinese schools for a few years, he could only remember his name in Chinese. Born into a Peranakan Chinese family where the home language was the Indonesian local language (in his case, Javanese) and Indonesian, Harsono was brought up in a Peranakan Chinese environment and was hence little exposed to the *totok* Chinese culture.

At the Catholic school in Blitar, Harsono learned drawing and painting. He took part in church-related activities and, when he was at the SMA Katolik Diponegoro, joined the Catholic students association. During the political upheaval in 1965, he was in the first year of SMA. After the banning of the Communist Party of Indonesia (PKI), all non-communist and anti-communist students and youth organizations were grouped under KAPPI (Kesatuan Aksi Pelajar dan Pemuda Indonesia, Indonesian students and Youth Union) and organized to safeguard churches and demonstrate against the Soekarno government. He later came to realize that the Soeharto government (1966–98) was much more repressive than that of the Old Order (1959–65).

In 1969 Harsono was admitted to the STSRI ASRI, or the Sekolah Tinggi Seni

Rupa Indonesia (STSRI) ASRI (Indonesian College of Art ASRI), in Yogyakarta where he studied fine arts. It was in this college that he began to develop his talent in art. He and his fellow students were also exposed to new ideas. More importantly, they were exposed to politics. STSRI ASRI was then under the control of established artists who were very conventional and wanted to depoliticize art. In 1974 the First National Exhibition of Indonesian Visual Art (Pameran Besar Seni Lukis Indonesia 1) was held in Taman Ismail Marzuki, Jakarta. Harsono and his fellow artists declared "The Black December Manifesto" in opposition to the jury's decision that favoured the works by established artists. The manifesto urged artists to be "oriented towards social, cultural and economic realities", and to "explore various creative ways to arrive at new perspectives in Indonesian new painting". This revolutionary idea conflicted with the traditional view held by the college. As a result, the signatories to the manifesto from STSRI ASRI were suspended from attending the college. However Harsono had by then completed his diploma course.

In August 1975, this group of young artists, including five from ITB and seven from STSRI ASRI (which included Harsono), held an exhibition in Taman Ismail Marzuki, Jakarta, where they officially announced the formation of the Gerakan Seni Rupa Baru (GSRB New Art Movement), advocating the elimination of the distinctions between painting, graphics, and sculpture, abandoning the elitist view on arts, and creating a new Indonesian art form in which Indonesian characteristics and contents would be highlighted. The GSRB disbanded itself in 1979 due to internal conflict, but its ideas had spread and Harsono and his group continued to produce significant works. In 1985 Arief Budiman and friends advocated the category of contextual art/literature in Indonesia, and in 1987 they included GSRB in the category of contextual art. Indonesian artists thus began to be aware of this new concept.

As mentioned earlier, during the Soeharto era, the government's attempt to depoliticize art was unsuccessful. Harsono and his generation of artists wanted to depict social injustice and repression through their art. Harsono produced his works using the new concept and new techniques and his works impressed many artists in Indonesia. Between 1987 and 1991 he studied at the Institut Kesenian Jakarta (Jakarta Institute of Art) and obtained his BA degree in 1992. Since 1973 he has participated in numerous group exhibitions with like-minded young artists.

Increasingly he felt the injustices in the New Order and the military suppression, and he continued to produce works depicting this situation. A number of these works, such as "The Relaxed Chain" dated 1975, "Power and the Oppressed" dated 1992, and "Voice without Voice/Sign" dated 1993–94, impressed the critics. His works during the Soeharto era were mainly social commentaries which made the authorities uncomfortable. However he took the view that it was his mission as an artist to expose the sufferings of the population.

The 1998 anti-Chinese riots, followed by the fall of Soeharto and the dawn of Indonesian modern history, had a profound impact on Harsono. The anti-Chinese sentiment did not go away and Chinese Indonesians were still targeted. Although he was assimilated culturally, Harsono began to search for his own identity. Thus, after the fall of Soeharto, many of his works dealt with Chinese culture in Indonesia. There was an impressive work (2011) in which he was depicted holding an ink brush and writing his name in Chinese characters

hundreds of times as they were being washed away by the rain.

Apparently he had spent time to reflect about Chinese Indonesians during the Soeharto period and came to realize that the Soeharto government systematically eradicated Chineseness in Indonesia by changing Chinese names to "Indonesian names", banning the pillars of Chinese culture, forgetting everything Chinese, and discriminating against ethnic Chinese.

Harsono began to be recognized outside Indonesia as one of the nation's top contemporary artists in 1992 when he took part in a group exhibition in Australia. Since then he has become a frequent participant in group exhibitions in Japan, South Korea, China, the Netherlands, Italy, Canada, and the United States. He has also held thirteen solo exhibitions since 1994, three of which were held overseas: In 2009 Vanessa Art Link in Beijing organized an exhibition on "Surviving Memories"; in 2010 he was invited to hold an exhibition at the Singapore Museum titled, "Harsono: Testimonies", which displayed his major works before and after 1998; in 2012, Tyler Rollins Fine Arts presented Harsono's first solo exhibition titled, "Writing in the Rain", in New York City.

Since 2005 FX Harsono has been teaching at the Faculty of Art and Design, the University of Pelita Harapan, Tangerang, West Java. He is married to Hesti Purbaningsih, an ethnic Javanese. They have two daughters and one son.

Leo Suryadinata

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Hasan, Mohammad Bob

(The Kian Seng, 郑坚盛, Zheng Jiansheng, 1931–)

Timber king, Soeharto's cabinet minister, promoter of sports, Indonesia

Mohammad Hasan, better known in Indonesia as Bob Hasan, was a leading businessman during the Soeharto era, the last minister of trade and industry in the Soeharto Pembangunan VI Cabinet, and a jogging enthusiast who promoted athletic activities in Indonesia.

Bob Hasan is a Chinese Indonesian who was born in Semarang, Central Java, in February 1931. He changed his name to Mohammad Hasan when he converted to Islam. There is no information about his education background. However his association with the Indonesian military started early as an adopted son of General Gatot Subroto, the former commander of the Diponegoro Division in Central Java. The general introduced him to Soeharto who later succeeded Gatot to head the division.

After Soeharto became president, Bob Hasan began to expand his business, mainly in the forestry sector. According to Adam Schwarz, by the 1990s, Hasan had held control over some two million hectares of forests, mainly in Kalimantan. He was also president of several associations: Asosiasi Panel Kayu Lapis

Indonesia (Apkindo, the Indonesian Plywood Association), Indonesian Rattan Association, Indonesian Sawmills Association, and Asosiasi Pengusaha Hutan Indonesia (APHI, The Indonesian Forest Concessionaries Association). As such, he succeeded in influencing, if not controlling, the plywood industry in Indonesia and beyond as Indonesia was then exporting three thirds of the supply of plywood to the world.

According to *Zibenjia*, the Chinese edition of *Forbes*, Hasan had control over two groups of companies: the Bob Hasan Group and the Pasopati, the major shareholder of which was Sigit Harjojudanto, President Soeharto's eldest son. *Tempo*, however, stated that Hasan owned and had investments in twenty to thirty companies which included Kalimanis Plywood, PT Pasopati Holding Company, PT Wasesa Lines, PT Karana Shipping lines, PT Hutan Nusantara, and PT Lifetime Assembly of Watch and Electrical Equipment. The companies were engaged in a variety of businesses such as chemicals, paper manufacturing, steel, construction, transportation, hotels, and insurance.

Bob Hasan is a sports enthusiast and has been sponsoring athletic activities in Indonesia. He was elected by the SIWO/PWI Jaya (Indonesian Journalists Association, Jakarta) as the best promoter of sports (Pembina Olahraga Terbaik) twice — in 1980 and 1984. He has also served as chairman of PASI (Persatuan Atelit Seluruh Indonesia or Indonesian Athletes Association) since 1978. In January 1984 he was elected deputy chairman of the Asian Amateur Athletes Association (AAAA). Five months later he received a gold award from the West German Athletes Association for "his promotion in enhancing the relations between Indonesian and West German athletes". In 1985 Hasan and two other Indonesians were awarded "Best Promoter of Sports" by the Soeharto government. In 1994 he was elected a member of the International Olympic Committee (IOC).

Hasan's involvement in sports was accidental. According to *Tempo*, he began taking up athletic activities after he had suffered a back pain. A friend of his suggested that he took up exercises so he began to do some running and the pains went. Since then he has been running at least five kilometres a day. "If I don't run, my whole body aches," he says. His love of running led to his contact with PASI and since 1978 he has served as its president. The first thing he did in this role was to popularize running. He hoped that through his promotion of the sport Indonesia would produce good athletes who could compete in the international arena. His efforts bore fruit: a number of well known athletes in Indonesia were able to compete in the 1984 Olympic in Los Angeles although they did not do too well. Hasan admitted that Indonesian athletes were still behind other ASEAN athletes, especially those from Malaysia and the Philippines. He suggested that athletic activities be included in the school curriculum so that Indonesia would be able to produce world-class athletes. He also sent Indonesian athletes overseas for training, invited foreign coaches to train them and donated million of dollars to promoting sports, especially athletic events in the country.

Although popular in the sports arena, Hasan was disliked in business circles. Still, President Soeharto, who had refused to appoint Chinese Indonesians to his cabinet, eventually did appoint one — Bob Hasan. In early 1998, a few months before he stepped down under international pressure, Soeharto reshuffled his cabinet and announced the line-up of the new cabinet on 16 March 1998, with Hasan as his new minister of trade and industry. Soeharto was criticized by many domestic and foreign

observers who did not think Hasan was capable of salvaging the Indonesian economy which was in crisis. In fact, the cabinet was dissolved after two months and five days, being the shortest Soeharto government ever and coinciding with the downfall of Soeharto on 22 May 1998.

After Soeharto was forced to step down, Hasan was involved in a series of court cases. He was the first member of the Soeharto group who was put on trial. According to *The Jakarta Post*, on 2 February 2001 the three judges of the Central Jakarta District Court found Hasan guilty of misusing US$75million in the funds belonging to the Ministry of Forestry. He was sentenced to two years' imprisonment by the court and ordered to pay a 15 million-rupiah fine and return 14.1 billion rupiah to the state. The prosecutors had earlier sought an eight-year prison term for Hasan, along with a 30-million-rupiah fine and an obligatory repayment of US$243.7 million in state loses.

They therefore appealed to the Jakarta High Court against the verdict. Hasan was then sentenced to six years in prison and ordered to pay compensations amounting to US$243.7 million. This sentence was upheld by the Supreme Court. In March 2001, Baharuddin Lopa, then minister of justice and human rights, sent Hasan to Nusakambangan Island, a maximum security prison, "to deter other corruptors". Hasan's sentence was however, reduced several times and he was supposed to be released by 3 January 2005, but was freed on parole on 19 February 2004. After his release, he continued to be active in promoting Indonesian sports, especially athletic events and was re-elected chairman of PASI for a seventh term. He then proposed a programme to improve the performance of Indonesian athletes by giving subsidies to promising male and female athletes, and searching for young talents. In addition, he also obtained a commitment from the state bank to give subsidies to all other athletes. He remains as chairman of PASI until today. On 30 October 2011, an eighty-year old Hasan launched his first book, *Why Am I Healthy?* (Mengapa Saya Sehat?) at the Stadium Senayan in Jakarta. His old acquaintances, many of whom had retired from the military, as well as businessmen/women, medical professionals, and athletes came to celebrate the occasion. He stated that he was not really interested in writing an autobiography, but merely wanted to "share his experience on how to live a healthy and balanced life which I have been doing all along".

Hasan is married to Pertiwi and they have two children.

Leo Suryadinata

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Hau Chiok and Sy Chiu Hua

(施荣宣, Shi Rongxuan, 1932–)
Painter, Philippines
(林玉琦, Lin Yuqi, 1946–)
Artist, Philippines

Hau Chiok, the eldest of four siblings was born in Huafeng, Jinjiang, Fujian, on 3 March 1932. A first-generation Chinese Filipino, Hau had always been fascinated with painting. As a child, he copied drawings from art books or other people's paintings and won first prizes for drawing in primary school. His businessman father had told Hau to focus on learning how to do business instead of wasting money on paint and paper as he was expected to carry on with his father's business.

A filial son, Hau did as he was expected even though his heart was not in it. Despite his father's opposition, views and objections, he developed his craft, first doing it part-time and later on by teaching. Mostly self-taught (in the academic aspects), he studied painting in the 1960s under Ling Nan school master Zhao Shao Ang of Hong Kong, and Singapore master finger-painter Wu Zai Yan. He also started teaching art at Minjiang Art Studio.

In 1980 he founded the Philippine Contemporary Chinese Art Association and the Ling Nan Art Association of the Philippines. He and his wife, Sy Chiu Hua (林玉琦), are frequently invited to demonstrate and introduce Chinese art on television, and radio stations and through newspapers, websites, universities, and museums.

Hau has been described as a "beacon of tranquility". There is refinement in his paintings, simplicity, coupled with a "delicate skill in rendering subjects without sacrificing vigor". His paintings constantly show a Filipino theme. This seemingly paradoxical quality is what defines Hau: a rare Filipino "master of Chinese painting" practising his art in this hybrid milieu. For him, an artist draws inspiration from life and nature and the environment he lives in. Hau's reflections on society and the era he lives in come out through his paintings, a result which is as individual as his own self.

It is important for Hau that his students be imbued with Chinese philosophy, and are able to perceive something deeper than just a view; otherwise they cannot do full justice to a painting.

An example is a painting of an eagle devouring chicks. The eagle is a metaphor for people who take advantage of the weak, in this case, the chicks. Thus, the painting is not simply a painting, but prods the viewer to further reflection. On various occasions, Hau has served as director, secretary general, consultant, and judge at various art museums and art organizations in the Philippines and abroad. His works are often featured in different magazines and books and have been exhibited both locally and internationally in museums. His painting, "Tiger", was published in *Selected Works of Famous Overseas Chinese Artists* in 1985. *World News*, a Chinese-language daily newspaper in the Philippines, began serializing (since 1987) his "Techniques of Chinese Painting" bi-weekly.

In adulthood, he has won several art competitions. He received an award for excellence in the field of Art and Culture in the 2004 Dr Jose P. Rizal Awards for Excellence organized by *The Manila Times* and Kaisa Para sa Kaunlaran. In 2006, he attained the title of "Chinese Contemporary Master" from the World Federation of Overseas Chinese Organizations in Beijing.

Hau's partner in life fittingly is an artist herself. Sy Chiu Hua (林玉琦) has won multiple awards in numerous international competitions (2003–05). She is a second-generation Chinese who was born on 4 August 1946 in the Philippines and whose father hails from Nan'an, Fujian. She began painting as a hobby and first studied Chinese painting under several masters — Yang Geng Tang and later Hau Chiok, Taiwan's Hu Nian Zu, and Singapore's finger-painter, Wu Zai Yan. Her family had initially expressed doubt and scepticism when she ventured into fine arts after studying pre-medicine at the University of the Philippines (U.P.) (1964–68) as they questioned whether she could make a living out of a non-business career. She proved them wrong and stands out as an artist today.

Sy understood why her parents reacted that way. She reflected on the different generations of Chinese-Filipinos and how their needs changed with each succeeding generation. First-generation Chinese in the Philippines needed opportunity and survival. But for her, of the second generation, times have become more stable and roots have been established. It is no longer survival that her generation needs, but a reaching out for more. She achieves this through painting, which for Sy, fills a need to express herself visually as an artist.

Sy describes art as a form of expression. Cave art and or images in old ceramic pieces all show the urge to express through a medium. The subject is actually a microcosm of the world and the universe; through the artist's eyes we see the subject in a new light and perspective. The Chinese view of heaven-man in harmony, and the idea of painting from the heart are fundamental and vital.

Sy's art is a blend of both Chinese and western influences. Exposed to both, she incorporates and derives the best from each. She once described painting as a series of steps, or progression; once a painter has executed a certain form, there is no need to repeat it. The painter moves on to the next turning point.

Sy's work started to gain recognition from 1980s onwards. In 1988, her works were published in *Family of Artists*. After she graduated *magna cum laude* in 1989 with a Fine Arts degree in painting from U.P. She taught courses on Chinese Society and Culture, as well as Asian Art History at the U.P. and De la Salle University in Manila. She also became a member of the Philippine Association of Art Educators and Philippine Association of Chinese Studies, and has served as director, consultant, and judge to many art organizations and museums in the Philippines and abroad.

In 2002, together with Hau, she was featured in *Folk Influences on Modern Philippine Art*. In 2006 her works were included in the *Works of Famous Chinese Masters* and the following year, her paintings were featured in *Leading Contemporary Masters*.

It seemed inevitable that these two artists would meet through their mutual interests. In 1965 Hau was teaching Chinese painting part-time on Sundays and Sy, a pre-med student, enrolled. This meeting proved propitious and on 21 January 1968, they were wed. A lifetime of married life and art began. Together, they became the power couple in fine arts.

Hau continued with his part-time painting exhibitions and teaching. In 1971, at the invitation of a gallery curator, they started teaching at the Gallery Blue in Rustan's Makati on Sundays. Later they taught at Silangan Art Gallery at Rizal Park, and were subsequently invited by Margie Reyes Lopez to teach in Goldcrest, Makati. They opened a workshop in Greenhills in 1970, which they maintained

until 2000. About 3,000 students of fifty-six nationalities have taken art lessons with them, and many have pursued art as teachers and artists, among them Filipino Ceasar Cheng — who is now active as an artist and art teacher — and other Filipino artists such as Marivic Rufino, Susan Fetalvero Roces, Nely Jao-Chua, Tensie Bello, as well as others from Korea, India, Japan, Pakistan, the United States, the United Kingdom, Australia, and France. These students are also actively involved in the art scene, holding exhibits and organizing their own students into art groups. One example is Jane Evans, whose group has around 800 members.

Hau and Sy founded the Philippine Chinese Art Center in 1975, engaged in different art activities and taught Chinese painting and calligraphy. About ten years after his father died, in 1980, Hau quit the family business and began to paint and teach full-time. Painting full time resulted in what seemed like a tidal wave of exhibitions, with students and other commissions following hot on the heels of these. The couple's teaching career would span forty years.

Interspersed with their teaching are art exhibits, which often led to further paintings. They organized exhibitions with the cultural office of the Chinese embassy in the Philippines. In 1985, under the Philippine-China Cultural Exchange Program, they were invited to exhibit at the Beijing National Art Museum by China's Ministry of Culture. Their book, *The Album of Collected Paintings*, was published the same year.

They also organized numerous art exhibitions of artists from other countries, among them, The "Xi'an Art Academy Exhibition" and "Tribute to Yangtze River — Exhibition from Chongqing". Their latest, organized by their students with the cultural office of Philippine Chinese embassy, is an exhibition from the Guangzhou Memorial Hall of the Lingnan School of Painting at the Metropolitan Museum of Manila (2010), with a reciprocal exhibition in Guangzhou, China. In 1986, they began co-editing the *Philippine World News*' art column "Yi-Lin", and *China Times*' "Mo-Yan" and continued to do so for about a decade. In the 1990s they were invited to lecture and exhibit in such venues as the Arthur Sackler's Museum, Harvard University, the Shanxi Art Museum, Xiamen University, and Quanzhou Hua Qiao University. In 2000, they exhibited at the Chongqing City Museum with their students, and went on a sketching tour around China.

Having painted for almost fifty years, they have a total body of artworks that is impressive. Sy estimates their artworks to be in the thousands, comprising sketches, drawings, Chinese brush paintings, and calligraphy, oil and acrylic paintings. They have held more than forty solo and joint exhibitions, both locally and internationally, as well as more than sixty group exhibitions with students and other artists in the Philippines and abroad. Today, they continue to paint and write.

As a tribute to them, their students have organized themselves into an international art studies group on Chinese arts. Some have developed their own styles — another testament to their mentoring excellence of bringing out the best in their students. They moved to Canada in 2007 and have not taught actively the last ten years. Still, their students visit them whenever the couple is in Manila. Now in Calgary, Canada, they are focusing on writing art books on techniques of Chinese painting for different object/subjects. Hau's *The Techniques of Painting Lotus* and Sy's *The*

Painting of Orchids came out in January 2011. Several volumes on painting bird, insects, and fish are also expected in 2011. These books, based on their years of teaching students, are but another way of enabling people to learn painting.

While their Canadian experience is proving to be as exciting as their Philippine experience, they are not abandoning Philippine subjects. Sy is currently working on a series called *Filipiniana*, based on her many previous sketches and materials.

The couple has five children who are professionals. Their eldest daughter, Caroline Sy Hau (施蕴玲, 1969–), is also renowned in her own right. She graduated from U.P. with a Bachelor of Arts degree in English, summa cum laude. She is a writer and a professor at Kyoto University and has authored, co-authored and edited several books.

Grace Pe Bacani

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Hiaguang-iam Iamsuri

(蚁光炎, Yi Guangyan, 1879–1939)

Community leader, businessman, philanthropist, Thailand

Hiaguang-iam Iamsuri was a well known leader of the Chinese community in Thailand in the 1930s. He was elected chairperson of the Chinese Chamber of Commerce in 1936 and held important positions in various associations. He was even appointed a senator of Guangdong Province in China. As a leader of the Chinese community, he was active in the anti-Japanese movement in the late 1930s. Besides donating generously himself, he initiated a campaign to boycott Japanese goods in Thailand and various fund-raising events to gather funds for the Chinese government. He was also active in propagating anti-Japanese ideas.

Hiaguang-iam was born in 1879 to a family of poor farmers in Chenghai, Guangdong. His parents and elder brother died when he was three and five years old, respectively. He was thus brought up by his sister-in-law and two sisters. After attending the village school for three months, the young Hiaguang-iam had to quit because his family could not afford to send him to school any longer.

When he was seventeen years old, he left his hometown and tried to seek a living in Cambodia. He worked in his relative's distillery for six years before relocating to Thailand. There he first worked in a cousin's pickle factory, and later moved to the port, where he worked as a labourer. He was eventually given more responsibilities because of his excellent work performance. Soon afterwards, he was assigned the task of paying taxes at Customs because he was reliable and knew how to

speak Thai. Through this job, he gained fame among trading companies in the region. Many commissioned him to work and he built his reputation and network through this process. Later, he started to provide shipping services with three small cargo ships.

Years later, he set up the Liushun Company with five friends. It specialized in the transportation of goods to other parts of Thailand. When the other shareholders wanted to quit, he became the sole owner of the company and changed its name to Liushunxing. As transportation technology improved, traders began to use bigger vessels to ship their goods. This posed a problem to businessmen in Bangkok as its harbour was not deep enough for bigger ships to enter. In view of this, Hiaguang-iam initiated a business to transport goods from the ships to the docks using smaller vessels. As the first to enter the business, he was able to gain a major share of the market. He later changed the name of his company to Guangxingli when his business further expanded. With his success in the shipping business, he ventured into other business, including rice mills and rice liquor production, among other things.

Hiaguang-iam was extremely influential in the Chinese community in Thailand during the first half of the twentieth century. He was elected chairperson of the Chinese Chamber of Commerce from 1936 to 1939 and founded the Teochew Association of Thailand with other community leaders. Many considered him to be Seow Houtseng's political heir in Thailand. After Seow began to fade from the Thai political scene, Hiaguang-iam became the leader of the Teochew Association clique and initiated the restructuring of the Poh Teck Tung Association (the present Poh Teck Tung Foundation). After Poh Teck Tung was officially registered as the Poh Teck Tung Foundation, he was elected chairperson of its board of directors three times consecutively. Under his leadership, a first aid team was set up under the Poh Teck Tung Foundation. He also initiated a fund-raising event to raise funds for the building of a midwifery clinic under the Poh Teck Tung Foundation.

Being a Chinese community leader, Hiaguang-iam was actively involved in the anti-Japanese movement of the late 1930s. He initiated a campaign to boycott Japanese goods in Thailand and several fund-raising events in support of the Chinese government. He also founded *Zhongyuan Bao* with fellow members of Teochew Association of Thailand as the mouthpiece for the anti-Japanese movement within the Chinese community in Thailand. He encouraged youths to enter the Chinese Nationalist army, and sponsored the cost of their journey to China. Aside from this, he was also known to have donated generously to the Chinese government. For example, he donated $100,000 to build a base in Fohai, Yunnan.

Hiaguang-iam was highly regarded by the Chinese government. He was appointed a senator of Guangdong Province, and participated in the first senate conference in Guangdong in May 1939. After the event, he went to other parts of China, such as Shantou, Chongqing, and Yunnan, and met many high-ranking officials in the Chinese government during this trip. When he returned to Thailand in October 1939, he was determined that China would win the war against Japan, and advocated investment in the south-western region of China.

He was not only supportive of anti-Japanese movements, but also of the education of fellow Chinese in Thailand. After he was elected the fifteenth chairperson of the Chinese Chamber of Commerce, he initiated the establishment of the senior high section of Chung Hwa School, and organized a fund-

raising event for that purpose. When the new section commenced in 1938, he donated money to build the school's library. In addition to this, he was known to have supported many Chinese schools in Bangkok financially and to have given donations to Assumption College.

Hiaguang-iam was assassinated on 21 November 1939 in Yaowarat. He was shot four times and was declared dead in the hospital. The Thai police announced sixty-five hours after the incident that the murderer, Wang Bin, was caught. The mastermind of the assassination was found to be Chen Cilin, the son of a bank owner. Both Wang and Chen were given twelve-year prison sentences. However, many believed that the Japanese military forces were responsible for Hiaguang-iam's death.

Goh Yu Mei

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Ho Ching

(何晶, He Jing, 1953–)
Chief Executive Officer, Temasek Holdings, Singapore

Ho Ching is best known for her leadership of the government-linked Singapore Technologies Group, and Temasek Holdings, the Singapore Government's investment arm; and for being married to Lee Hsien Loong, Singapore's third prime minister. As the chief executive officer of Temasek Holdings (Pte.) Ltd., Ho oversees a portfolio valued at over US$100 billion and has consistently been listed by the world's leading business magazines as among the world's most influential women.

Ho was born in Singapore in 1953 to Ho Eng Hong and Chan Chiew Ping. She was educated at Crescent Girls' School and then the National Junior College where she won a President's Scholarship to study at the University of Singapore (now National University of Singapore) where she obtained a First Class Honours degree in Electrical and Electronic Engineering in 1976. As a government scholar, Ho's first job posting was to the Systems Integration & Management Team (SIMT) of the Ministry of Defence. The SIMT was later merged with the Electronics Test Centre (ETC) to become the Defence Science Organisation (DSO) in 1977. In 1980, Ho won a Loke Foundation Scholarship to pursue her graduate studies at Stanford University where she obtained a Master of Science degree in Control Engineering in 1982. She became deputy director of the DSO the following year, and held the post till her resignation from the Ministry of Defence in 1986.

In 1987, Ho joined the Singapore Technologies Group (ST) and served in several senior engineering and executive positions before being made managing director of the Group on 1 February 1994. The following year, she received the prestigious Engineering Alumni of Singapore's Distinguished Alumni Award. In her acceptance speech, Ho thanked her mother for encouraging her in her pursuit of engineering, a field she chose because she wanted to take her future in her own hands. Ho shocked the corporate world when she announced her resignation as managing director of Singapore Technologies in November 1995. This followed her disagreement with ST's executive chairman, Yeo Ning Hong, over her

proposal to pay $1 million in bonuses to the managing directors of ST's subsidiaries. Her resignation was short-lived as she was back as managing director of the ST Group by the end of the year.

In 1997, Ho succeeded Yeo as president and chief executive officer of the Group, a post she held till 1 December 2001. Within the Singapore Technologies Group, Ho chaired several of its key companies: Singapore Technologies Engineering Ltd (1997–2002); SembCorp Industries (1998–2002); Chartered Semiconductor Manufacturing Ltd (1996–2002); ST Capital Ltd (1998–2002); StarHub; and ST Assembly Test Services. She was also second deputy chairman of the Economic Development Board from 1996 to 1999, having first been appointed to the board in 1995. Other key posts Ho has held include deputy chairman, Productivity and Standards Board; and chairman, Institute of Molecular Agrobiology.

On 1 December 2001, Ho was promoted to the post of deputy chairman of the ST Group and on 1 May 2002, assumed the specially created post of executive director of Temasek Holdings (Pte.) Ltd. The appointment was controversial, but was defended by Prime Minister Goh Chok Tong in Parliament who argued that her appointment had been for the public good. Temasek chairman S. Dhanabalan first proposed Ho's appointment in Temasek, but this was met with objections by then Deputy Prime Minister Lee Hsien Loong as he feared the public would react negatively to his wife's appointment. It was Goh who helped overcome these objections. On 1 January 2004, Ho was appointed chief executive officer of Temasek.

An efficient, methodical, and extremely hard-working executive, Ho is known for her forthrightness, and her hands-on management style. An intensely private person — even her birth date has never been publicly disclosed — she is not known for her flamboyance or style, but rather for her command of detail and attention to fundamentals. Even Ho's charitable work is low key. Since 2000, she has given more than $1 million to charity through the donation of her shares to various charities. The world knows Ho for transforming Temasek from a Singapore-focused investment outfit into a leading investor in Asia. In 2007, Temasek's portfolio grew 27 per cent from US$80 billion to US$108 billion, thanks to its aggressive investments in the banking and telecom sectors. Despite these impressive figures, Ho has taken brickbats for Temasek's US$3.8 billion investment in Thailand's Shin Corp whose earnings fell 43 per cent in 2007, following the coup that ousted Shin Corp head and Thai Prime Minister Thaksin Shinwata.

Since 2002, Ho has appeared regularly in international rankings of influential women. In 2002, *Fortune* magazine listed her sixth on their list of the fifty most-powerful businesswomen outside the United States of America. In 2007, *Time* magazine listed her as the world's third most powerful woman after German Chancellor Angela Merkel and Chinese Vice-Premier Wu Yi. American Secretary of State Condoleeza Rice was ranked fourth in its survey.

Ho has been awarded the Public Administration Medal (Silver) and the Public Administration Star for her contributions to the public sector. She is married to Singapore Prime Minister Lee Hsien Loong. They married on 17 December 1985 when he was a newly elected member of parliament for Teck Ghee constituency and they now have two sons. Ho, who has a sister and two brothers, lists reading, music, and volleyball among her hobbies.

Kevin Y.L. Tan

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Ho Kwon Ping

(何光平, He Guangping, 1952–)
Leading businessman, Singapore

Ho Kwon Ping is a well-known businessman and a one-time political activist and journalist. He was born on 24 August 1952, in Hong Kong, the elder son of well-known industrialist and diplomat Ho Rih Hwa (何日华, 1917–99) and well-known bilingual author and columnist Li Lienfung (李廉风, 1923–2011). He has one brother, Kwoncjan 何光正 (an architect) and one sister, Minfong 何明芳 (a writer). Ho Kwon Ping grew up in Thailand where his father had large business interests and was also a diplomat. He attended an American school during his primary and secondary school years. At age 16, he parents sent him to Taiwan to study Chinese at Tunghai University. From there he proceeded to Stanford University where he remained for three years. During this time, he was introduced to the ideals of Marxism and revolution in the Third World and became involved in radical student activities. He was suspended for a year at Stanford. Thereafter, he left for Cornell as a transfer student but feeling displaced, decided to return to Singapore.

After completing his national service as a combat engineer, Ho enrolled at the University of Singapore where he majored in economics. While still reading for his degree, Ho became a correspondent for the *Far Eastern Economic Review* (FEER). In 1977, while in his second year at the University, he was detained under the Internal Security Act for two months for writing 'pro-Communist' articles for FEER. When he was released, he decided to marry his girlfriend, Claire Chiang 张齐娥, whom he got to know while studying at the University of Singapore. Chiang was a sociology honours student who went on to teach sociology at both the University of Hong Kong and the National University of Singapore. Ho did well in his studies, and emerged the second best student of his cohort in 1978, winning the Singapore Employers' Federation silver medal.

Ho immediately proceeded to Hong Kong where he had already secured the post of assistant editor at FEER. He and his wife Claire, settled in a village on Lamma Island known as *Yung Shue Wan* or Banyan Tree Bay, and it is after this idyllic place that the couple later named their resorts company. After three years at FEER, Ho grew tired of journalism and was preparing to take up a position at INSEAD, the business school in Fontainbleau, France when he received news that his father had suffered a stroke. He abandoned his plans to go to France and returned home to take up the reins of the family business, Wah Chang 华昌, which had been founded by his maternal grandfather, Dr Li Kuo Ching.

His first major business decision lost Wah Chang a great deal of money. Ho thought that the company would make a nice bundle by building China's biggest-ever jack-up rig.

Unfortunately, his timing was wrong as they commenced construction when the market was at its highest and instead of selling it for US$33 million, it was sold for US$18 million. It was an expensive decision and Ho wanted to resign from the company. His father told him that he could not quit as he had to stay around to recoup the losses. Lesson learnt, Ho began diversifying the company. Within a decade, Ho was featured in the top business magazines and newspapers and even made the cover of *Fortune International* magazine. In 1981, he was made President of Wah Chang International Corporation Pte Ltd.

In the mid 1980s, Ho made his first foray into the hotels and resorts business. It began in 1984 when Ho went to Phuket, Thailand to look for a piece of land to build a possible summer home. He bought a small piece of land and then walked along the beach and came across an abandoned tin mine. The Thai tourist authorities had written it off as being impossible for resort development. Since it was cheap and had a 'wild its beauty expanse of lagoons', Ho bought the land. This became the Dusit Laguna Hotel which opened in 1987.

The Banyan Tree Resort Group, which became synonymous with Ho and his wife Claire Chiang, was established in 1995 with its first hotel opening in Phuket, This was quickly followed by resorts in the Maldives and Bintan. Today, the Banyan Tree group owns and operates 17 resorts in 8 countries. Chiang herself is a familiar figure in social and civil society circles, having previously served as Nominated Member of Parliament (1997–99) and President of Society Against Family Violence (SAFV) (1995).

Beyond his immediate business interests, Ho has served as chairman of: MediaCorp (since 2004); the Singapore Management University Board (since 2000); Singapore Power (1994–2000); the National Environment Council (1995); and Standard Chartered Bank (main board). Ho is also actively involved in civil society, holding leadership positions in numerous organizations, including: Practice Performing Arts Ltd (1993–95); and Governor, Singapore International Foundation (1995).

Among his many awards are: Innovation Award (HICAP, 2003); Travel Personality of the Year (Travel Trade Gazette Travel Awards, 2004); 100 Global Leaders for Tomorrow at the World Economic Forum (2005); and *Business Week*'s '25 Stars of Asia' (2005): Entrepreneurship Award (London Business School, 2005); Lifetime Achievement Award (Advertising Hall of Fame Awards, 2005); Lifestyle, Hospitality & Retail Entrepreneur of the Year (Ernst & Young Entrepreneur of the Year Award, 2006); CEO of the Year (Singapore Corporate Awards, 2008); and Hotelier of the Year (Stylemaker Awards, 2008); Hospitality Lifetime Achievement Award (China Hotel Investment Summit, 2009); and Meritorious Service Medal (Singapore Government, 2009).

Ho and his wife have three children: Ren Hua, Ren Yung, and Ren Chun.

Kevin Y.L. Tan

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Ho Kwong Yew

(何光耀, He Guangyao, 1903–42)
Architect, Singapore

Ho Kwong Yew was the first local-born Asian to become a registered architect in Singapore. He passed the first professional examination conducted by the Board of Architects when the Architect's Ordinance was introduced in 1927. Naturally gifted, highly intelligent, and motivated, Ho was able to surmount the class and ethnic inequalities of colonial society to carve out a successful career, albeit which was tragically cut short during the Japanese Occupation of Singapore. Ho was at the forefront of the local architectural scene, producing numerous outstanding modernist buildings, including private residences, shophouses, industrial, institutional, and religious edifies in both Singapore and Malaya. His practice was succeeded by his sons, Kok Hoe, Kok Kit, and later Kok Yin, under the name, Ho Kwong Yew & Sons, and was active till the late 1980s.

Born into a middle-class family that owned a tailoring business, Ho Kwong Yew received his education at the Anglican Church-affiliated St Andrew's School in Stamford Road. His talent in drawing caught the notice of the headmaster, Rev. J. Romanis Lee, who recommended him for an apprenticeship with the colonial Public Works Department (PWD) on his graduation in 1922. At a time where institutionalized architectural education was non-existent in Singapore, this rare opportunity kick-started Ho's professional training. He worked under the PWD government architect, H.A. Stallwood.

By 1924, Ho had honed his skills enough to be gainfully employed as an assistant draughtsman in the Municipal Architect's Office. There he worked under S.D. Meadows and A. Gordon on two significant projects, namely the Fort Canning Military Headquarters Building, and the new Singapore Municipal Building (later known as City Hall) fronting the Padang. Extant building plans of the latter testify to Ho's impeccable draughtsmanship. Through these projects, he gained a great deal of experience in reinforced concrete (RC) technology, then newly introduced in Singapore. Two years later, Ho left government service to join a private architecture and engineering practice, Chung and Wong, as a partner, working on a number of residences such as the famed Jade House in Nassim Road (demolished).

The turning point in his career came when he decided to set up his own firm in 1933, at the height of the Depression years. By then he was also a registered civil engineer and a member of the Institute of Structural Engineers in Singapore. With his great flair for design and in-depth technical knowledge of RC construction — then the reserve of mainly expatriate engineers — Ho experimented with architectural modernism in a repertoire of works that departed radically from his earlier eclectic historicist designs.

One of his definitive works is the Chee Guan Chiang mansion in Grange Road, designed for an established Straits Chinese family headed by prominent entrepreneur and financier Chee Swee Cheng. Stripped of overt ornamentation, the streamlined aesthetic was feted by the local press as a harbinger of a "New Modern Architecture in Singapore". The sweeping curves of the verandahs and daring cantilevered flat roofs flaunted his deft use of cutting edge RC construction techniques. Another iconic work was the Tai Chung Building in Circular Road, with its prismatic form, distinctive turret, and razor-thin sunshading fins that gave modern expression

to the traditional shophouse. His own office-cum-residence in Yan Kit Road (demolished) featured possibly the earliest purpose-built roof garden in a residential townhouse.

Ho's most well known and original work was arguably the Haw Par Villa, built for the Aw brothers of Tiger Balm fame in late 1937 (destroyed in 1942). With a commanding view over the sprawling Haw Par Gardens in Pasir Panjang, the house is distinguished by a cluster of RC dome-roofs with gravity defying cantilevered fins. The image of lightness was completed by the generous expanse of slender steel-framed windows that dematerialized the building facades. The interiors, on the other hand, reflected the flamboyance and eclectic sensibilities of the owners. The fantastical juxtaposition of geometric motifs and decorative themes was inspired by art nouveau and even late Baroque architecture, complementing the colourful, allegorical gardens.

Ho's works were clearly influenced by the Modern Movement in Europe, with an emphasis on geometric, unadorned building forms that signified a break from the past. Nevertheless, he was equally fascinated by ornamented traditional architecture. Ho's first overseas trip in 1930 brought him to Hong Kong and Canton, his ancestral home-town. Having visited historic Chinese temples, he professed deep admiration for the skilful craftsmanship of traditional builders.

Amongst Ho's works, the Holy Trinity Church in Horne Road (1940), built to house the Foochow and Hokkien-speaking services of St Andrew's Mission, appears at first to be uncharacteristic and even enigmatic. Sporting a series of Chinese-themed roofs, its ethnic-modern expression goes beyond skin-deep mimicry of tradition, true to Ho's disciplined approach to structure and craft. The "Chinese" roofs sit on a modern composite structure of triangulated truss and dougong bracket systems, the architecture an effortless reconciliation of tradition and modernity.

Other than commercial and residential buildings, Ho also did much work for institutions, including the assembly hall and library for Nanyang Girls' High School (1934), St Theresa's Home of Little Sisters of the Poor (1938), and the 1939 Tung Shin Hospital Administration Building (in Kuala Lumpur).

As a self-made man, Ho earned the respect of his European colleagues in both government service and the private sector. He became the first Asian to be elected a council member of the Institute of Architects of Malaya (IAM), entering a hitherto European-dominated arena. In fact, he won an open competition for the official seal design of IAM's predecessor, the Singapore Society of Architects Incorporated (SSA). The seal continued to be used by IAM when it replaced the SSA, well into the post-war decades.

As one of the rare handful of local-born Asian architecture professionals in pre-war Singapore, Ho enjoyed the support and patronage of the Chinese elite. At the same time, he was deeply concerned about local community welfare and maintained a keen interest in China's political developments, especially during the tumultuous 1930s. His social circle included mainland and overseas Chinese literati and intellectuals, such as Lim Bo Seng with whom he shared a passion for photography. Famed Chinese artist Xu Beihong was a frequent guest at his Yan Kit Road residence, where he produced a vivid portrait for the family. In a way, the Holy Trinity Church design signalled the burgeoning sense of identity among the domiciled Chinese-speaking community. It heralded the series of "Chinese-Modern" works in the post-war years, such as the Nanyang University and the Singapore Chinese Chamber of Commerce.

Ho's promising career abruptly ended in February 1942 when he was arrested by the Japanese military and never returned. Nevertheless his pioneering legacy lives on in the progressive, imaginative works he created.

Ho Weng Hin and Tan Kar Lin

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Ho Minfong

(何明芳, He Mingfang, 1951–)
Writer, journalist, lecturer, Singapore

Minfong Ho is an award-winning writer of short stories and young people's fiction. The latter tends to be socially and politically engaged, featuring people living in poverty and set during periods of conflict in Southeast Asian countries, with mainly young female protagonists whose convictions and personal qualities enable them to triumph over their circumstances and bring about change in both their own lives and their societies.

A Singaporean, Ho currently lives, and is mainly based, in the United States. She speaks three languages — Chinese, Thai, and English. Although an English-language author, she considers Chinese her first language and the "language of her heart", Thai, a "functional" "language of her hands" and English, the "language of her head".

Born in what used to be called Rangoon, Burma, to the entrepreneur and former Singapore ambassador to Thailand, Ho Rih Hwa (何日华) and the writer, Li Lienfung (李廉风), she was raised in Thailand, near Bangkok, attended the Bangkok Patana School, the International School of Bangkok, and Tunghai University in Taichung, Taiwan (1968–69). She then studied at Cornell University in the United States where she completed her B.A. (Honours, 1973) in economics. Ho also has a master's degree in Fine Arts from Cornell University for which she had submitted what was to become her second novel, Rice Without Rain. She was a journalist with The Straits Times, a Singapore newspaper (1974–75), and a lecturer in English at Chiengmai University, Thailand (1975–76). She worked with the Catholic Relief Services as a nutritionist and relief worker on the Thai-Cambodia border, which became the setting for her novels, *The Clay Marble* and *The Stone Goddess*.

Ho's novels are set against backdrops of real events, such as the student movement in Thailand in the 1970s, or among Cambodian refugees on the collapse of the Khmer Rouge regime at the turn of the 1980s. Yet her novels are generally optimistic as the protagonists' strength of character, beliefs, and determination to overcome their tragic circumstances usually prevail.

Ho has said that she began to write while at Cornell University, partly out of homesickness and partly to counter conventional notions about Asia. She first achieved prominence with the short story, *Sing to the Dawn*, submitted to the annual short story contest organized by the U.S. Council for Interracial Books for Children,

and won the award in the Asian American Division of unpublished Third World Authors. Encouraged to expand the story into a novel, Ho realized that fiction could be a form of political expression and activism. She set out to represent contemporary realities in stories located in Southeast Asian countries, choosing as protagonists, strong young female characters. In *Sing to the Dawn*, Ho challenges the traditional notion of submissive oriental girls through a heroine who fights to retain her right to further education in the city after bettering her brother in a competitive scholarship exam. In Singapore, *Sing to the Dawn* has been widely used as a lower secondary literature text. The musical based on this novel premiered at the National Theatre in Singapore as the opening event for Singapore's Festival of Arts in 1996. A full-length animation film version of *Sing to the Dawn* was released in 2008.

Rice Without Rain depicts the poverty and struggles of the Thai peasant class caught up in the political turmoil generated by idealistic student activists from Bangkok. *The Clay Marble*, based on her experiences as a United Nations relief worker helping Cambodian refugees on the Thai-Cambodian border, captures the courage and resilience of a teenage girl and her brother, refugees escaping the Khmer Rouge regime, who eventually choose to return to help restore their homeland.

In addition to her novels for young adults, Ho has written for young children. Her picture book, *Hush! A Thai Lullaby* (1996) won a Caldecott Honor award, and was followed by a sequel, *Peek! A Thai Hide-and-Seek* (2004). In collaboration with a Khmer friend, Saphan Ros, she wrote two Cambodian folktales, *The Two Brothers* and *Brother Rabbit*. Tapping from the reservoir of Chinese Tang poems that she learnt from her mother, she translated sixteen Tang poems in *Maples in the Mist* (1996).

The Stone Goddess (2004) is a story of a Khmer girl trained in classical Cambodian dance who survives the shifting realities of the Khmer Rouge regime and refugee camps, and finally emigrated to the United States, through her dedication to the dance form.

Many of Ho's short stories have been included in anthologies published in Singapore (e.g. "Tanjong Rhu" in *Tanjong Rhu and Other Stories; More Than Half the Sky*; *Island Voices: A Collection of Short Stories from Singapore*) and the United States (e.g."Winter Hibiscus" in *Stories in the Stepmother Tongue*; "Rhizomes" in *In My Grandmother's House*; and "The Green Armchair" in *First Crossing*). Her short stories were compiled and published in Singapore as *Journeys* (2008).

Ho has received many awards and much recognition for her fiction. *Sing to the Dawn* was awarded First Prize, Council of Interracial Books for Children, 1975. Her short story "Tanjong Rhu" won First Prize, Annual Short Story Writing Competition, Ministry of Culture, Singapore, 1982. *The Clay Marble* won the *AsiaWeek Magazine* Short Story competition, Hong Kong, 1983. She was placed second in the prose section, Commonwealth Book Awards, Commonwealth Book Council, the United Kingdom, 1987. *Rice Without Rain* won the National Book Development Council of Singapore Book Award for Fiction, 1988; the Parents Choice Award, 1990; was an American Library Association (ALA) Best Book for Young Adults, and on the New York Public Library's list of Books for the Teen Age, 1991. *The Clay Marble* was similarly recognized by the National Council on Social Studies/ Children's Book Council (NCSS-CBC) and featured as a Notable Children's Book in the Field of Social Studies, and in the Best Books selection of *Parents Magazine*, 1991; in "Pick of the Lists", American Booksellers Association

(ABA); Notable Children's Trade Books in the Language Arts; and was a Children's Book of Distinction in *Hungry Mind Review*, 1992. *Hush!: A Thai Lullaby* was distinguished in *Horn Book* Fanfare; was designated an ALA Notable Book, and a Children's Book of Distinction in *Hungry Mind Review*; and was a Caldecott Honor Book, in 1997. *Maples in the Mist: Children's Poems from the Tang Dynasty* was similarly designated an ALA Notable Book, listed in the Best Books selection, New York Public Library, and recognized as a Children's Book of Distinction in *Hungry Mind Review*, also in 1997. *Brother Rabbit: A Folktale from Cambodia* was in "Pick of the Lists", ABA, 1997.

She was awarded the S.E.A Write (Southeast Asian Writers) Award, as well as the Singapore Cultural Medallion, and the Montblanc-National University of Singapore Centre For The Arts Literary Award in 1997.

Ho was the inaugural writer-in-residence at the National University of Singapore's Department of English Language and Literature in 1984; is a member of the Authors Guild, PEN America, and has conducted writing workshops in middle schools and high schools in the United States, and international schools in Switzerland, Indonesia, Thailand, Poland, and Malaysia. She is married to an American, John Dennis, and has three children.

Koh Tai Ann

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Ho Peng Yoke

(何丙郁, He Bingyu, 1926–)
Historian on Chinese Science and Technology, Malaysia

Born in 1926 in Papan, Perak, as Yantian (燕恬) to He Qihan (何其汉) and Ng Yeen Kwai (吴贤贵). Ho was given the literary name of Bing Yu (丙郁) — rendered in the local style as Peng Yoke — when he entered school in 1933.

He studied at St Michael, Ipoh, and sat for the Cambridge School Certificate at age fifteen but was too young to gain admission to Raffles College. Always conscious of improving himself, he then studied engineering technology through a British correspondence course while teaching English in his father's school. Before the Japanese invasion, he joined St John's Ambulance and in 1947 was awarded a Defence Medal from the British Administration. In 1943 he learned and excelled in Japanese, then taught the language, counting some of his ex-teachers among his students. The language was to serve him well in his future career as an academic.

Without the benefit of a formal education in Chinese, he improved his Mandarin by listening to Chinese songs and the conversations between his father and some visitors. After the war, he entered Raffles College on a government scholarship to read science. As before, his referee was Dr Wu Lien-teh. In 1949, he became a Physics Honours student at the University of Malaya (UM), graduating with First Class Honours.

His entire career was devoted to academia and scholarship. Upon earning the M. Sc. in UM in 1951, he became an assistant lecturer (1951–54) and lecturer (1954–60) in Physics. 1953 saw a major shift in his academic specialization when he began doctoral research on the history of science of China by working on the chapters of *Jinshu* (晋书) and *Suishu* (隋书) on astronomy. This switch had been possible only because of his training as a physicist. From being a doctoral student under the advice of Joseph Needham, he later became one of the key academic collaborators of the latter at Cambridge University. By 1960, he had become reader in History of Science in the Physics Department, but felt that advancement beyond this point would be difficult.

It was because of this feeling that he took up the inaugural chair in Chinese Studies at the UM campus in Kuala Lumpur in 1964. He thus became, in his own words, "the only professor of Chinese in the world specializing in the history of Chinese science". There he gathered a gallery of eminent sinologists from Europe, America, Taiwan, and Hong Kong, and within a few years, built the department up into one of the best in the world. During his tenure as chairman of the department, he also sat in the University Council (1965–68) and served as dean of the Arts Faculty (1967–68).

While serving in UM, he rendered genuine service to the country. After the 1960 riots, he sat in the National Consultative Council as one of two representatives from institutions of higher learning. For a time he also doubled as the director of the Tunku Abdul Rahman College. But his commitment to research overshadowed prospects of high office. A request to have his name included for consideration as the new vice-chancellor of UM in 1968 was politely declined by him. Instead, he opted to work with Needham in a research that led to Parts 3 and 4 of Volume 5 in the *Science and Civilisation in China* series. Tan Siew Sin also "sent word to persuade me to join the Cabinet". Again he declined politely, citing a lack of interest or expertise in politics and his preference to remain as an academic.

Ho vacated the chair in UM in 1973, leaving behind a legacy of scholarship and academic excellence and a department well on its way to becoming a major centre of Chinese Studies in the world. In the same year, he became the foundation professor and chairman of the School of Modern Asian Studies at Griffith University, Brisbane.

Even away from Malaysia, he still had the interest of the country in mind. In late 1973, he wrote a personal note to Tun Razak to report on changes in China after his visit with senior officials of Griffith University, Australia. China was an enigma in the early 1970s and relations with it were sensitive and controversial. He volunteered to inform the Tun what he "gathered from the people I met in China on the attitude of China towards other countries and towards the Overseas Chinese". China's policy towards the Overseas Chinese was to encourage them to take up citizenship in the countries where they live and to let them know that normal relation between China and Malaysia seemed possible in the near future.

After serving the first five years in the School of Modern Asian Studies as its chairman, he had laid a solid enough foundation for Griffith University to claim a place in the world of Asian Studies. He then went on secondment to the Hong Kong University to head the Department of Chinese Studies from 1981–87. The last phase of his career was directly linked to his lifelong association with Joseph Needham at Cambridge University. As director of the Needham Research Institute

from 1990 to 2001, he consolidated its financial standing on a sound footing.

A scholar of international acclaim, he displayed academic talents that truly belonged to the world of scholarship, unhampered by political boundaries. In his own words, he was a roving scholar whose academic career spanned three continents and four countries, as well as Hong Kong and Taiwan.

His background allowed him to bring to his teaching and research scientific depth, coupled with interdisciplinary breadth. He applied his vast scientific knowledge in research to astronomy, mathematics, alchemy, and material medica of China. His works on the *Yijing or Book of Changes,* poet-alchemists, Taoist alchemy, crafts and craftsmen, the history of Chinese science, as well as ancient science in other great Asian civilizations, have helped to bridge the sciences and humanities.

The corpus of his works — comprising more than two dozen books and monographs, and 170 academic and review articles in journals and books written in English, Chinese, and Japanese — is a true measure of his scholastic achievements. The impact of his scholarship was felt in many territories, especially in Britain, China, Hong Kong, Taiwan, Japan, Singapore, Australia, Europe, and the United States.

His seminal works deal with studies relating to physics, mathematics, and astronomy that also link him with the monumental research project of Joseph Needham. To date the works of Needham and his collaborators have yielded a corpus of twenty-one volumes on diverse branches of Chinese science, technology, and medicine. Ho's collaboration with Needham yielded three of these volumes for which he was either the sole or principal author. These are *Science and Civilisation in China*, volume 5, part 3, published in 1976, part 4, published in 1980, and part 7, published in 1987. It is also acknowledged that in two other volumes Ho was responsible for all or most of the first drafts.

His scholarship is impressive in its breadth and scope, not only because it is interdisciplinary and integrates the sciences, astronomy, medicine, history, and literature, but also because of his remarkable ability to utilize directly sources in different languages, such as English, Chinese, Japanese, and indirectly, in Arabic and other sources. Highly prestigious honours conferred on him are too numerous to enumerate, but some of these include fellowships of professional and academic bodies, visiting and honorary professorships, emeritus professorships, and directorships from countries both East and West.

From his research and published works, his contributions to scholarship may be summarized as follows:

(i) He was one of the few early collaborators of the late Joseph Needham, arguably the greatest Western Sinologist of the twentieth century and probably the British historian best known on a world scale. Needham's pioneering works opened up a new field of scholarship that cuts across disciplines.

(ii) His works on East Asian astronomical records have been used internationally by astronomers.

(iii) He opened up a new approach in the study of the history of Chinese science by considering what the ancients thought was science, rather than what modern people think.

(iv) He built on the tradition of inter-disciplinary research and extended it with his works to bridge the gap between the sciences and humanities. At the conferment of the honorary doctorate on him by Edinburgh University, the interdisciplinary nature of his works

was emphasized in the citation which stated that "in a world in which we are becoming increasingly aware of the mutual interdependence of all we do and study", the ability to bridge different disciplines is rare and deserves recognition.

His sterling contributions and extensive network of relations with eminent scholars were largely overlooked by Malaysia. Since his departure from UM, the memory of this world class scholar has receded with the years as staff, students, and country fail to appreciate the significance of his scholarship. In his innumerable travels on scholarly engagements that criss-crossed countries and continents, the conspicuous missing link was Malaysia (except for his personal visits to his relatives). In 1991, he even tried to interest a Malaysian university to develop a centre for Islamic science, but found campus politics unreceptive to the idea. In a talk in Kuala Lumpur in April 2004, he made it known that Malaysia, being a multi-ethnic nation, was eminently suitable for promoting the study of the history of Asian science in East Asia, South Asia, and the Muslim world.

Back in 1981, S.K. Wong of Hong Kong University, a senior lecturer in the Department of Chinese Studies, has this assessment of the man: "In examining various aspects of the civilization of historical China, its astronomy, mathematics, and medicine among other disciplines, Professor Ho revivifies the results of our forefathers' scientific enquiries, and puts us in a better position both to understand our past and to see how it makes sense in the modern, scientific age…It is likely to lead to exceptionally useful understanding: understanding expressed in terms of contemporary civilisation" (Wong 1981). In an interview in Malaysia in 2004, his own assessment of his life was that "it has not been in vain" (韩美云, 2004).

Voon Phin Keong

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[Note: Except indicated otherwise, materials for this write-up were large based on Ho's memoir]

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Hoke Sein

(李福星, Li Fuxing, 1889–1978)
Judge, Compiler of Dictionary, Myanmar

U Hoke Sein was the sole compiler of *The Universal Burmese-English-Pali Dictionary* (first edition 1981) and the *Padattha Myitzutha Pali-Burmese Dictionary* (first published in 1954–59). His *Universal Burmese-English-Pali Dictionary*, better known as the U Hoke Sein dictionary, has been hailed as the most comprehensive dictionary of its kind. John Okell, one of the world's leading experts on the Burmese language and literature, in his review stated that: "The Hoke Sein dictionary is undoubtedly more comprehensive and up to date than Judson….. we must congratulate him on making a distinct advance over Judson's dictionary in some ways."

U Hoke Sein actually wanted to compile a Burmese-Pali dictionary as a sequel to his previously compiled Pali-Burmese dictionary. However, in the process of doing it, he realized that it would be more useful if it was expanded into a Burmese-English-Pali dictionary, with an English annotation inserted between the Burmese entries and the Pali equivalents. The result was the well known *Universal Burmese-*

English-Pali Dictionary, which is an invaluable reference book for students of the Burmese language in the English-speaking world. It was also a companion text aid for monks and nuns who studied Buddhist scripture in the Pali language.

U Hoke Sein was notably regarded as a distinguished lawyer and self-taught linguist. He served as a judge and director of the Government Trust during the British rule of Burma, but it seems that his interest was in compiling dictionaries. It took him thirty years to compile the Burmese-English-Pali dictionary and, for its last seven years, he even took early retirement in 1969 in order to work on it full-time. The dictionary yielded a total of 68,000 entries in 1,066 pages, which puts U Hoke Sein's dictionary among the most ambitious Burmese dictionaries ever attempted. Each entry contains a Pali equivalent for the Burmese word in addition to the English commentary.

The coverage in the dictionary is reportedly comprehensive in many areas. Although some the names of ethnic groups are absent, the author dipped into many terms from justice, administration, and government, and numerous names of flora and fauna, in order to present a wide-ranging scope. He exhausted the existing materials, including the materials from the Judson collections and U Wun's incomplete Burmese dictionary.

U Hoke Sein completed his work in 1977. The tedious and unrecognized job of proofreading was done and the dictionary in hardcover format was published in 1981 by his second son, U Saw Hlaing (Lee Aik Byan, 李益联, 1918–2006), who had happened to be first a college tutor in chemistry, and then a successful businessman, but who finally followed in his father's footsteps to become a successful lawyer.

In 2007, to prove herself a worthy daughter of U Saw Hliang and granddaughter of U Hoke Sein, Dr Than Than Tin (Cherry Hlaing) published the 1,066 pages of *The Universal Burmese-English-Pali dictionary* in soft copy, compact disc (CD) version. For the purpose of charity, Dr Than and her husband, Dr Aung Mon (Willie Aung Pe), donated many CD copies to institutions of the Theravada Buddhist order through the International Theravada Buddhist Missionary University in Yangon. The family hopes that the CD work will produce a Myanmar-Pali culture linked to a global language, in the e-learning era. They hope that it will become global as the world is getting smaller in this age of extensive networking and globalization.

U Hoke Sein was the son of a Hokkien migrant, Lee Boon Peng (李文掤, also known as 文掤公), one of the early leaders of the Lee Clan Association Long Sei Tong (旅缅陇西堂), located in Sin-o-dan Street in Rangoon Chinatown. The association, which was founded before 1861, is one of the founding trustee clans of Kheng Hock Keng or Hokkien Guan Yin Temple (庆福宫). In 1931 Lee Boon Peng became a member of the Hokkien Association (福建堂), the then association of Hokkien businessmen (now evolved into Fujian Tong Xiang Hui, 旅缅福建同乡会) in Rangoon.

Like his father, U Hoke Sein was also active in the welfare of the Lee Clan Association. He was vice-president for two terms (1947–1951) and after a short break returned as its legal adviser during the 1960s. He wrote an article about the Lee Clan Association in Burmese language which was published in its *Centennial Anniversary Magazine* (1961). His merit and contributions in the association were recognized by clan members

and a brief biography of him in Chinese was cited in that magazine.

U Hoke Sein was married to a Hokkien lady, Daw Mya May (张妙妹), and they had five sons and four daughters. The family first lived at No. 45 Shwedagon Pagoda Road in Rangoon and later moved to No. 46, Latha Street, in central Rangoon Chinatown, where he finished compiling the *Universal Burmese English Pali Dictionary*.

U Hoke Sein was devoted to Theravada Buddhism and learned the Buddha's teachings in Pali Buddhist scripture, which gave him the foundation in the Pali language. He was one of five senior chairmen of the Chinese Merited Association (崇竺圣会, located at 73–79, Lanmadaw Street, Yangon Chinatown). It was founded by a group of Burmese-Hokkiens, prominent Hokkien civil servants and businessmen, whose Theravada Buddhist practices had been conducted since the founding days (1898) of the Chinese Merited Association Tazaung, or devotional hall located at the Saturday corner of Shwedagon Pagoda (see online picture at <www.chinatownology.com/shwedagon_paya.htlm>).

U Hoke Sein's second son, U Saw Hlaing, honorary consul at the Myanmar Embassy in Spain, was also a Theravada Buddhist, but he observed Chinese traditions and customs. As an honorary consul of Myanmar Embassy in Spain, he donated to many Myanmar Buddhist monasteries and, when he died, his funeral service was attended by many Myanmar Buddhist monks and nuns. However, Hokkien traditional funeral service rites were practised by his beloved daughter and her family members, and his ashes were kept at the Yangon Guan Yin San Chinese Monastery (达本观音山).

U Hoke Sein's granddaughter, Dr Than Than Tin, is a successful obstetrician and gynecologist, who is professor and head of the Obstetrics & Gynecology (O&G) Department, Central Women's Hospital in Yangon. She was awarded the Protecting, Promoting, Supporting Breast Feeding Award in 1995 by the Myanmar Medical Association. She is also current chairman of the O&G Society, Myanmar Medical Association; and a member of the Reference Committee, Royal College of Obstetrics and Gynaelogy; and a member of Reproductive Health Care of United Kingdom.

Daw Win

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Hon Sui Sen

(韩瑞生, Han Ruisheng, 1916–83)
Civil servant, politician, Singapore

Hon Sui Sen was born to Peter Hon Boon Poh and Catherine Loh Soon Yin on 16 April 1916 in Balik Pulau, Penang. Hon, sometimes referred to as Benedict Hon, was best known for his tenure as the first

chairman of the Economic Development Board (EDB), and a key strategist in conceptualizing Singapore's economic and industrial development. Although there was some initial apprehension at his appointment as minister for finance, he proved his doubters wrong for Singapore's GDP during his tenure (1970–83) doubled from S$2,462 in 1970 to S$5,752 in 1982, and its official reserves were raised six times over. Euromoney magazine even named him Economic Minister of the Year in 1982. The initial doubt was because Hon only came into the field of economics in the later half of his forty-four-year civil service career. Prior to his attachment to the World Bank for an economic management course in 1960, he had served as a police court magistrate under the British Straits Settlements, deputy land revenue collector, and land commissioner. However, his long experience with the civil service as commissioner of lands and permanent secretary to the Ministry of Local Government Lands and Housing ensured that he stepped into his new shoes at the Finance Ministry with the passion, adaptability, and analytical skill for the development and implementation of change.

As evinced by his successful tenure as minister for finance, Hon's year of training at the World Bank paid off. While it was true that then Prime Minister Lee Kuan Yew was in a quandary as to whom he should pick to lead Singapore's economic development when the previous finance minister, Dr Goh Keng Swee, was transferred to head the Defence Ministry, it would be erroneous to assume that Hon had no previous experience in the economic and financial world. His long career in the civil service had improved his adaptability and analytical acumen. These were the same skills that had earlier enabled him to top the Senior Cambridge examination at Saint Xavier's Institution in 1932, and graduate from Raffles College in 1938 with a Class I diploma in science. These were also the skills that enabled him to rise to the occasion as founder and first chairman of the EDB in 1961. Under his leadership, the EDB undertook the project of industrializing Singapore by clearing the swamps west of Singapore to build the Jurong Industrial Estate (JIE). By 1968, JIE was a success with over 300 factories and 21,000 employees. The rapid development of JIE was accompanied by the construction of many satellite towns in the west of Singapore, thereby transforming Jurong into Singapore's first industrial and residential hub.

With the rapid development of JIE as his track record, it was no surprise that Hon was made the first chairman and president of the Development Bank of Singapore (DBS) where he was instrumental to the development of the Asian dollar market, and continued to play a major role in the financial services sector. Throughout the later half of his civil service career he was also the chairman of nine other companies, including National Iron & Steel Mills Ltd., Jurong Shipyard Ltd., Sembawang Shipyard (Pte) Ltd., Keppel Shipyard (Pte) Ltd., Neptune Orient Lines Ltd., Jurong Shipbuilders Ltd., Singapore Electronic & Engineering Ltd., the Insurance Corporation of Singapore Ltd., and the Singapore Petroleum Company.

As minister for finance, Hon continued to adapt to Singapore's economic policy of focusing on the country's need for industrialization and development. To this end, he established the Bases Economic Conversion Department to see to the development of old British military lands and facilities for commercial purposes, following the formal British withdrawal from the city state in 1968. Hon's most notable achievement in this respect was the commercial development of the old British military fortress at Pulau Blakang Mati,

an island off Singapore's south coast, into the holiday resort island of Sentosa.

As demonstrated by the Meritorious Service Medal, the Malaysia Medal, the Distinguished Service Order, and the Order of Temasek awarded to him during his lifetime, as well as his role as Member of Parliament for Havelock constituency (1970–83), Hon worked tirelessly to improve the lives of all Singaporeans.

It would not be far-fetched to suggest that Hon's analytical ability for realizing the need for change and development stemmed from his childhood and education. Hon's father, Peter Hon Boon Poh, was a corporate accountant who made his fortune in the tin mining industry and who subsequently invested his money in rubber and coconut plantations until the Great Depression led to a decline in the family fortunes. It is likely that this change in his family fortunes was Hon's first brush with the protean nature of economic forces. This, coupled with his father's resultant change in trade from investing in rubber and coconut plantations to operating cinemas, meant that Hon experienced first-hand that adaptability was needed to survive the vicissitudes of economic forces.

In light of his ability to adapt and steer the Finance Ministry's policies to the changing needs of the country, it would be safe to assume that Hon could have contributed further to the economic development of the country were it not for his untimely death from a heart attack on 14 October 1983. To commemorate his contributions to the Singapore economy, the Hon Sui Sen Memorial Library at the National University of Singapore was built to inspire students to emulate his willingness to learn and adapt.

Ho Khai Leong

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Hong Kok Tin

(方国珍, Fang Guozhen, 1910–89)
Businessman, civil administrator, Brunei

Hong Kok Tin was a successful businessman and reputable community leader who served as Deputy Minister of Health in the sultanate of Brunei Darussalam.

Hong was born in 1910 in Sarawak and received little formal education, but rose to prominence in Brunei. Prior to emigrating to Brunei, he worked as an apprentice in a relative's bicycle shop in Sibu earning, as he recalled vividly, $3 a month in the first year, $5 monthly the following year, and $7 monthly the third. Years later, he travelled to Kuching, Miri, and Labuan, changing jobs and exploring opportunities to advance himself. His is the familiar story common to all Heng Hua (兴化) folks from the Putian (莆田) district of Fujian Province, China, who ventured overseas, seeking a change of fortune. Finally in 1931, he set eyes on Kuala Belait, then a fishing village rapidly expanding into an oil town to meet the

needs of oilfield workers recruited by the then Malayan Petroleum Company (predecessor of Brunei Shell Petroleum Co. Ltd.) after it discovered oil in Belait District in 1929. Hong had earlier witnessed how Miri boomed into a prosperous settlement, only some thirty kilometers away from Kuala Belait, after the discovery of oil there in 1910. He believed that Kuala Belait, in due course would also turn into a town, teeming with new immigrants and skilled workers recruited from countries both nearby and from as far away as Hong Kong, Penang, and other places. He decided to settle down in Kuala Belait and established his first trading firm under the name, Chop Seng Hup Hin, selling bicycles and other imported goods. Business was brisk and promising for about three years until it was abruptly interrupted by the Japanese Occupation.

After the Japanese surrender, Hong, like all other shopkeepers, found their shops completely devastated by indiscriminate bombing carried out by Allied planes,. He had to start all over again from scratch, using temporary structures made of wood and palm leaves (*atap*). He started his previous trade of selling bicycles and sundries, and, at the same time, took a chance on the transport business by investing in a fleet of lorries and engaging twenty workers.

This sorry state of doing business in *atap* shops lasted for years — until in 1953 when all shopkeepers moved into double-storey concrete buildings, newly constructed by the government in Jalan Pretty where they are now situated. By 1960, Chop Seng Hup Hin was a well known firm selling a wide range of Philips products and customers had the purchasing power, thanks to income from oil production. Philips was so popular that it became a household name. In the words of a local prominent businessman: "In those days, a sole distributor for Philips products like radios and electrical appliances was as prestigious as a motor-trader franchised to sell Humber Hawk, Singer Gazelle, Oxford, Holden and other prestigious saloon cars." Then in the 1960s, Hong was rewarded with a position in the royal palace by the Sultan of Brunei Darussalam and awarded the title, "Pehin Bendarhari China Kornia Di-Raja". This was a grand and memorable occasion for Hong and the town folks of Belait District, and it also marked the beginning of a new step forward for Hong in the pursuit of his dreams.

In Brunei, it is a tremendous honour to receive such a title, especially for an ethnic Chinese. Hong's appointment was the first from Belait District. The holder of this title enjoyed privileges, but not authority, unless he was also appointed a member of any of the five powerful councils provided for under the 1959 Constitution. In 1963, he was appointed a member of the Executive Council and that of the Legislative Council. Later in 1965, he was appointed Deputy Minister of Health and was housed in the official residence in the capital. From then on, Hong served his country wholeheartedly and steadfastly until the end of his life.

The conferment of the title of "Pehin" on Hong Kok Tin, his membership in the Legislative Council and Executive Council, and lastly, his appointment as Deputy Minister of Health, unmistakably added to the recognition of his service and contributions to Chinese schools and associations in Brunei, whether it was during the era of British Residence, or during the period of self-rule beginning from 1959 until independence in 1984 and thereafter. If the peace, harmony, and stability of Chinese communities that had been maintained throughout the state, particularly in Belait District, through the concerted effort of

community leaders, then Hong's contribution was undoubtedly outstanding and significant.

Immediately after the war, building schools and providing education to children of school age and those overage were pressing matters confronting the British Resident. The British at the time were more concerned with keeping Brunei for strategic reasons in their Far East ventures and the exploitation of the natural resources, then mainly crude oil. Education was a matter considered best sorted out by the British missionaries and local Chinese community leaders as in the days before the war. Soon after the Japanese left, the Chinese community, comprising Hokkien, Hakka, Cantonese, Foochow, and other dialect-based clans, met to revive Chung Hua School in the same building that had miraculously survived the bombing. In August 1945, a management committee was formed, and Hong was elected a member along with other local prominent figures. In 1955 and the following year, he was elected chairman of the management committee. During the period under his leadership, the old semi-concrete pre-war building was demolished and in its place a modern, huge double-storey concrete structure comprising the principal's office, staff rooms, and classrooms was constructed with a government aid of $80,000, a huge sum in those days.

The construction, which began in 1955, was completed the following year. It was officially declared open on 27 July 1956 by DYMM Seri Paduka Baginda Maulana Al-Sultan Sir Omar Ali Saifuddin Sa'adul Khairi Waddin amidst the pomp and ceremony of a royal visit. The year 1956 was a historic year, marked by a royal visit, a new school building (the biggest in Brunei and a landmark of Belait District), and a boost of student population from about 600 in 1955 to almost 900. It was also the very year in which the Education Department gave Chung Hua School permission to offer classes for secondary school education, like other Chinese schools in the region. In 1959, when Hong was again elected chairman, he witnessed the graduation of the school's first batch of junior middle students, an important milestone in the history of Chinese education in Belait District. In 1965, five years after his appointment as "Pehin", Hong was again elected to chair the school's management committee, at a time when the number of students exceeded one thousand, and available classrooms could hardly cope with the demand. Once more, Pehin Hong led his committee to construct a second concrete building —rectangular and two-storey high — was completed in 1967, at a cost of $500,000. In recognition of Hong's tremendous contribution to the school, its management committee in May 1971 unanimously voted to honour him as the school's permanent honorary chairman.

Apart from education, Pehin Hong was also actively involved in various clan associations. In the middle of the 1950s, he was selected by the British Resident to serve in a body called the Belait District Chinese Affairs Advisory Committee, set up by him to mobilize local active elements to assist him in handling Chinese affairs, and to make representations or offer advice to him as necessary. This organization had ten members, the most articulate of whom was T.S. Sung (宋之绚), the famous principal of Chung Hwa Middle School, Kuala Belait, who is a bilingual intellectual and a close associate of Pehin Hong. Sung was awarded the honour of M.B.E by Her Majesty, Queen Elizabeth II, in 1956.

In 1951, when the *de facto* Kapitan-China Shen Ren Shi (沈仁史) proposed the founding of the Chinese Chambers of Commerce for

Kuala Belait and Seria, Pehin Hong was the first to respond positively, and in 1955, when it was formally established, he was registered as one of its founding promoters. He was also appointed honorary chairman or adviser to numerous other schools, clubs, and associations.

Hong married Chai See Moi (蔡细妹) and they had nine children — seven sons and two daughters.

Law Fah Ngin

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Hong Taechawanit

(Tae Tiyong, 郑志勇, Zheng Zhiyong, 1851–1935)

Businessman, gambling lord, philanthropist, Thailand

Hong Taechawanit, or Zheng Zhiyong in Chinese, was born in 1851 as Zheng Yifeng (郑义丰) into a poor peasant family in Qiyuan Village (current Fengtang Town) of Chao'an City in Guangdong Province. His father, Zheng Shisheng, died while emigrating to Thailand when Hong was still very young. The poverty-stricken family had to struggle to survive, and his mother remarried. Hong immigrated to Thailand soon afterwards.

When he first arrived in Thailand, he tried to make a living in northern Thailand, before settling down in Bangkok, where he worked in the gambling dens of Liu Jibin (刘继宾). While working there, he joined the "Heaven and Earth Society" (Tian Di Hui, 天地会), which was one of the most influential secret societies in Bangkok's Chinatown at the time. He rose through the ranks within the society and soon became its second-in-command. Many thus called him Yi Kor Hong (Er-Ge-Feng, 二哥丰), meaning "Second Brother Feng". When the first-in-command died, Hong succeeded to his position and became the grandmaster of the society.

Hong then rose to prominence when he won the concession for tax farming of gambling dens in Bangkok in the reign of King Chulalongkorn (Rama V). Because of his significant contributions to the state's revenue he became a favourite at court and was bestowed the rank of Phra Anuwatratchaniyom and given the Thai surname — Taechawanit — by order of the crown. With the wealth brought by the gambling farm, he managed to set up his own businesses, which included a shipping company, pawn shops, and newspaper presses. He subsequently expanded his business to other parts of the region. He even built a mansion in Phlapphachai Road to serve both as his home and the headquarters of his businesses.

Aside from serving the court as a major tax farmer, Hong also contributed to the state and society in Bangkok in other important ways. He financed the construction of Taechawanit Road, which was eventually named after him. In 1909, which was the last year of King Chulalongkorn's reign, there was a major strike of the Chinese in Bangkok to protest against the last of a series of tax reforms set forth by the court. The strike brought the entire capital to a virtual standstill for three days. Almost all shops operated by ethnic Chinese were closed. Chinese dock workers,

food hawkers, and transport workers were all on strike. During this time of difficulty, Hong was the only Chinese to insist that the market he owned in Chinatown remain in operation throughout the strike period. With Hong's loyal support, the court was able to implement the tax reforms successfully after the strike died down three days later.

Hong contributed much to the development of the Chinese community in Thailand as well. He was among the founders of Peiing School and the Hua Chiaw Poh Teck Tung Foundation, which is the largest and most influential philanthropic organization of the ethnic Chinese in Thailand. He also financed the publication of several Chinese-language newspapers and the building of other public facilities such as the harbour, roads, the installation of street lamps, and others. Hong donated generously to other charitable organizations such as the Tien Hua Hospital.

Hong made massive contributions to his hometown in China for the sake of his mother, who became an outcast when she remarried after his father's death. He built a modern-style village, based on both Chinese tradition and Western style, in Qiyuan Village of Chaozhou City, Guangdong Province, and three new villages within a two-kilometre range of his hometown. He also built sandstone roads connecting the villages to Chaozhou City. Besides inviting his close relatives to live in the village, he also invited those who were willing to become members of the Zheng lineage to live there. Many poor families thus moved into the newly built village. Hereafter, it was rumoured that "Second Brother Feng adopted sons". In addition, he financed the building of Zhiyong Advanced Primary School in the village, providing poor students with free education, as well as sponsoring them for other necessary expenses, such as living expenditures.

Besides building a new village for his mother, Hong also made donations to public projects in his hometown. He spent large sums to build dikes along the Han River to prevent flooding, and roads to improve the accessibility of his hometown. He also made regular donations to support victims of natural disasters in South China.

Hong was also known to have a close relationship with Dr Sun Yat-sen. When Dr Sun came to Thailand to promote the revolution against the Qing court, he admired Dr Sun after hearing the latter's speech. He then received Dr Sun in his mansion. After the Qing court was overthrown in 1911, Hong donated large sums to the Nationalist government on two different occasions, and sent a gift of ivory to Dr Sun to congratulate him on his appointment as president of China. It was even said that Hong had also set up the branch of Tong Meng Hui (同盟会) in Thailand after the society was founded in Tokyo.

Hong suffered a devastating financial setback when the government of Rama VI ended the concession for tax farming of gambling dens in the early twentieth century. On top of that, his businesses were badly affected by the global depression which followed World War One. Almost all his assets were liquidated to settle debts and expenses.

Hong died on 5 March 1937 at the age of eighty-four. According to his will, his mansion on Phlapphachai Road was donated to the Thai government. This later became the site of Phlapphachai Police Station and remains so to the present day. His body was shipped back to his hometown for burial.

Goh Yu Mei

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Howe Yoon Chong

(侯永昌, Hou Yongchang, 1923–2007)
Politician, civil servant, Singapore

A progressive figure in his time as a politician, Howe Yoon Chong is celebrated in Lee Kuan Yew's memoirs as a trenchant man who did not mince his words, and whose determined stance in many government infrastructural projects, such as the construction of a Mass Rapid Transport (MRT) system, the airport at Changi, a shipping container terminal, and the proposal to raise the withdrawal age of Central Provident Funds (CPF) savings from fifty-five to sixty, met with much parliamentary and public furore. However, these instances of his determined stance — where he openly and sometimes vehemently debated the merits of his point of view against the opinions of other ministers and official reports — firmly entrenched him not so much as a fierce, tough-talking man, but a man with strong convictions who wanted to serve the community at large to the best of his abilities.

Despite his image as a truculent, no-nonsense civil servant and politician, Howe was a reluctant politician. An investigation into his history reveals that he was a simple man, without any desire for political power. He was born in 1923 in China to a liquor merchant who had immigrated to Malacca in British Malacca. On completing his education in St Francis's Institution in Malacca, and Raffles Institution in Singapore, he went on to obtain a bachelor of arts degree in Economics with honours from the University of Malay in Singapore (now known as the National University of Singapore). After that, he dedicated himself to serving the community by becoming a teacher and broadcaster before joining the administrative service in the British Colonial Secretariat, and thence a police magistrate and secretary to Singapore's Public Service Commission. Even then, he was reluctant to participate formally in politics. When Lee Kuan Yew asked him to join him in politics in 1953, he respectfully declined because he felt Singapore needed experienced civil servants in light of British repatriation after the Second World War.

Thus, in his capacity as a civil servant, he became the first chief executive officer (CEO) of the Housing and Development Board (HDB) in 1960 and was instrumental in constructing the housing estate of Toa Payoh and alleviating the chronic housing shortage problem by relocating squatters. Then, from 1970 to 1979, he served as chairman and president of the Development Bank of Singapore (DBS), the first chairman of the Port of Singapore Authority (PSA), the permanent secretary in the Prime Minister's Office, and the head of the Singapore Civil Service where he played a key role in constructing Singapore's first container port and building an international airport at Changi rather than expanding Paya Lebar Airport.

However, by 1979, Howe, did enter politics, perhaps, persuaded by then Prime Minister Lee Kuan Yew (who was his ex-schoolmate at Raffles Institution) and then-

Minister for Finance Goh Keng Swee that he could do much more for the community by doing so. He was a listed candidate contesting in seven constituencies in the by-elections that year. At the time, he maintained that he would serve no more than five years in politics. However, once his nomination papers were submitted for the by-election, Howe's rapier wit reared its head as he dismissed the opposition candidates as "court jesters… provid[ing] comic relief". Eventually he came to win the Potong Pasir seat and remained its Member of Parliament until 1984. With his win, Howe was sworn into the Cabinet as minister for defence and permanent secretary for the Ministry of National Development on 12 February 1979. He also concurrently served as the deputy chairman of the Economic Development Board (EDB) between 1979 and 1984.

His reputation as a principled man — one who was aghast that others may not necessarily be as upright as he was — became firmly established when he dubbed young men dodging the national service military draft "pariahs". His image as a tough talking man who firmly believed that others too ought to contribute to the community was further cemented in the years 1982 to 1984 when he relinquished his position as defence minister to become the health minister. During his tenure as minister for health, Howe made his then controversial proposal to raise the age for the withdrawal of CPF savings from fifty-five to sixty years. His rationale was that Singaporeans could not depend only on their children in their old age. Although the suggestion, and the subsequent fifty-four-page report of the Committee on the Problems of the Aged, which he chaired, were eventually rejected, the report presented a modern strategy for dealing with the problem of Singapore's ageing population. Eventually, the Singapore Government came to take up the suggestions in the report and introduced the Minimum Sum scheme where workers were allowed to withdraw some of their CPF funds at age fifty-five, and a minimum sum which may only be withdrawn at retirement age, currently at sixty-two years. This later came to mark the CPF scheme when aged workers were encouraged to stay in their jobs, and the CPF contribution rates for both employer and the aged employee were cut in July 1988, and when the government raised the retirement age to sixty in 1993. Not only did this demonstrate that Howe was forward thinking and progressive for his time, but it also demonstrated that he planned for the long-term benefit of society. His proposal to revise the CPF scheme and his push to develop the MRT system as a viable means of public transport on top of the existing bus system show that Howe was most concerned with the everyday needs of Singaporeans. He was unwilling to compromise the long term needs of Singaporeans and had considered as early as the 1970s and 1980s that a bus service would not be enough for the population as Singapore industrialized and developed. Howe also knew some means of supporting older, retired Singaporeans was needed if they were to continue to survive in a Singapore with a raised standard of living. In spite of the public outcry that usually greeted his proposals — as occurred when he sought to construct the Toa Payoh housing estate and relocate the squatters, and when he went against the advice of professionals to construct Singapore's first container port — his conviction was that the long-term benefits of implementing seemingly outrageous schemes would overcome the initial objections that it sparked. In all cases, ranging from the construction of Changi airport to the construction of the MRT system, his sense of public directedness proved right and

did indeed provide large-scale convenience to Singaporeans. On his death from a stroke in August 2007, he was remembered as man who had shaped the socio-economic infrastructural landscape of Singapore.

His sense of public service did not diminish when he lost the Potong Pasir constituency in the 1984 general election and retired from politics. He continued to win acclaim for striving for the greater good of the community. As DBS's chairman and CEO from 1985–90, he continued to plan for the future of Singapore. In 1991, he helped establish the Mendaki Growth Fund for the Council for the Development of Singapore Muslim Community. Between 1992 and 2000, he was the executive chairman of Great Eastern Life Assurance, and between 1992 and 2007, he served as president and CEO of The Straits Holding Company, an investment holding firm. His contributions to Singaporean society were acknowledged many times in his long career as a civil servant. In 1968, he received a Distinguished Service Order and was later awarded the Meritorious Service Medal.

Ho Khai Leong

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Hsu, Teresa

(许哲, Xu Zhe, 1898–2011)

Volunteer, nurse, social worker, centenarian, Singapore

She was called the "Mother Teresa of Singapore", named *Reader's Digest* "Hero for Today" (2004), received many awards for her acts of charity, and lived to an age of more than a hundred years. Teresa Hsu, who looked and lived younger than her age, also taught yoga voluntarily at the Singapore Buddhist Mission. She was an excellent example of an active senior citizen who founded a home for the aged sick and still ran a service delivering food to the elderly and poor families long after she had turned one hundred.

Hsu was born in 1898 to a poor family in Shantou in Guangdong province, China. Although her identity card gave her year of birth as 1912, she explained that she had lied about her age because in the early days people were required to retire at fifty-five. As she had "wanted to care for people longer" ever since she was working as a nurse in Singapore in the early 1960s, she decided to declare a younger age at the time.

Hsu remembered of the difficult days as a child and young adult in China. Her father was not only unloving and irresponsible, but also a very violent man. He often came home only for money and would up the children whenever he could not find what he wanted. In the mid-1920s, her mother, Tan Sok Chan, could no longer tolerate her husband's abusive behaviour and took the children — elder sister Ursula, younger sister Lucy, younger brother Anthony, and Teresa — to Penang, Malaysia, where they worked as cleaners in a convent.

Hsu was already twenty-seven when she arrived in Penang. As she did not want to be a cleaner all her life, she asked the nuns in the convent to allow her to study with the children while earning her living. She passed her Senior Cambridge examinations four years later. Equipped with a basic education, she ventured to Hong Kong. After a few years working there as a clerk helping to set up a welfare group, the Needy Association in Hong Kong, she moved to Chongqing in China at the start of the Sino-Japanese war in 1937 to become a secretary in a German news agency.

After seeing many Chinese civilians suffer and die during the war in China, Hsu quit her job at the news agency to become a volunteer. When the war ended in 1945, she went to England to be trained as a nurse. She spent eight years in England doing nursing and another eight in Paraguay as a member of the German charity group, Bruderhof, in starting hospitals and homes for the aged there.

In 1961 she returned to Penang to be with her mother and became the sister-in-charge of the Assunta Foundation in Petaling Jaya, Malaysia. In 1963 she came to Singapore to be Matron of Kwong Wai Shiu Hospital. The same year she started the Heart-to-Heart Service which delivered food to the elderly poor in Singapore. In 1965 she and her elder sister, Ursula, bought a piece of land with a bungalow at 27 Jalan Payoh Lai in Hougang for $150,000 and set up the Welfare Resthome, which later became the Home for the Aged Sick. It was at the time one of the first privately run nursing homes for the elderly in Singapore.

Athough she retired officially as matron of the Home for the Aged Sick in 1985, she continued to live and care for the elderly in the home, most of them much younger than herself. In 1999, when the home moved to its present premises in Hougang Avenue 1, she moved with it and was given her own living quarters where she set up a library with more than 2,000 books.

Hsu's contributions to society, especially to the elderly sick, did not go unnoticed. In 1988 she was awarded the Guinness Stout Effort Award. In 1994 she received the Life Insurance Association Award for her charity work. In 2000 she was given a special award by *Her World* magazine for her lifetime work in administering to the poor, the aged, and the sick.

More awards followed in 2003 when she was named Active Senior Citizen of the Year by the Ministry of Community Development and Sports. In the same year she also received an honorary doctorate degree from the University of Queensland, Australia. In 2004, she was given the Sporting Singapore Inspiration Awards by the Singapore Sports Council for teaching and inspiring many senior citizens to take up yoga. In 2005, for her participation in the Heart-to-Heart Service which delivered food to the elderly and poor families, she received the Special Recognition Award at the National Volunteerism and Philanthropy Awards Ceremony.

When asked in a media interview in 1999 her reasons for starting homes for the elderly sick, she said: "When I was a child, in my hometown in Shantou, China, I saw a lot of beggars through a window in our house. Some couldn't walk, others shitted on the road and cried out loud for help. My heart would cry for them. I said nobody should go on like that. I told myself that when I grew up and had money, I would give them to these poor people. When I came to Singapore, I looked out for the poor and the neglected and visited them. But I can't stay with them

and look after them unless I have a home for them."

In another interview, she said she had no secret to good health and longevity. She quipped: "All I do is to be happy and keep smiling. And I don't have a mother-in-law to scold me all the time."

Hsu never married. Her Danish boyfriend, a fellow volunteer whom she met during the Sino-Japanese war in Chongqing, China, died in an air crash on his way to meet her in London after the war in 1945.

Hsu died peacefully at home on 7 December 2011. She was 113.

Leong Weng Kam

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Hsu Yun-Tsiao

(许云樵, Xu Yunqiao, 1905–81)
Historian, scholar, professor, Singapore

Hsu Yun-Tsiao is well known in the Chinese academia in Malaysia and Singapore as an outstanding scholar in Southeast Asian history. He excelled in textual research on the ancient history of Southeast Asia and made significant contributions to the historical study of the overseas Chinese in Southeast Asia. He was a scholar of many talents and was knowledgeable not only in history, but also philology, phonology and folklore study. To him academic research was a lifelong pursuit. He was a prolific writer who never stopped his academic writing even when he was faced with adverse situations in life. He produced many remarkable books and research papers. However, in his old age, he lived a difficult life and was burdened with illness and poverty for many years.

Hsu Yun-Tsiao's original name was Yu (钰) and he had also called himself Mengfei (梦飞) or Xiyishizhu (希夷室主). His ancestors were from Wuxi (无锡) in Jiangsu (江苏) province. He was born in Suzhou (苏州) in 1905. His parents passed away when he was still at a young age and he was brought up by his grandmother. Later, with financial assistance provided by friends and relatives, he studied at Dongwu University (东吴大学) as well as Dongwu Normal University (东吴师范大学) in Suzhou and the University Section of Chinese Public School (中国公学大学部) in Shanghai. However, he was eventually forced to quit his studies due to financial difficulties. Subsequently he did self-study, focusing on history and geography of Southeast Asia. In 1931, Hsu went to Singapore and later taught in several schools, including Foon Yew High School (宽柔学校) in Johor Bahru, Johor, Jing Fang Girls School (静芳女子学校) in Singapore, and Pattani Zhonghua High School (北大年中华中学), as well as Bangkok State Commercial College (曼谷国立商科学院) in Thailand. It was at this time that he started his research on the history of Southeast Asia and ethnic Chinese in the region. While in Thailand, he focused on studying the history of Pattani and completed a book entitled

History of Pattani《北大年史》. In this book, he pointed out the error in Chinese classical writings that treated Pattani and Brunei as the same entity. It was regarded as his representative work on Southeast Asian history. In 1938, he resigned from his teaching post in Bangkok and returned to Singapore to work in *Sin Chew Jit Poh*《星洲日报》as editor of the Special Edition of *Singapore in a Decade*《星洲十年》. In 1940, he joined several other scholars, including Guan Chupu (关楚璞), Yu Dafu (郁达夫), Zhang Liqian (张礼千) and Yao Nan (姚楠) from Singapore, Liu Shiben (刘士木) from Penang, and Li Changfu (李长傅) from Shanghai, to set up the South Seas Society of China (中国南洋学会). This was the earliest academic organization on Southeast Asian studies formed by Chinese scholars outside China. Hsu was a committee member of the society and was appointed chief editor of *Journal of South Seas Society*《南洋学报》. He edited twenty-six issues of the journal in thirteen volumes and wrote more than sixty research papers in Chinese and English. A paper entitled *A Study on Dandan*《丹丹考》which he published in the inaugural issue of the journal was awarded the first grant for South Seas Historical Research of the Yi Guangyan Academic Award (蚁光炎学术奖) in China. This was the first time an overseas Chinese scholar won the grant.

In 1942, the Japanese army invaded and occupied Singapore. Hsu was however determined not to serve the Japanese. In 1949, he resigned from his job in Nanyang Bookstore (南洋书局) and teamed up with his friends to set up an iron cast factory. The factory was, however, not well managed and was incurring heavy losses. It was closed down after operating for ten years. In 1957, he was recruited by Nanyang University (南洋大学) in Singapore as an associate professor in the Faculty of History and Geography, and head of the South Seas Research Centre. Five years later, at the end of the employment contract, he left to set up the Southeast Asian Research Institute (东南亚研究所) and published the *Journal of Southeast Asian Research* (东南亚研究). In 1963, Mei Hua Rubber Limited Company (美华树胶有限公司) hired him as head of its Research Centre. Soon after that, in 1964, he was employed by Ngee Ann College (义安学院) in Singapore as secretary in the Principal's Office and professor of History and Geography and was also tasked with the publication of the college's newsletter. In 1968, he was involved in a road accident that injured his pelvic and wrist bones. In the same year, Ngee Ann College was moved to a new place and was converted into a technical college. Hsu, then aged sixty-three, decided to retire that year at the age of sixty-three. In early 1970, he was invited by Dr Huang Lisong (黄丽松), then chancellor of Nanyang University, to edit and annotate historical records on Southeast Asia contained in the book *Qing Shilu*《清实录》and to compile the index.

Hsu was an avid reader and led a simple life, with most of his money spent on books. He had a collection of Chinese and English books totalling more than 30,000 copies, most of which were about Southeast Asian studies. In his twilight years his left eye went blind and he was bedridden. In order to finance his medical treatment, he was forced to sell his collection of books. A businessman, Xu Murong (许木荣), agreed to buy his book collection which was eventually donated to the Singapore Federation of Chinese Clan Associations (新加坡宗乡会馆联合总会). Hsu passed away in Singapore on 17 November 1981. He was sixty-six.

Hsu's academic works covered a wide range of subjects. Apart from studying his favourite subjects such as the history and geography of Southeast Asia, as well as

phonology and language, he had also done research on overseas Chinese, traditional medicine, history and historical records, folklore and religions, stamps, and even rubber. He had a special talent for textual research and could write elaborate academic papers on his textual research regarding ancient history, such as *A Study on Dandan*《丹丹考》, *A Study of Dani*《大泥考》, *A Study on Chih-tu*《赤土考》, etc. He was no less prolific in producing writings on subjects of general interests such as *History of Malaya*《马来亚史》and *History of South Seas*《南洋史》. Moreover, he could even write layman articles and books such as *A Brief History of Hu's Career*《胡氏事业史略》 and *Stories of Malaya*《马来亚丛谈》.

Hsu also accomplished much in editing, translation, and annotation work. When he was working at *Sin Chew Jit Poh* during the pre-war period, he edited pages on Southeast Asian studies such as *History and Geography of South Seas*《南洋史地》, *South Seas Culture*《南洋文化》 and also *Singapore in a Decade*《星洲十年》. He was also editor of many journals and magazines, including *Journal of South Seas Society*《南洋学报》, *South Seas Magazine*《南洋杂志》, *Malaya Teenage News*《马来亚少年报》, *South Seas Studies*《南洋研究》, and *Journal of Southeast Asian Research*《东南亚研究》. In addition, he also played a critical role in the publication of eleven volumes of *Valuable Historical Documents on South Seas*《南洋珍本文献》and twelve books under the *Asian African Book Series* (亚非丛书). In his old age, he edited several other books on Chinese medicine and literature such as *Writings at XiaoQingZhai*《晓晴斋散记》, *Essays on Chinese Medicine*《医学文澜》, *Annotated Essays on Chinese Medicine by LiBoGai*《黎伯概医海文澜辑注》, *Bibliography of Traditional Chinese Drugs*《传统中药展览目录》 as well as a collection of his own essays and poems entitled *Xiyishi Anthology*《希夷室文集》. More importantly, he edited *Malayan Chinese Resistance to Japan 1937–1945*《新马华人抗日史料》, a book of more than a thousand pages that had put together valuable historical information not available from other sources. The book has been regarded as an indispensable reference for studies on contemporary history, relating to the contributions of ethnic Chinese in Southeast Asia to fight against the Japanese and the building of new nations in the region.

In terms of translation, his first translated work, *Biography of Siamese King Phya Taksin*《暹罗王郑昭传》is well known locally and abroad. His translation of *Malay Annals*《马来纪年》was the earliest Chinese translation of this important book. His other translation works include *Records of Voyages*《佛罗利氏航海记》by Pieter Willemsz van Elbing, *General History of Vietnam*《安南通史》, originally written by Japanese author Onishi Kazuhiko, as well as *Informacao Da Aurea Chersoneso ou Peninsula das Ilhas Auriferas Carbunculas e Aromaticas*《黄金半岛题本》, and *World History of Inventions*《世界发明史》. He had also produced significant works in annotation as well as textual research and the most important examples are *Annotations to Xu Zhong's Encyclopedia of Southern China Herbs*《徐衷南方草物状辑注》, *Annotations to Kang Tai's Travelogue to Foreign Countries during the Wu Period*《康泰吴时外国传辑注》, *The Preliminary Bibliography of the Southeast Asian Studies*《南洋文献叙录长编》as well as *Supplement to the Preliminary Bibliography of the Southeast Asian Studies*《南洋文献叙录续编》. Besides, he also published anthologies of his own essays and poetry such as *Floating Clouds Anthology*《浮云集》and *Xiyishi Anthology*《希夷室文集》.

Hsu's achievements in the field of Southeast Asian studies were unrivalled in the Chinese academia in Malaysia and Singapore

during his time. He had spared no efforts in promoting Southeast Asian studies through his academic research and activities. Among his peer scholars in Malaysia and Singapore, no one else had been able to promote academic research work with such charismatic zest and comprehensive scope of knowledge. In addition, he had attempted to adopt the pragmatic methods of textual research to construct an outline of the ancient history of Malaya so that it would not seem too distant and inaccessible. He was also keen in encouraging and grooming younger scholars to carry out research works in South Seas studies using the Chinese language. He was elected deputy president of the Malayan Branch of the Royal Asiatic Society and was deputy president of the China Studies Society. After his death, he was recognized as a major scholar and a doyen of Southeast Asian studies. In his long academic career, he had produced thirty-six books and about 400 research papers, thus leaving behind a profound cultural heritage for the academia in Malaysia and Singapore.

Lew Bon Hoi

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Hu Yi

(Ek O-charoen, 胡翼, 1921–)
Chinese mass media leader, Thailand

Hu Yi, or Ek O-charoen in Thai, made a major contribution to Thai Chinese broadcasting history as a major figure in the Chinese section of Radio Thailand and Thai Rediffusion. He also worked as deputy director (副社长) of a Chinese language newspaper in Bangkok. Like many Chinese-educated Thai Chinese before World War II, Hu was initially oriented towards China. Only later did he return to serve his country of birth.

Hu was born in Chonburi Province in eastern Thailand in 1921. His ancestors came from the Puning (普宁) district in Guangdong Province of China. Hu was a nephew of a locally prominent merchant, Hu Zhaoyu (胡兆玉). Hu received a Chinese education at Xinmin (新民) school and Zhonghua (中山) secondary school in Bangkok. When the anti-Japanese war began, he devoted his life to serving the "motherland", China, and went to China to enroll at the Central Military School. During his training, he joined a battle against the Japanese in southern Guilin (桂南会战). After graduating in 1941, Hu was in the Nanyang special training class of the Military Commission Committee, and later joined the Kuomintang's (KMT) Special Military Committee in charge of Overseas Chinese Affairs. As a result, he came to Thailand and accomplished his mission in 1944. When the Second World War ended, as an official of KMT's Overseas Chinese Affairs Committee, he took on the role of Overseas Commission Office Controller (海外部特派员办事处总务科长) and was a member of the Central Standing Committee for the Bangkok branch. After fulfilling his service commitments with the army of the Nationalist government, Hu began to work for the Chinese section of Radio Thailand as deputy director.

When the Thai government decided to establish a Chinese broadcasting company, Hu Yi was invited to head this company because of his experience in Chinese broadcasting. This newly established company was called the Thai Rediffusion Company, while its

radio station was named Thai Rediffusion. Rediffusion (known in Chinese as *Lidehusheng*, 丽的呼声) service was first established in the United Kingdom in 1920 and then went to the British colonies — Hong Kong, Singapore, and Malaya — in the late 1940s. In 1956 it was also introduced to Thailand and became a semi-private enterprise funded by the Thai Government. Hu was head of the Chinese section of the Thai Rediffusion Company, and was responsible for producing and organizing Chinese programmes.

It is said that Hu had a special relationship with a prominent Thai official, M.L. Khap Kunchon, who strongly advocated for the Rediffusion project. In fact Hu had known M.L. Khap since he was working for the KMT in Chongqing during the anti-Japanese war. M.L. Khap invited him at the time to work at Radio Thailand to produce Chinese programmes if he returned to Thailand. Thus, when the Second World War ended and Hu returned to Thailand, he began to work for the Chinese section of Radio Thailand. When the government established the Thai Rediffusion Company, he was trusted to take a key position in the new company.

Despite its immense popularity in Hong Kong, Singapore, and Malaya/Malaysia, Thai Rediffusion did not take off immediately. When Rediffusion first went into operation in Bangkok, there were only 5,000 subscribers and for the next few years it was always in the red. This was understandable as many radio stations also provided Chinese broadcasts, and Rediffusion faced tough competition. However, the big change came in early 1959 when eleven out of twelve radio stations that had Chinese broadcasts were ordered by the government to stop their Chinese programmes. A growing number of people began to subscribe to Rediffusion as it was the only legal Chinese transmission available in Thailand.

It should be noted that Rediffusion provided its own receiving sets to subscribers. In the late 1960s, there were approximately 28,000 receiving sets in Bangkok (in both Phranakhon and Thonburi) with an estimated 200,000 or more listeners. For its three branch stations, there were altogether roughly 5,000 receiving sets with an estimated 50,000 listeners. If we take the country as a whole, the size of audience was around 300,000 daily, 95 per cent of whom listened to Chinese programmes. It was estimated that approximately 89 per cent of the Thai Chinese listened to Rediffusion broadcasts regularly.

It can be said that the appeal of Rediffusion programmes lay mainly in drama and music. Hu also managed one of the three drama troupes of Rediffusion, named the "Bangkok drama troupe". The Bangkok drama troupe regularly broadcast Teochew operas and dramas adapted from Chinese classics, for example, *Sanguo* (The Romance of the Three Kingdoms), *Xishi yu Fanli* (The Beauty Xishi), *Chang-e ben yue* (Chang-e Flying to the Moon), *Xixiangji* (The Romance of the West Chamber), *Mudanting* (The Peony Pavilion), *Jingu Qiguan* (Stories Odd and New), and *Yangjiajiang* (Yang Warrior Family). Hu's works gained much popularity with audiences.

In addition to Thai Rediffusion, Hu also worked for a Chinese newspaper, *Sirinakhon* (《京华报》), established under the direct control of the Public Relations Department. Founded on 29 January 1959, *Sirinakhon* soon became one of the "big four" Chinese dailies. It was particularly aimed at helping the government to disseminate official information and policies concerning the Chinese, and it became a channel reflecting social and commercial developments. Hu held a deputy director position at *Sirinakhon* as well as being head of Chinese section of the Thai Rediffusion Company.

Thai Rediffusion ended its service on 31 August 1982, having served the Chinese community in Thailand since 1956. Although it had lost its popularity drastically since the late 1970s, Hu Yi will nevertheless always be remembered as a prominent figure in Thai Rediffusion by his listeners.

Kornphanat Tungkeunkunt

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Huang, Daniel Patrick Lim

(黄大年, Huang Danian, 1959–)

Jesuit priest, religous leader, Philippines

Rev. Daniel Huang, S.J. is a Jesuit priest, and also a leader of the Jesuit community in the Philippines and the Asia Pacific region as well.

Most of the Chinese in the Philippines can trace their family history to humble beginnings in Fujian, China. The family of Huang is different because they came from the scholarly class. His paternal grandfather, S.T. Huang, passed the imperial examinations during the waning years of the Qing Dynasty. On his mother's side, he is descended from the Limtuaco clan of Destileria Limtuaco, one of the oldest distilleries in the Philippines. His great-grandfather, Lim Tua Co (林章赖), was also a *jinshi* (进士) in the 1843 imperial examination.

Born in Manila to Daniel Huang Sr. and Leoncia Lim on 15 March 1959, Daniel Patrick or "Danny," is the fifth of eight children. He finished his basic education at Xavier School, a Chinese Catholic school in San Juan, Metro Manila, founded by Jesuit missionaries who were originally working in China. Huang graduated in 1980 as valedictorian of his secondary school class in 1976, and enrolled at the Ateneo de Manila University, where he graduated with a degree in AB interdisciplinary studies, *magna cum laude*.

He was active in student movements throughout his university years, which were during the period of martial rule in the Philippines. The Ateneo de Manila campus then was like other university campuses where ideologies were being debated and young people sought to articulate a vision of reform for the Philippine society. Huang served as external vice-president of the student government and was a founding member of the "socially oriented" cluster of student organizations. These organizations championed the cause for social justice, the need for reforms and good governance, and the urgent need to reach out to the poor and the marginalized.

In May 1980, two months after graduating from university, he joined the Society of Jesus (Jesuits) as a novice at the Sacred Heart Novitiate in Novaliches where he took his first vows in 1982. His decision to enter into religious life was both a spiritual calling and a concrete response to the signs of the times. At the time, it was not common for ethnic Chinese, especially those who were "pure Chinese" on both sides of the family, to embrace a religious vocation.

Huang went through years of Jesuit studies and training, which included two years as chair of the English Department at Xavier University High School in Cagayan de Oro City, Mindanao. During this period,

he taught his students English, religion, and journalism, and became fluent in the Visayan language himself. He was also assigned as assistant director of Haggerty Hall, a residence for young candidates to the Jesuit religious life. He returned to the Loyola House of Studies in Manila in 1985 to complete his first degree in theology in 1988 and was ordained as a priest in March that year, which make him the first Xavier School alumnus to be ordained a Jesuit priest.

Huang spent one year in Ipil, Zamboanga del Sur, doing pastoral work. It was a most difficult task as he had to do his Christian duties amidst the political unrest and conflicts between Christians and Muslims, and among the indigenous tribes and contentious factions of Muslim warlords. After Zamboanga, he travelled to Washington, D.C. to pursue his graduate studies at The Catholic University of America. He earned two ecclesiastical degrees, the licentiate and doctorate degrees in sacred theology, graduating *summa cum laude* in 1996. His doctoral dissertation was on the 19th-century English theologian, John Henry Newman.

On returning to the Philippines, he was assigned to train future priests at the San Jose Seminary and to teach at the Loyola School of Theology at the Ateneo de Manila University. He served in various capacities in these two institutions, and eventually became director of the seminary and associate professor at the school. He also served on various strategic planning commissions of the Jesuits in the Philippines and gave retreats to many groups of priests and nuns. Huang came to be known in the Philippine Catholic Church as an eloquent speaker and theologian with depth. His speeches and sermons derived from his love for reading, and even had clever references to pop culture and observations that he makes from everyday life. His uplifting sermons and retreat messages inspired future priests to serve as beacons in challenging times, as he referred to in one of his commencement speeches as "builders of hope".

In 2004, Huang was chosen to lead a 330-strong contingent of Jesuits in the Philippines. To mirror the simplicity of the priest, he was inducted with simple rites as the ninth provincial superior of the Philippine Province of the Society of Jesus. Many marvelled at his appointment, and some viewed it with apprehension as Huang, at the age of forty-five, might have been too young to handle all the challenges that would be thrown his way. After all, through the years, the Society in Asia had been grappling with several issues — the consolidation of its various apostolate (works, ministries, institutions), the optimization of its manpower resources, the renewal of its social apostolate (works that deal directly with the poor, such as the prison and hospital ministry, counselling for overseas Filipino workers), the more effective coordination of its schools, better care of its aged and infirm, and a greater openness in the call for more apostolic engagement, following the disciples of Jesus who engaged the world and all its problems in Southeast Asia. These apprehensions quickly dissipated as Huang's qualities proved ideal for the task. Jesuits who have sat with Huang in either individual or communal spiritual exercises, as well as in his renowned Christology seminars cum retreats, noted his wonderful blend of intelligence and sharp judgment that enables him to see through extraneous material that often muddles important issues.

Huang takes issues to a level of clarity by deftly pruning non-essentials, patiently persevering with this process in spite of the discomfort that it exacts from him. One more factor that works in Huang's favour is his self-deprecating humour. People have found him to be a delightfully easy person to be with,

and many in the Jesuit, Xavier, and Ateneo communities were somewhat saddened when it was announced in 2008 that Huang was selected at a world meeting of Jesuits to represent the Asia-Pacific region at the society's headquarters in Rome, simply because he would have to live away from the Philippines.

Huang represents the Asia Pacific as regional assistant, one of twelve "general counsellors," who advise the superior-general, head of all the Jesuits in the world.

Aristotle Dy, S.J. and Maan D'Asis Pamaran

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Huang Yao

(黄尧, 1917–87)

Cartoonist, painter, writer, historian, educator, Malaysia

The life of Huang Yao began in Shanghai and ended in Kuala Lumpur, and in the seventy years in between, he transformed himself from a journalist and cartoonist to an educator and painter. He was nationally celebrated as a patriotic cartoonist before he left China for good in 1947, and was well known as an artist of traditional Chinese painting and calligraphy in Southeast Asia since his immigration to Malaya in 1956. Throughout his life, Huang Yao was driven by a humanitarian passion to inspire and educate the public, especially children. His work in education, regrettably, has been overshadowed by his visible achievements in art.

While his ancestry traces back to Jiashan County, Zhejiang Province in China, Huang Yao was born in Shanghai in 1917. His given name was Songtang (颂唐), but he adopted the name Yao (the name of a sage king in legendary China) when he began his journalist career in Shanghai. At the age of sixteen, Huang Yao joined a newspaper called *Xinwenbao* (The Shanghai Post) as a journalist and later became the art editor of its literary supplement until 1939.

In May 1934 he began to publish his Niubizi cartoons in the supplement under the English name of W. Buffoon. Niubizi literally means "ox's nose;" because the hair bun of the Daoist priest resembles an ox's nose, he was sometimes ridiculed as an "ox-nose" in traditional China. Apparently unaware of the origin of the appellation, Huang Yao himself gave it a meaning of his own. To him, Niubizi means a person of tenacious perseverance who refuses to yield to his enemies. And his English pseudonym, Buffoon, of course, refers to the clown in a circus. As he explains, "the clown needs to have greater skills than the stars of the show, and the audience will only see him laugh on stage but no one sees him cry offstage." Perhaps in the eyes of Huang Yao, China in the 1930s — at the mercy of international discrimination and in the grips of social injustice — looked pretty much like a circus, and he decided to take it upon himself the patriotic obligation to call his fellow countrymen's attention to China's social and political ills. He himself remarked that "The simple and innocent Chinese people are outraged that they have been barred along with dogs from parks in their own country, by foreigners who have overpowered us with brute force and opium. The ordinary citizens are those who have been humiliated most. We

need to stand up to the foreigners and assert our presence. I try to expose this injustice and urge my fellow countrymen to think about their plight and to do something about it."

The Niubizi cartoon, drawn with the Chinese brush and ink, and often with a sense of humour, appeared in the *Xinwenbao* daily; it satirized domestic injustice and international aggression in Chinese society and showed the cartoonist's abiding love for his country and profound sympathy for its people. It extolled the good nature of man and condemned its darker side. In its historical milieu, the cartoon strip, as a relatively new form of artistic expression in China, empowered the ordinary Chinese person with a voice and critiqued the conduct of people in the upper social echelon.

The cartoon strip was an instant success and Niubizi became a "fantastically popular" character. In Shanghai people allegedly would often look for the cartoon strip first before they read the news. Soon Niubizi cartoons appeared in cartoon periodicals, literary journals, and children's magazines, etc. as well. During the war against the Japanese invasion, Niubizi cartoons exalted the perseverance of the Chinese people and their noble spirit of self-sacrifice, and rallied young people to defend their country. Huang Yao was considered a "militant cartoonist" in China; the first collection of Niubizi cartoons was published on 18 September 1935, the fourth anniversary of the Japanese invasion in north-east China. Four more collections followed in the next two years. The enormous popularity of Niubizi cartoons inspired numerous imitations; Huang Yao finally had Niubizi registered with the government on 16 June 1937, just three weeks before the Marco Polo Bridge Incident, which eventually developed into the eight-year warfare between the two countries. Surprisingly, the cartoon was also published by the Japanese in their home country to criticize its aggression in Asia.

Under threat from the Japanese, Huang Yao had himself transferred to *Xinwenbao*'s Chongqing office soon after the Japanese invaded Shanghai in 1937. Yet his effort to defend China with his cartoon art did not relent; he continued to publish his own cartoons (1938*a*, 1938*b*, 1939, 1941, 1941*a*, 1941*b*, 1943*a*, 1943*b*) and edited those of others (1940*a*, 1940*b*). While in south-west China between 1938 and 1941, Huang Yao began to produce New Year woodblock prints as a means to mobilize the peasants to fight against the Japanese. They were extremely popular. Niubizi was then ingeniously decked out as a pair of door gods. Another print called "Demon Queller Zhong Kui Fighting against the War" had a run of 500,000 copies and was distributed during the anti-Japanese war. Huang Yao resigned from the *Xinwenbao* in 1945.

The cartoonist left China in 1945 and lived in Vietnam, Hong Kong, and Thailand over the next ten years. While living in Thailand, he painted the local people and landscapes in watercolour. He also helped with the Chinese language education there. In 1956, at the invitation of Ministry of Education, Malaya, he came and assisted in setting up and implementing policies for adult education. Huang Yao first arrived in Singapore where he completed the set of cartoons called *Malay Niubizi*, for sale in an exhibition for the benefit of Singapore's Chinese orphans. His desire to localize his artwork was already evident at this stage. Huang Yao then stayed two years in Kuala Lumpur, where he compiled in Chinese, Malay, and English, workbooks for art and language education. He also revised his *Ten Talks on Niubizi* for publication — a work that he had first published in Shanghai twenty years

ago, and it sold millions of copies then. His Niubizi cartoons, now focusing on education, appeared in the *Zhongguo Bao* (China Post) every Sunday. Meanwhile, he travelled through the country, helping to implement adult education and establish libraries. He was also the chief editor of the Malayan Public Library Association. From 1959 to 1961 he taught at Han Chiang High School, a Chinese school in Penang. Thereafter he was the headmaster of Sin Min Middle School in Alor Star until 1973, when he retired.

While Huang Yao's career of education in Malaysia might have been an unexpected turn in his life, his commitment to education was evident even in the 1930s. He published *Ten Talks on Niubizi* in Shanghai in 1936, a work that taught young people and children how to draw the cartoon figure, Niubizi. The book was so popular that it was later adopted as an instruction manual in primary and secondary schools all over China. In 1937 Huang Yao created a magazine called *Niutou Manhua* (Oxhead Cartoons) to publish Niubizi and other cartoons drawn by children from all over the country.

Huang Yao's art witnessed new developments in form, content, and style after he immigrated to Malaysia. Most notably, he developed a new series of cartoons called "Eve and Adam", as well as traditional Chinese paintings of children at play. His paintings now also depict the life in Malaya, sporting coconut trees, fishing villages, and rubber plantations. Most significantly, he created an idiosyncratic style of Chinese painting comprising Chinese pictographs in their archaic forms that had appeared in oracle bone and bronze inscriptions. Idioms containing time-hallowed Chinese wisdom and famous lines from Chinese lyrical poetry were the common stock of his pictographic paintings. He continued to refine a unique style of Chinese calligraphy that was written upside down to imitate the uncultivated simplicity from the brush of a child. Huang Yao called it "calligraphy that resembles clouds emerging spontaneously from the mountain range" (*chuyun shu*).

Besides his artistic works, Huang Yao published the *Ma Xin Huaren Zhi* (History of the Chinese in Malaya and Singapore) in 1967, a research project that took him ten years to complete. One of the pioneering works on the Chinese in Southeast Asia, it details the history, geography, customs, and life in Malaya and Singapore. In 1978 he wrote several articles on the business history of the Chinese in *Nanyang* (South of China, especially Southeast Asia) for a magazine titled, *Shang Hai*.

After retirement, Huang Yao lived in Penang for five years before moving to Kuala Lumpur in 1978. In the Eighties, he began to write on Chinese painting in the newspapers and his essays were published posthumously in a book called *Moyuan Suibi* (Random jottings on my paintings) in 2000. He passed away in 1987.

Lo Yuet Keung

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Huang Yun Yo

(黄润岳, Huang Runyue, 1921–2005)
Educationist, Malaysia

Huang Yun Yo, a well known Chinese educationist in Malaysia, has served as principal of several Chinese independent secondary schools. He played a pivotal role in the history of Chinese education in Malaysia when he was brave enough to take up the post of chairman of the United Chinese School Teachers' Association of Malaysia (马来西亚华校教师会总会) (UCSTAM) at a time when the association was on the verge of collapse. By taking steps to consolidate and strengthen the association against all odds, he led the Chinese education movement in Malaysia through one of its toughest times, thus laying a stronger foundation for its subsequent developments.

Huang was born in 1921 in Changsha (长沙) in Hunan (湖南) province and received his primary and secondary education in his hometown. During the Second World War, he studied in Chungqing (重庆) and graduated from the Faculty of Law at the National Chengchi University (国立政治大学) in 1945. He came to Malaya in 1950 and first taught at Chung Hua High School (中华中学) in Seremban, Negeri Sembilan. Subsequently he served as principal of Shing Chung Secondary School (兴中中学) in Sungai Siput, Perak. From 1951 to 1964, he was principal of Chong Hwa High School S.B.R. (Senggarang, Benut, Rengit) (新文龙中华中学) in Rengit, Johor. In 1956 he furthered his studies at the Tropical Education Research Centre of the Institute of Education, University of London in England, where he earned a Diploma in Education. In 1957 he attended the International Teachers Training Course at the Graduate School of Education, Harvard University, in the United States. He was invited to join the Working Committee of UCSTAM in 1958 and became the chief editor of *Teachers Magazine* (教师杂志) in 1959. From 1961 to 1963, he was chairman of UCSTAM and thereafter worked as principal of Pay Fong High School (培风中学) in Malacca. In recognition of his significant contributions to Chinese education in Malaysia, he was presented with the Spirit of Lim Lian Geok Award (林连玉精神奖) in 1997. He died in 2005 in Canada.

Huang had made two significant contributions to Chinese education in Malaysia. The first relates to his willingness to take up the post of chairman of UCSTAM vacated by Lim Lian Geok who was stripped of his citizenship and teaching permit for openly objecting to the Rahman Talib Report that proposed the conversion of Chinese secondary schools to national type secondary schools. It was a critical time for the association and all the five vice chairmen were then unwilling to take up the post. With advice from Lim Lian Geok and Dr Yen Yuan Chang (严元章), Huang came forward to lead the association in continuing its fight against the government's plan to convert the Chinese secondary schools.

Huang also made another contribution to Chinese education in Malaysia by publishing *Teachers Magazine* as the official publication of UCSTAM. Huang was the publisher of the magazine and when Dr Yen Yuan Chang left to head the Faculty of Arts in Nanyang University (南洋大学), he and Bai Chunyu (白纯谕) became the co-editors. This magazine was published from January 1959 to February 1964, producing twenty issues over a period of six years. Its publication resumed in January 1968, but was terminated again in December

1976. The magazine had a strong editorial board and was able to invite contributions of articles from well known scholars and writers. It was well received due to the high quality articles it published and its function in promoting Chinese culture and education. However, it was banned by the government for publishing a series of memoirs written by Lim Lian Geok entitled, *Fragments of Nostalgic Reflections* (回忆片片录). Later, when Lim had completed his memoirs, he handed the manuscripts to Huang and requested the latter to publish them only after he had breathed his last.

During his lifetime, Huang had demonstrated strong commitment to Chinese education in Malaysia and held insightful optimism about the prospects of Chinese independent secondary schools. These are well reflected in his book, *Critical Essays on Independent Chinese Secondary Schools* (独中论丛). There were then many Chinese independent secondary schools which were either forced or coaxed into conversion and only a few remained firm and committed to operate without any government subsidy. Chong Hwa High School S.B.R., where he was then serving as the principal, was one of the few. In fact, before the conversion in 1961, Huang had been called up by a high-ranking British education officer who tried to persuade him to accept conversion. Huang was, however, not moved and he gave a firm reply: "My children are all studying in a private school in Rengit. The private schools are well-run and we do not want your subsidy. So why should you want us to accept the conversion?" Furthermore, he had also been summoned by the state director of Education in Johor and was warned by the school inspector. However he refused to give in.

At the National Seminar for principals of Independent Chinese Secondary Schools, organized by UCSTAM on 10 August 1962, Huang delivered a speech entitled "We Can Survive, We Can Develop" (能生存，有发展). If we read the text of his speech now —with the benefit of hindsight after a lapse of several decades — we would be amazed by his courageous stance and far-sighted perspectives on the developments of Chinese education in Malaysia. The text of this speech was included in his book, *Critical Essays on Independent Chinese Secondary Schools*, published in June 1973. This book is a collection of his essays on independent Chinese secondary schools that were published in the newspapers and magazines from 1960 to 1973. It is a comprehensive record of his views and ideals about independent Chinese secondary schools in Malaysia. The book revealed his strong conviction and spirit of perseverance. Huang retired in 1974 and thereafter migrated to Canada with his wife to live with their children in Ottawa. He then devoted himself to Bible studies and missionary work. He also authored many books, including *Experiences in London* (英伦见闻), *The Golden Age* (黄金时代), *14 Years in Rengit* (龙引十四年), *Essays on Education* (教育丛谈), *Idle Thoughts* (闲思录), *Service and Growth* (侍奉与成长), etc.

Although Huang had served as chairman of UCSTAM for only two terms, his tenure of office was at a critical time that was much tougher to handle, compared with any other time in the history of the association. It was a time when any harsh action from the government could be expected anytime. However, he did not in any way submit to threats and intimidation encountered and was ever ready to face up to any eventuality. It was his far-sightedness and moral courage that kept the association from falling apart. His effort in safeguarding the manuscripts of Lim Lian Geok was also seen as a brave move,

considering the high possibility of government action against him. Above all, he upheld his confidence and conviction in fighting for the survival of Chinese education in Malaysia.

Lew Bon Hoi

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Huỳnh Thủy Lê

(黄水梨, Huang Shuili, 1906–72)
Community leader, philanthropist, Vietnam

Huỳnh Thủy Lê is known as the lover of the world-renowned French writer, Marguerite Duras. Marguerite Duras was the pseudonym of Marguerite Donnadieu (4 April 1914 – 3 March 1996) who authored the internationally acclaimed semi-autobiographical novel, *L'amant* (*The Lover*, 1984). Contrary to what is written in *The North China Lover* in which "The Lover" originated from the Manchurian town of *Fouchouen* (in French), or *Fushun* (抚顺, in Chinese), Huỳnh Thủy Lê and his father, Huỳnh Thuận (黄顺), once the most successful landowner and developer in Sa Dec (in Vietnamese, Sa Đéc), were not Chinese from Manchuria. Lê was a community leader of the Fujian community of Sa Dec and a philanthropist who supported massive social and community projects.

In Marguerite Duras' book, *L'amant*, she narrates her teenage clandestine sexual affair with an older rich Chinese man in the "town of water" where she lived from 1928 to 1932. The novel was rewritten as *L'amour de la Chine du Nord* (*The North China Lover*, 1991) for her film. A film based on the novel was directed by Jean-Jacques Annaud, produced by Claude Berri in 1992, and featured Jane March as Margarite Donnadieu and Tony Leung as her Chinese lover. Not known to many, however, is the fact, that the Lover's real-life father, Huỳnh Thuận, hailed from Fuzhou, capital of Fujian province in the southern region of China. (The two towns, Fushun (in northern China) and Fuzhou (in southern China), however, may sound similar when pronounced in French.) Different groups of Chinese settlers in those days in Sa Dec tended to specialize in different trades. The Fujianese were mainly engaged in the rice trade, the Cantonese in retail, and the Chaozhou (Teochew), sugar. The Fujianese are the third largest Chinese dialect group in Sa Dec today, after the more populous communities of the Cantonese and Chaozhou (Teochew).

Huỳnh Thuận was an illiterate who fought hard against poverty when he was young. His date of birth and death are not known. His father ("The Lover's" grandfather) was Huỳnh Diệu Vinh, and his grandfather ("The Lover's" great grandfather) was Huỳnh Thượng Thuyết. Huỳnh Thuận's wife was a Vietnamese named Nguyễn Thị Hiền (阮氏蜆), according to what is inscribed on a tomb renovated by their youngest son in 1934. The couple had five children, but only the fourth and fifth survived. Their fourth son was Huỳnh Thoại Ngọc (黄瑞玉), and "The Lover" was their fifth and youngest. On the mentioned tombstone, however, the name of the fourth son was Huỳnh Ngọc Thoại (黄玉瑞).

Huỳnh Thuận built his wealth from scratch by brokering rice and then exporting it. He later ventured aggressively into building and renting properties, and developing land in Sa Dec and Saigon by injecting in these places the spirit of commercialism. He was renowned for mooting the construction of the Fujian assembly hall (福建公所) and its temple, Kiến An Cung (建安宫) in 1924 for the Fujianese clan (*bang*). He parted with some of his land to finance the purchase of

temple accoutrement and other construction expenditure. When it materialized in 1927, he created a Fujian vernacular-medium school (福建公所学校) next to the temple, thus becoming the first advocate of Chinese education in Sa Dec.

The shrine in the Fujian assembly hall deifies Quảng Trạch Tôn Vương (广泽尊王), colloquially called *Ông Quách* (郭公) in Vietnamese. The presence of the deity hints at the settlement of Fujianese from An Xi. It is thus not surprising to find that the trusted bookkeeper of the Huỳnh household, named Trần Văn Quới and called Sáu Bé (六叔), has ancestral roots in An Xi. He was seventy-one years old in 2010, and lives in a home built in the former backyard of the Huỳnh mansion which stands on the former Chi Huyện Street (currently, Nguyễn Huệ Street), close to the Fujian assembly hall.

The fame and glamour of the Huỳnh family are intertwined with the ebb and flow of the country's politics. As the French colony weakened and collapsed, giving way to socialist transformation that was rolled out after 1975, the fortunes of the Huỳnh household began to wane. The same fate can be said to have befallen the economy of the ethnic Chinese community of Sa Dec. The burial grounds of the Fujianese were transformed into a sports stadium, which swiftly deteriorated to dilapidation and currently bears no tell-tale sign of its previous function. The grave of the father of Huỳnh Thuận, Huỳnh Thượng Thuyết, can still be identified, half-buried in the marshland beside the stadium. The enormous estates of the Huỳnh were nationalized, and so were the land of other native-place associations such as those of the Hakka and the Hainanese. Lê's 114-year home became the place for conducting the affairs of the Internal Security Office until 2006, when it was restored and opened to foreign and local visitors. Today, about 500 tourists, mostly French, visit the intricately designed villa each month, according to the Dong Thap Tourism Managing Centre. Kiến An Cung, the Fujian assembly hall's temple, was designated a national cultural heritage monument of Sa Dec in 1990. It has also become a drawcard for Taiwanese tourists today.

Huỳnh Thoại Ngọc, alias Huỳnh Thủy Ngọc (黄水玉), the older brother of "The Lover", used to own a fleet of ships. He died at the age of forty-seven, after succumbing to tuberculosis. Among his three sons who survived him, the youngest, Huỳnh Thoại Chân, worked for the Government of the Republic of Vietnam (1955–75) and left the southern state for the United States before the northern communists overran Saigon on 30 April 1975. Huỳnh Thoại Ngọc's two other sons (the nephews of "The Lover"), Huỳnh Thoại Quan and Thoại Trọng, now live separately, but within walking distance from each other in Sa Dec. Quan, who has been debilitated since a medical operation, now calls a zinc-roofed wooden shed that stands adjacent to the cemetery of "The Lover" and that of "The Lover's" parents his home. Behind the cemetery are two tennis courts, each measuring about 237.5 square metres, built on the land which used to belong to the Huỳnh family. Trọng, the younger brother of Quan, resides with his mother in the left wing of the Kiến An Cung temple, where he conducts rituals. He has adopted the family name of his mother, Phan, instead of using Huỳnh.

Huỳnh Thủy Lê was sent to France for a short study stint when he was young. He was said to be able to speak some Fujian dialect besides French and Vietnamese. The role of community leader of the Fujian *bang* was taken over by him after his father had relinquished the post. Although Lê had also developed markets such as Chợ Tân Phúc Trung, he is remembered more for his philanthropy than

entrepreneurial feats. He has been described as an altruistic and tender-hearted soul who never let go off an opportunity to support charitable causes. He was the man behind several magnificent landmarks of Sa Dec. It was said that when a monk appeared at his doorstep one day uttering his wish to build a monastery, Lê readily became the stalwart patron of the project and the monk became the founder of the Ngọc Quang monastery (玉光寺). Another beneficiary of "The Lover's" magnanimity is the famous 200-year old temple called Phước Hương Tự (福香寺). An altar dedicated to "The Lover" and his Vietnamese wife, Nguyễn Thị Mỹ (1911–2005), is found in a memorial hall for the deceased in the temple today. The Buddhist temple is colloquially called Chùa Hương (香寺).

Lê's architectural contributions to Sa Dec are not limited to Buddhist monuments. A hospital for tuberculosis patients in Rạch 4 Phường has been credited to his benevolence, but what remains in its place today is a stretch of sandy land.

Lê had three daughters and two sons: Huỳnh Thủy Tiên, Huỳnh Thủy Hà, Huỳnh Thủy Anh, Huỳnh Thủy Tuấn, and Huỳnh Thủy Tòng. His children now reside in Los Angeles in the United States except for Huỳnh Thủy Hà who lives in France. However, their professions cannot be verified. Among them, Huỳnh Thủy Anh, is perhaps the best known, both for her beauty and her political connections. She is the daughter-in-law of Trần Văn Hương (陈文香), who served as prime minister of the Republic of Vietnam (1955–75) in 1964–65 and 1968–69 and briefly, as vice-president from 21 April 1975 to 28 April 1975. While both Lê and his father, Huỳnh Thuận, died in Sa Dec, his wife, Thị Mỹ, died at the age of ninety-four (2005) in the United States.

The experiences of the Huỳnh family offer a glimpse into the spectrum of events in the twentieth century in the southern region of Vietnam: The encounters of the colonizer and the colonized, cross-cultural romance, rags to riches stories of the diasporic Chinese and their socio-political and cultural initiatives — all of which occurred within the vicissitude of approximately a century of political developments that impacted the survival and lifestyles of a community. Although the Huỳnh family has almost slipped into oblivion in Sa Dec, "The Lover" and his father have left an imprint of their past affluence and influence in the religious sphere of the local Fujian community and given the municipal economy a boost. Without their prosperity and their generosity to their community, memories of Sa Dec's past would not have been substantiated by material evidence, nor would the town have made its mark in modern international tourism after colossal waves of political changes.

Grace Chew Chye Lay

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Inthilath, Xay

(林浙民, Lin Zhemin, 1947–)
Educationist, community leader, Laos

Xay Inthilath was born on 15 April 1947 in Kaket Prefecture and is a second-generation overseas Chinese in Laos. His father was an immigrant from Shantou, Guangdong, in the 1920s. In 2004, he was elected chairman of Association Chinoise Vientiane (Vientiane Chinese Association, 万象中华理事会), a position which he has held until today. He also held concurrent appointments, such as in the Chinese educational arena of Laos, and was the longest serving chairman of Ecole Chinoise Lieu-Tou (寮都公学), holding office between 1970 and 2009. Inthilath graduated from this school in 1960. He married a Laotian Chinese and they have three daughters and four sons. He is proficient in Lao, Thai, Vietnamese, Mandarin, and the Chinese dialect, Teochew.

In the construction industry of Laos, Inthilath has been well known for producing high quality plywood and furniture from his Watanamith Company since the 1970s. Locally, his wood products are sold to the Lao Government, especially for constructions in Van Vieng and its vicinity after the Laotian civil war in late 1970s. Internationally, he exports his wood products to China. Despite being busy in his business, he spends a large amount of time volunteering his services at the Association Chinoise Vientiane and Ecole Chinoise Lieu-Tou.

It was during the 1920s that there were Chinese education woes in Vientiane. A few overseas Chinese wanted to set up a school for their children, but many families were new migrants who were at the stage of trying to find ways to earn a living in Laos. Hence, financial support from the overseas Chinese community was next to zero. The opening of a Chinese school was delayed a few times until the early 1930s when some overseas Chinese families managed to come up with the idea of letting out their houses for small groups of students to get together to learn the Chinese language. In this sense, a "school" that does not exist in reality was viewed as the birth of Chinese education in Laos. Some of the founders of the school were Chen Liu Fang, Jiang Sheng, Chen Shen Qun, and Lin Xinfa. On 11 November 1937, the overseas Chinese in Laos witnessed the shaping of the school through the inauguration of Ecole Chinoise Lieu-Tou in Vientiane. At the time, the school compound was a mere thirty-square feet piece of land. Chen Liu Fang was elected the first chairperson of the school. Currently it has expanded to a land area of 12,500 square feet, with 126 classrooms, an auditorium, a science laboratory, and two basketball courts. The name of the school carried a Chinese term 公学 (public school) instead of 小学 (primary school) or 中学 (secondary school). Inthilath was particularly concerned about keeping this name because he felt that a complete school will have a kindergarten, and offer a primary

curriculum, a secondary curriculum, and a senior high curriculum. On top of this, it should be a learning institution for all, regardless of their nationality, ethnicity, and race.

Between 1950s and 1975, there was a period when student population exceeded 5,000, and there were more than 100 teachers, including foreign teachers, dispatched from overseas under a foreign government educational aid programme. It was in the 1950s that Laos was dragged into the Vietnam War, which gradually turned into a Laotian civil war between the Royal Laotian Government (led by King Sisavang Vong) and the Pathet Lao (supported by the North Vietnamese army) over the years. In December 1975, when the new regime, the Lao Peoples' Democratic Republic, successfully took control of the country, their first task was to reconstruct the past. Soldiers were instructed to burn books and memorabilia from the old regime. Laos was requested in 1979 by the Socialist Republic of Vietnam to end relations with the People's Republic of China, leading to its isolation in foreign relations. Hence, foreign teachers who were teaching at Ecole Chinoise Lieu-Tou were repatriated. Today, on average, the school has 1,200 students and eighty teachers. The composition of the students is 70 per cent Chinese, more than 20 per cent Laotian, and the rest, children of foreign nationals.

Inthilath's involvement in the school came to light in 1968 when he was made one of the vice-chairmen of the school committee. He was elected chairman of the school in 1970 and has sat in this position for nearly forty years. During his term of office, he initiated a donation campaign in May 1997, at the school's 65th anniversary, to raise funds for the school's renovation and additional classrooms so as to equip it with enough facilities to offer a senior high curriculum when approval was obtained from the Ministry of Education of Laos. The call for monetary contributions was very successful when people from all walks of life responded. Donors were mainly individuals and their contributions ranged from large donations such as 1,000,000 Thai baht to smaller donations of US$2–US$3. Inthilath, through the help of the Embassy of China in Laos, successfully resumed the invitation of Chinese teachers to teach at the school.

In 2001 Inthilath made another major contribution when he succeeded in convincing the Ministry of Education of Laos to let the school start senior high classes. Since then, the school's graduates who have passed the high school examination are qualified to apply and obtain direct entry to degree courses at universities such as the National University of Laos, Jinan University, and Huaqiao University in China. Besides ad hoc fund-raising projects, Inthilath also set up a long-term, self-sustainable educational fund programme where funds raised are deposited into a fixed deposit account in the bank and interests that are generated could be withdrawn for funding school activities.

Inthilath's contributions to educating the younger generation and to the development of the Laotian community received recognition from the Lao Government when he was awarded a second grade award from the president of Laos.

Lim Boon Hock

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Iskandar, Nathanael

(Tan Goan Tiang, 陈源长, Chen Yuanchang, 1917–77)

Demographer, educationist, Indonesia

Nathanael Iskandar loved demographic data and analysis. He was the second Indonesian demographer with a doctorate degree. He initiated the program to build demographic competence in Indonesia at the Lembaga Demografi (Demographic Institute), Faculty of Economics, University of Indonesia. The institute was founded in 1964 and he was one of its four founders. He was the first director of the institute and held the post until he passed away on 1 November 1977.

Lembaga Demografi was the first institute specializing in demography in Indonesia; it has also become a reputable and leading demography institute. Not only the people in Indonesia, but people from all over the world would visit and consult Lembaga Demografi when they went to Indonesia and looked for information on demographic data and analyses.

His dedication and commitment to the use of demographic analysis for development planning was amazing. Demographic analysis has often been seen as a boring subject consisting of statistics. However, he has been proving that without the use of accurate demographic data and analyses, all development planning would be useless.

He has always opened up opportunities for his staff to learn more, sending the younger ones to earn higher degrees in demography and in its related fields both in Indonesia and overseas.

Overseas educational stints were one of Iskandar's strategies to persuade younger persons to take up demographic studies. Despite the relevance of demography for development planning, projects on demography did not carry high monetary rewards and it was thus not easy to persuade students of the Faculty of Economics to learn demography. Nevertheless, with perseverance and passion, Iskandar managed to encourage many younger staff to pursue post graduate education in demographic studies or its related fields. The last group of four research assistants at the Lembaga Demografi was sent to the United States in August 1977, three months before Iskandar passed away in November the same year. The first author of this biography was one of the four research assistants in the last group sent abroad and later became a scholar who continues to love demographic data and analysis.

Iskandar started studying demography in the early 1960s when development planning was "fashionable" in the world. He believed that useful development planning depended on the availability of accurate demographic data and analysis. He applied demographic data and analysis on planning related to food, clothing, housing, schools, hospitals, and roads.

From his study of demography, he came to the conclusion Indonesia had too large a population and that a rapidly growing population was a heavy burden to the Indonesian economy. To succeed in its economic development, Indonesia had to reduce its population growth rate through family planning. However, then President Soekarno did not believe in a family planning programme, believing instead that a large population was a great asset for the Indonesian economy. Demography became very useful for development planning when Soeharto took over the leadership of Indonesia from Soekarno

in 1966. Professor Dr Widjojo Nitisastro, the first Indonesian demographer, became the main architect of economic development in the Soeharto era. Widjojo made a radical change in the Indonesian economic development paradigm. He worked closely with Iskandar (known then as Tan Goan Tiang) at Lembaga Demografi on demographic data and analysis for new development planning in Indonesia. Iskandar, however, was challenged with a very formidable task. The data on demography was low in quality. As it was difficult to use such data in development planning, he worked hard to construct good demographic data. He then conducted training to teach others how to collect and estimate demographic data. He made many presentations to introduce the relevance of demographic data and analysis for development planning, including to those at the regional levels in Indonesia.

The Lembaga Demografi carried out the first training in demography for university lecturers all over Indonesia. This training later produced many important demographers in Indonesia. The Study Program and Demographic Training at the institute produced 155 analysts in demography all over Indonesia from 1970–77. During his time, he was able to initiate the establishment of institutes in demography in fifteen regional universities in Indonesia.

One of his most important research contributions to development policies in Indonesia was his work on population projection. In 1976, he projected four scenarios of the Indonesian population by the year 2001. It should be noted that the family planning programme was only started in 1969, when people were still sceptical of the results of the programme. Therefore, the first scenario was that the family planning programme would be a failure and the fertility rate would remain the same until 2001, when the population would reach 277.3 million. The second scenario, which he believed was the most likely to happen, was the success of the family planning programme, with a 25.0 per cent reduction in fertility rate by 2001. The number of Indonesian population would reach 252.4 million, about 25 million fewer than if family planning failed.

However, if the family planning programme could be implemented much more successfully, with a 50.0 per cent reduction in fertility by 2001, the number of Indonesian population would only be 227.6 million, much below the "most likely" second scenario. He believed that this scenario was optimistic. The fourth scenario — to achieve replacement level fertility in 2001 with a population of only 218.0 million was thought to be highly unlikely.

With these scenarios, Iskandar recommended that the government work harder and more creatively to speed up the reduction in population growth rate through family planning. Indeed, the Government of Indonesia responded to this warning very seriously. The family planning programme achieved much better results than anticipated. As a consequence, in the 2000 Population Census, the Indonesian population stood at only about 206 million. This number is about 46 million smaller than the "most likely" scenario projected in 1976 and is almost 12 million lower than to the very optimistic "unlikely scenario" of achieving replacement level fertility by 2001.

Not many remember that Iskandar was also an economic historian. He was the first Indonesian lecturer in economic history at the Faculty of Economics, University of Indonesia. One of his teaching assistants was Dr Thee Kian Wie, the now famous Indonesian economic historian. Though he soon turned his attention to demography, Iskandar never forgot economic history. He was inaugurated as a professor in economic history and demography at the

Faculty of Economics, University of Indonesia, in May 1977. The title of his speech was "Aspek Demografi — Sejarah Perekonomian yang Relevan bagi Pembangunan Dalam Jangka Panjang di Indonesia" (Relevant Demographic Aspects of Economic History for Long Run Development Planning in Indonesia), which combined his interests in economic history and demography.

Not only was he the director of Lembaga Demografi, but he was also seen by his staff, mostly much younger than him, as a "father". Even family members of the staff respected the fatherly figure of Professor Dr Nathanael Iskandar as he managed the institute, taught, and guided the staff. He emphasized learning, honesty, perseverance, and continuous improvement in productivity and quality, and was very happy whenever his students and staff made an achievement. For the staff, Pak (Mr) Iskandar was a manager, teacher, and father.

A dedicated and passionate demographer, Pak Iskandar was born in a poor family in the small town of Cianjur, West Java, on 13 March 1917. He spent twenty-one years and six months of his sixty years of life at the University of Indonesia. He was the eldest son in his family and had to contribute to the household income. He used to sell sweet cookies prepared by his mother so that he could attend primary and secondary schools. He was a primary and secondary school teacher before getting into university himself. Eventually he became a professor at the University of Indonesia.

The younger generation of the Faculty of Economics at the university showed their appreciation for Iskandar by naming one of the buildings at the campus of the faculty after him. The so-called "Gedung A (Building A)", at the Depok campus has been renamed "Gedung Nathanael Iskandar (Nathanael Iskandar Building)" since 1 November 2008.

Aris Ananta and Ayke Soraya

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J

Jahja, H. Junus

(Lauw Chuan Tho, 刘全道, Liu Quandao, 1927–)
Assimilationist, Indonesia

Junus Jahja is one of the thirty Indonesian intellectuals of Chinese descent and indigenous origin who signed the "Assimilation Piagam" in Ambarawa, Bandungan, on 15 January 1961, advocating Chinese assimilation in Indonesia in general, and conversion to Islam in particular.

Not much is known about his early life, except that he was born into a peranakan family in a Jakarta suburb on 22 April 1927. He went to the Netherlands after finishing a Dutch high school education in Jakarta. In 1959, he graduated from Nederlandse Economische Hogeschool in Rotterdam. He believes that there is no basic difference between someone Chinese descent in Indonesia and one belonging to the Indonesian majority: both are *anak negeri ini* (the sons of this country), born in the country, and who live and will also die there. Therefore, in 1950s, together with several students of Chinese descent, he started the "assimilation movement" in Netherlands and encouraged Chinese descendants to quit Chung Hwa Hui, or the Indonesian Chinese Student's Organization, and joined the PPI (Persatuan Pelajar Indonesia), the Indonesian Student Association. In his opinion, "assimilation" means self-identification as an Indonesian citizen, and as a member of an Indonesian nation.

After returning to Indonesia from Rotterdam, Junus Jahja worked in several government offices as the head of a German representative bank in Indonesia. In March 1960, he, together with P.K. Ojong and eight other friends, signed the "Assimilation Statement", also known as the "Ten Figures Statement". A year later, with twenty-nine Chinese and non-Chinese, including Ong Hok Ham, he signed the so-called "Assimilation Charter" in Bandungan, Ambarawa. At the time, he was still using his Chinese name, Drs Lauwchuantho; he only changed his name to Junus Jahja in 1962. To him, as one among those who signed the "Assimilation Charter", assimilation is the only way to create an Indonesian nation. In this case, assimilation means "the merger of various groups of different mentalities, customs and cultural expressions into one sociological entity, namely the Indonesian nation". In relation to the Chinese, assimilation entails a process of their joining, and being accepted within, the body of a single Indonesian nation, and letting their specific group disappear. Holding such ideals, Junus was very much against Baperki (Badan Permusyawaratan Kewarganegaraan Indonesia, the Consultative Body for Indonesian Citizenship, and Baperki-ism under Siauw Giok Tjhan, who continued what Junus and others called the "old pattern" of grouping those Chinese descent in a blood or race-based organization. It is interesting to note that he did not advocate conversion to Islam for Chinese Indonesians.

In 1967, Junus was appointed secretary of the organizing committee for "Workshop

on Chinese Foreign Citizens and Stateless Peoples", led by Dr Nugroho Notosusanto, who was responsible for providing the basic principles for the State Committee of Chinese Foreign Citizens Affairs. On 23 June 1979, Junus who had been a Christian, converted to Islam; in 1980, he went to Mecca to become a haj. Charles Coppel, in his book, *Indonesian Chinese in Crisis* (1973), regards Junus' conversion to Islam as a "new therapy for the solution of Chinese problem in Indonesia". After his pilgrimage, Junus married a Sundanese Muslim woman, Tjitjih Rukaesih. Not long afterwards Junus established Yayasan Ukhuwah Islamiyah with several friends to promote Islam among intellectuals, businessmen, and young people of Chinese descent actively. It was in his capacity as head of Yayasan Ukhuwah Islamiyah that Junus helped several young and educated Chinese to convert to Islam. They included Muhamad Budyatna, who later became dean and professor at the faculty of social sciences and politics of the University of Indonesia, and Verawaty Fadjrin, one of the Indonesian badminton champions. That year, he, together with H. Abdul Karim Oey, was appointed at the Majelis Ulama Indonesia's National Meeting as the caretaker of MUI at the national level until 1990.

Junus was close to Buya Hamka, the most respected Muslim leader in Indonesia at the time. Besides acting as director of Lembaga Pengkajian Masalah Pembauran and general head of Yayasan Haji Karim Oei, Junus is also a member of Ikatan Cendekiawan Muslim Indonesia (ICMI), the Indonesian Moslem Intellectuals Association since 1992. Later, he also became a member of Partai Amanat Nasional (PAN). On 11 June 1998, he was appointed a member of Dewan Pertimbangan Agung (DPA) from 1998 to 2003. On 19 August 1998, he was granted Bintang Mahaputra Utama by the Indonesian government.

Junus has written and compiled a number of books, brochures, and articles on assimilation and dakwah Islamiyah. One of his well known books is *Garis Rasial, Garis Usang: Liku-liku Pembauran*. Another worth mentioning and closely related to him is *Pribumi Kuat Kunci Pembauran: 70 Tahun Junus Jahja* (A Strong Pribumi is The Key Towards Assimilation: 70 Years of Junus Jahja). It is a compilation of writings by Junus' friends, some of whom are prominent indigenous Indonesians, and a selection of Junus Jahja's own writings. In fact, the title of the book was a short article written by Junus in the mid-1990s in which he advocated a strong economic position for the indigenous population as the "key" to Chinese assimilation. Indeed, in the 1990s, he was not only advocating cultural and religious assimilation, but also "economic assimilation" between the Chinese and non-Chinese. Indirectly he was admitting that the "Chinese problem" was not confined to cultural issues but economic ones as well. Nevertheless, he believed that these problems could all be resolved by the Chinese converting to Islam. This point became prominent in his later essays.

In a chapter written for a book titled, *Kapok Jadi Nonpri: Warga Tionghoa Mencari Keadilan* (Fed Up as Non-indigenous Indonesians, Chinese People Look for Justice), published in 1998, for example, he argued that "economic inequality is the main obstacle for the relationship between indigenous and non-indigenous (Chinese)". In his opinion, "if this problem could be completely solved, the so-called 'non-indigenous' problem' could also be resolved in a more smooth and faster way". He thus proposed to set up a Consultative

Forum for Chinese big businessmen, society leaders, and intellectuals to study issues related to economic inequality and find possible solutions to help the government deal with so-called 'non-indigenous' problems which are identical to economic problems.

He thought that to avoid exclusiveness and increase the effectiveness of the Forum, government representatives, as well as indigenous businessmen and intellectuals, who particularly should discuss "affirmative action policies", should be involved. His idea was to legalize the Forum as an official body called, Council for Solving Economy Gap, to be directly led by the president. The latest book he wrote was *Peranakan Idealis: Dari Lie Eng Hok sampai Teguh Karya*, published by Kepustakaan Populer Gramedia (KPG) in 2002. The book was intended to correct a general tendency of seeing all Chinese as being the same. For Junus, there is no principal difference between Indonesians of Chinese descent and the majority of the local people because both groups are "the children of this country". The twenty-five "idealists" he introduced in the book were those Chinese, who like the locals, had contributed to the making of Indonesian history.

Thung Ju Lan

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Jao Triệu Phát, Frank

(赵阀, Zhao Fa, 1949–)

Business leader, higher education advocate, Vietnam

Vietnam-born Chinese-Vietnamese American entrepreneur Frank Jao became a prominent overseas Chinese-Vietnamese investor in Vietnam, as well as chair of the U.S.-based Vietnam Education Foundation, which, since 2003, has brought several hundred Vietnamese graduate students in the sciences to study in the United States.

Frank Jao was born to an ethnic Chinese father, Triệu Kim Sinh (赵金生), and an ethnic Chinese mother named Hoan in 1949 in Haiphong (海防市 Hải Phòng), North Vietnam. In 1954 when still a child, Frank moved to Danang (岘港 Đà Nẵng), then a part of South Vietnam, with his entire family, including ten brothers and sisters. During the Vietnam War, he worked as a sales promotion manager in a U.S.-based company in Saigon. Just prior to the liberation of Saigon in 1975, he and his wife, Catherine (he was by then married), managed to be airlifted out of the city.

Eventually, he was processed as a refugee at Camp Pendleton, just south of Orange County, California, which was initially temporary home to so many Chinese Vietnamese that the U.S. State Department on 28 July 1975 had to request 4,000 Chinese/English dictionaries (for speakers of Cantonese or Mandarin) for distribution to the refugees there.

After doing various part-time jobs including one selling vacuum cleaners, he started his own company, Bridgecreek Development, originally located in Westminster, California, in 1978. Prior to that, he took classes at Coastline Community College in Huntington Beach, also in California. As he disclosed in

the *New York Times* in 2010, "I studied business finance and business law, accounting, design and construction. I didn't care about getting a degree; I just wanted the knowledge that would help me in the real estate and development field. In one class, the professor started discussing development and I chimed in. He said I knew more than he did, and had me get up and teach part of the class." His big break in real estate came when he made US$350,000 selling an industrial park.

As chief executive officer of the Bridgecreek Group, now a Huntington Beach-based real estate development company, Frank is credited in news accounts as the "Godfather" of Little Saigon, for his work in developing retail real estate properties to the tune of US$400 million, especially in an enclave in Orange County, California, that is home since the late 1970s to the largest population of Vietnamese and overseas Chinese from Vietnam. His singular achievement in the United States was his vision in foreseeing the growth of this ethnic enclave that became known internationally as "Little Saigon".

In 1996 Frank ran into opposition from some people in Little Saigon when he proposed erecting a "Harmony Bridge" to link his Asian Garden Mall with another of his properties across Bolsa Avenue, the main thoroughfare through Westminster. Without explicitly addressing his ethnicity, critics called his bridge design "too Chinese" and attacked him for trying to turn Little Saigon into "a Chinatown". As the *Los Angeles Times* reported (25 June 1996):

> "We don't want for our beloved Little Saigon to be turned into a Chinatown," said Mai Cong, president of a nonprofit social service agency who, with her husband, has formed a 200-member ad hoc committee to oppose the planned design of Harmony Bridge. "The architecture of the proposed bridge is in the style and characteristic of Chinese. The Vietnamese have our own culture, our own architecture. We want this to stay as Little Saigon for the benefit of all who come here."

Shocked by the blatantly anti-Chinese sentiments from fellow Vietnamese immigrants, Frank, who defended the architectural design, ended up giving up the bridge idea.

Yet Frank's impact, overall, is not limited to enterprises in his adopted country. His impact on Vietnam is perhaps just beginning to be felt as highly select Vietnamese graduate students educated in the United States — with the support of the Vietnam Education Foundation (VEF) — return to Vietnam to help develop the country.

First appointed by U.S. President George W. Bush to the VEF board in 2002, Frank was elected chairman of the board by the VEF board of directors in 2005. His tenure on the VEF board until 2009 coincided with the expansion of educational opportunities for many in Vietnam as universities in Asia and the West sought to attract more Vietnamese students. The VEF support enabled those selected by a special committee of the U.S. National Academies to attend graduate programmes in the sciences at universities across the United States, some of which are Ivy League institutions. By 2007 when Frank began ended his term as board chair, some 200 VEF fellows, twice as many as in 2005, were attending several dozen U.S. universities, with most in doctoral programmes. VEF funds the first two years of the students'

education, with the universities' picking up funding in the following years.

The high-level thirteen-member VEF board comprises the U.S. secretaries of state, treasury, and education, two U.S. senators and two congressional representatives, and six presidential appointees. The foundation was set up by the U.S. Congress as an executive agency, using more than US$5 million a year in debt repayment by Vietnam, a debt which was incurred by the defeated Saigon regime. As a U.S. General Accounting Office 2010 report on the VEF noted:

> On April 7, 1997, the United States and Vietnam signed an agreement in which Vietnam agreed to pay the roughly $145 million in debt, plus interest, the former Republic of Vietnam incurred from 1960 to 1975 to support the development of economic infrastructure and to finance the importation of agricultural and other commodities.

Frank also sought to invest back in his homeland, being among the first overseas Chinese Vietnamese born in Vietnam to seek investment opportunities there. An Associated Press dispatch in 2006 about Jao said:

> He assembled US$10 million in seed money earlier this year to explore investment projects in Vietnam. So far Jao and his silent, Vietnamese-American partners have acquired minor shares in a Hanoi-based media company and an Internet and broadcasting company called VietnamNet. They're also building a sprawling food processing and distribution complex outside Ho Chi Minh City.

Half a decade later, dissuaded by the imposing state bureaucracy in Vietnam, a disillusioned Frank switched his attention elsewhere, devoting more of his energy to higher education causes.

As a trustee since 2010 of the University of California, Irvine Foundation, he is focusing on developing educational opportunities in countries beyond Asia. He has also aimed his philanthropic attention to helping the underfunded community colleges system, especially his *alma mater* where he first sought career advice. With his wife Catherine, he donated US$1 million to set up a Westminster campus of Coastline Community College, which named the Le-Jao Center after the Jaos, and Chieu Le and Yen Le, of Lee's Sandwich, a fast food chain.

Beyond his philanthropic activities, Frank has also been active in conservative causes, especially within the U.S. Republican Party, supporting such electoral campaigns as those of the Bushes (father and son) for president. In September 2000, Texas Governor George W. Bush brought his successful presidential campaign to Little Saigon, stopping at Frank's Asian Garden Mall for a massive campaign rally, with Frank, his local campaign co-chair, on the dais.

Daniel C. Tsang

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Jinarakkhita, Bhikku Ashin

(The Bwan An, 郑满安, Zheng Man'an, 1923–2002)
Indonesian Buddhist leader, Indonesia

Bhikku Ashin Jinarakkhita was a controversial Buddhist leader in Indonesia. His concepts and teaching of Buddhism made a major impact on the development of Indonesian Buddhism. Jinarakkhita is considered by many as the person who revived Buddhism in Indonesia.

The Bwan An, the original name of Jinarakkhita, was born on 23 January 1923 into a Chinese Peranakan family in Bogor, West Java. After finishing Dutch Chinese School (HCS) in Bogor and Dutch High School (HBS) in Jakarta, he went on to study at the ITB (Bandung), majoring in physics and mathematics. During the Japanese Occupation he stopped his studies and worked. In 1946 after the Japanese surrender, he received help from Dr H.J. Baker, a professor in organic chemistry, and went to study chemistry at the Groningen University in the Netherlands. However, he also attended classes on Sanskerta and Pali languages (by Dr Mrs Van der Leeuw). He later took courses on philosophy and learned mysticism from a Dutch retired professor. Dr J.E. v.d. Stok, at the Landbouw Hogeschool Wageningen.

It is not known whether he finished his university education, but Donald Willmott stated that he received a degree in engineering. This seems unlikely as he studied chemistry rather than engineering. In 1951 he returned from the Netherlands and worked as a teacher at a few high schools in Jakarta. However, his interest was in religion and theosophy and he later became president of the Federation of Sam Kauw Hwee in Jakarta.

The Bwan An studied under an old abbot, Pen Ching (本清) at the Vihara Kong Hoa Sie (光华寺) and on 29 July 1953 was given a new name: Ti Chen (体正 Ti Zheng). He intended to further his knowledge of Buddhism but as he did not read Chinese, was unable to go to Taiwan. He was interested in going to Sri Lanka (Ceylon), but was unable to get a sponsor. He eventually went to Burma in December 1953 where he became a Buddist monk and changed his name to Bhikku Ashin Jinarakkhita on 23 January 1954. That year he attended an international conference of the World Fellowship of Buddhists in Rangoon.

On his return to Indonesia, he specialized in *vipassana* (insight) meditation and attracted a multitude of followers. He later rejected Sam Kauw Hwee and preferred an organization that was not exclusively Chinese. In 1957 he established Perbuddhi (Perhimpunan Buddhis Indonesia, the Indonesian Buddhist Association), with a base in Semarang that soon became an influential association. He had an indigenous Indonesian disciple, Oka Diputhera, who later became an officer in the Indonesian Ministry of Religious Affairs. Within ten years, Perbhudi succeeded in establishing more than fifty branches all over Indonesia. In 1960 Jinarakkhita moved to West Java. The Semarang headquarters became independent, indicating there was a split.

After Soeharto came to power in 1965, the Indonesian state ideology, Pancasila (Five Principles), which stressed the concept of one supreme god, became a challenge to Buddhism in Indonesia. Jinarakkhita attempted to "Indonesianize" Buddhism by proposing the concept of one supreme god. He claimed that in the tenth-century Javanese Buddhist text, *Sang Hyang Kamahayanikan*, there was the concept of "Adi Buddha" as a supreme god. The text reads:

"Im! Namo Buddhaya! Im!" and the English translation should be: "Hail, in the name of the Buddha", but his Indonesian translation was: "Segala Puji bagi Sanghayang Adi Buddha" (All praise to the Lord Adi Buddha). Scholars who disagreed with him argued that he inserted the word "Adi" (great or supreme), which was not in the original text. It was done by him and his disciples so that his Buddhism would fit in with the first principle of Pancasila — belief in one supreme god.

The concept of Adhi Buddha is controversial as it is considered to deviate from the teachings of Theravada Buddhism. In fact, Bhikku Narada of Sri Lanka strongly disagreed with Jinarakkhita, arguing that "there is no god in Buddhism". He refused to accept Jinarakkhita's "theistic Buddhism", which is common in the Mahayana of Indonesia and Nepal. Apparently, Jinarakkhita wanted to merge Theravada and Mahayana Buddhism. Even in his appearance, he mixed both Buddhist sects. One writer commented that Jinarakkhita "wears Theravada robe, yet wears a beard in the Mahayana style".

Jinarakkhita was also of the view that saints (*orang suci*) could be found anywhere, and that personal religious experience was unique. In other words, every Buddhist could find his/her own enlightenment in accordance with his/her path. When preaching he often quoted various non-Buddhist figures, including the Javanese literary giant, Ranggawarsita. He also expressed great admiration for Sai Baba, a Hindu spiritualist, and the Dalai Lama, the Tibetan spiritual leader. It was reported that once when the Dalai Lama asked him which sect of Buddhism he followed, his answer was: "I am only a servant of Buddha." Jinarakkhita had both opponents and followers. His followers include some academicians, both in Indonesia and overseas.

He was elected chairman (*maha nayaka*) of Sangha Agung Indonesia (1974), which was a component organization of Walubi (Perwalian Umat Buddha Indonesia), the Buddhist Council of Indonesia. Sangha Agung Indonesia later came into conflict with other component organizations. Some leaders in the council did not agree with his style and his teachings. Walubi later experienced a power struggle and was dissolved in 1998. That same year a new Walubi was established while a rival organization KASI (Konferensi Agung Sangha Indonesia) was formed. Jinarakkhita was affiliated with the latter organization.

He continued to spread his teachings. Later in life he selected a place called Lembah Cipendawa near Cianjur (West Java) as his Vihara Sakryawanaram. It is believed that this was the historical site of the last king of the Pajajaran Kingdom. Jinarakkhita lived in this compound until his death on 18 April 2002.

Leo Suryadinata

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Jing Junhong

(井浚泓, 1968–)

Sportswoman, table-tennis player, Olympian, Singapore

Currently seeded the world's twentieth amongst all the female table-tennis players, Jing Junhong may have retired from actively competing in the sport, but she is anything but forgotten. Indeed, she is still held as one of the golden girls of table-tennis in Singapore, and had been appointed deputy coach of the Singapore national women's table tennis team on 1 March 2009 for a two year stint.

Born on 13 October 1969 in Jiangsu in China, Jing spent her formative years in Shanghai. Her natural aptitude for table tennis and quick reflexes with the paddle meant that she played the sport competitively in China. She was so skilled at it that she was ranked the third best table tennis player in China.

Jing eventually became a Singapore citizen in 1994. Not long after becoming a citizen of the city-state, she proved her mettle by showing off her abilities in the sport. She proceeded to win gold medals in table-tennis at every Southeast Asian Games between 1995 and 2003 for Singapore. Despite her excellent performance in regional table tennis competitions, there was initially a great deal of criticism against Singaporean authorities and sporting bodies for fielding her in the Southeast Asian Games. This was because the dissenters objected to the fact that she was not a born and bred Singaporean. Some even went so far as to call her a 'bought' or 'imported' talent. However, Jing did not let these negative remarks weigh her down. She comported herself with dignity and continued to hone her skills in table tennis so as to do the very best for Singapore. By training hard at the sport and ignoring the cutting remarks of her dissenters, Jing demonstrated her dedication to table tennis and her adopted homeland. Her fortitude eventually paid off and Singaporeans took her into their hearts when she won her first medal for Singapore in the Southeast Asian Games in 1995.

At the Commonwealth Championships of 1995, Jing clinched the silver medal in table tennis after an intense match of tough fighting with Chai Po Wa from Hong Kong, who was then ranked the world's Number Three player in the sport. Jing reprised her electrifying performance at the 1995 Southeast Asian Games in Chiangmai in Thailand. Her fans and avid table tennis followers were delighted for her when she came away dominating the singles event. Her excellent performance at the 1995 Southeast Asian games extended to the mixed doubles which she won; she also clinched a silver medal in the women's double event.

Given her obvious proficiency for the sport, she was fielded in the 1996 Olympics in Atlanta in America where she reached the final round of 16. As part of her preparation and training regimen for the 1996 Olympics, she went to England for a training stint. Even though she did not make it to the quarter finals, her performance was widely acknowledged at that Olympic Games to be the best by a female athlete from Singapore. In 1997, she competed in the Commonwealth Championships in Glasgow, Scotland. She also placed eighth in table tennis at the Women's World Cup. To honour the achievements she had made to the sport and in recognition of her accomplishments thus far, she was named Sportswoman of the Year in 1997.

At the thirteenth Commonwealth Games held in Glasgow, Scotland, in 1997, Jing went on to prove herself and her dedication to doing her best for her adopted homeland by winning the individual gold as well as the doubles gold with Li Jiawei. This was particularly notable because it was Singapore's finest results in the Commonwealth Games. Due to her momentous results at the Commonwealth Games, Jing was acknowledged as the best player in the table tennis championship. She also performed equally well at the nineteenth Southeast Asian Games in Jakarta, Indonesia, where she won the singles event. Due to her numerous achievements at the Commonwealth Games of 1997 and the Southeast Asian Games, she was once more awarded with the Sportswoman of Year title in 1998.

However, she did not let glory and her many achievements in the sport go to her head. She still pulled out all the stops whilst playing and was thus able to lead her team to a gold medal at the regional Games. She followed this up by clinching two doubles titles at the twentieth Southeast Asian Games in Brunei. By this time, her considerable skill with the paddle and her dexterity had won her many fans in Singapore, and she was firmly part of Singapore's sporting history.

Likewise, her considerable skill and dedication to the sport meant that she was fielded in the 2000 Olympics in Sydney. The 2000 Olympic match was a hard fought battle where Jing narrowly lost the bronze medal in the play-off against Jing Chen of Taiwan. After this spectacular match, she was ranked fourth best female table tennis player in the world. In turn, she was rewarded in Singapore when she was declared Sportswoman of the Year for the third time. She continued to put in her best in the sport and subsequently came away with gold medals in the 2001 Southeast Asian Games in Kuala Lumpur, the 2002 Commonwealth Games in Manchester and the 2003 Southeast Asian Games in Hanoi. It could also be said that Jing finally came into her own in the world of table-tennis when she was fielded as part of the highly successful national team that won a bronze medal in the Asian Games at Busan in 2002. She faired equally well at the 2004 Olympics in Athens in Greece where she got through to the third round.

However, after her numerous spectacular successes, she retired soon after from competing in table-tennis matches. Thereafter, she joined the Singapore Sports Council as a senior executive of the high performance division. Contrary to popular belief, her retirement from international competition did not mean that she had completely given up the sport. Jing continues to be highly regarded in the international table-tennis sphere and retains a high place in the table-tennis world rankings. Her experience in the sport means that she has much to offer as both a coach and a player. The Singapore Table Tennis Association (STTA) was clearly of this mindset, for it appointed Jing as deputy head coach of the national women's team on 1 March 2009. As a result, she was seconded to STTA for two years.

To honour her achievements, she was inducted in the Singapore Sports Council Hall of Fame and was named Singapore National Olympic Committee's Sportswoman of the year in 1997, 1998, and 2000.

Sharon Loo

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Jun Hong

(王俊宏, Wang Junhong, 1926–)
Educator, entrepreneur, philanthropist, Myanmar

Jun Hong has played many roles. He was an educationist who had not only taught Mandarin to locally born Chinese in Myanmar, but had also founded several Chinese schools in Myanmar. He established the Jia Ying Wu Shu Hakka Clan Association (嘉应五属客家会馆) and had taught at the Qiang Hua Chinese School, both of which are organizations supported by the local Hakka community. He has made remarkable social contributions to the Chinese community in Myanmar, and his successful business ventures led him to philanthropy as well.

U Jun Hong is now a Hong Kong citizen, but was born in Rangoon, Myanmar. He is the owner of Sweda Ltd. situated in Shenzhen, China, but still visits Myanmar regularly. His father, Wang Gongxiang, went to Myanmar in 1905 at the age of eighteen. Besides his wife, Wang also took his sixteen-year old younger brother, Wang Manxiang along. They sailed from Bing village along the Han River to Swatow, where he transferred to a ship named "Big Eye Chicken" to Burma.

Wang first stayed in Rangoon, and worked as a labourer before moving to a small town near Rangoon to take up the job of a shopkeeper in a small family shop. He was thrifty and earned enough to open a grocery store called Guan-Hin Grocery. He later branched into the food business opening a Chinese restaurant, which served mainly Hakka and other Chinese cuisines. All his businesses flourished and he made considerable donations to the Chinese community.

After twenty-five years in Burma, Wang prospered and had four children: Wang Juncang, his eldest son; daughter, his second child; son Junhong (U Jun Hong), his third child; and daughter Juying, the youngest child. When U Jun Hong was four years old, Wang died from a sore on his shoulder. His death landed the family in financial difficulties as his wife could not sustain the businesses after having inherited them. As a result, the family had to return to China where U Jun Hong completed his early education.

When the Second World War ended, U Junhong returned to Burma in 1948 and worked as a teacher at Qiang Hua Chinese School in a small town in Lower Burma. He participated in various activities organized by the overseas Chinese and also started a newspaper and periodical shop where Chinese language classes were also organized for the locals of Chinese descent.

At the age of twenty-six, he set up a Chinese school called Sittong Yu Xian with primary and secondary divisions. Two years later in 1954, when Chinese Premier Zhou Enlai (周恩来) visited Myanmar, U Jun Hong was invited as a delegate to the reception party in which the Chinese premier recognized his contributions to local society.

In 1964, when all establishments in Myanmar were nationalized under the rule of the Burmese statesman and military commander, General Ne Win, U Jun Hong was dismissed from his job as a teacher. Undeterred,

he soon founded a Chinese language tuition centre and continued teaching. In 1965, when the Burmese Government banned the Chinese press, he organized public lectures to update the public on events in China. From 1966 to 1968, the government of Myanmar continued to institute some policies that were discriminatory against the Chinese that affected U Jun Hong. Thus in autumn 1968, he returned to China with more than 1,000 ethnic Chinese ousted from Myanmar, and was sent to the Huiyang Tong Hu Overseas Chinese Farm in China. In autumn 1978, his family emigrated to Hong Kong, according to the Chinese policy of resettling overseas Chinese. That winter, the eldest and youngest sons of U Jun Hong worked as labourers at Tien Li Electronics Company, which manufactured wrist watches, while his wife, Zhu Ting Fen, worked at Philips Electronics as a general worker.

In 1982, U Jun Hong set up the Hong Kong Fei Teng Electronics Company, and then Bai Jia Electronics, and Nanyang Electronics. These became his trump cards that drew Paul So (苏永强), a tycoon from China, to invite him to join his Sweda Clock and Watch Group.

U Jun Hong turned philanthropist on attaining business success, and began supporting the construction of infrastructure and other works in Yan Yang Zhe Gu Village in the Mei County (梅县) of Guangdong Province. In July 2003, he founded the Wang Jun Hong Educational Grant Fund of Meizhou City and the Wang Jun Hong Educational Grant Fund of Bing Village in Mei County. Five months later, in December, he again supported the construction of a multipurpose building for the learning and teaching of the Cantonese dialect at Fu Jiang Primary School in Guangdong. According to a report in *Meizhou Ri Bao* (梅州日报), dated 9 September 2007, he was the first person to donate RMB 0.5 million directly to Min Hua School (民化学校) in Yan Yang Town (雁洋镇) of Meizhou County, where he had begun his childhood education. Within a short three-day period from 3–5 September 2007, the donations that U Junhong made to the same county totalled RMB1 million, which supported the establishment of five education stipend foundations. From 1992 to 2008, his donations made to various areas in Meizhou County (梅州市), such as Mei Xian, Wu Hua (五华), Da Pu (大埔), Feng Shun (丰顺), Xing Ning (兴宁), and the Jiao Ling Overseas Chinese Farm (蕉岭华侨农场) to set up six education stipend foundations totalled nearly RMB10 million. To date, 3,000 ethnic Chinese from Myanmar have also found employment in Sweda (Shenzhen) Electronic Co. Ltd. with his assistance.

His active support for education caught the attention of the Chinese Government. Since 1992, he has been honoured by distinguished Chinese leaders for his outstanding contributions in Meizhou County, such as Li Ruihuan (李瑞环), Wang Guangying (王光英), Ye Xuanping (叶选平), Qian Qichen (钱其琛) and Peng Pei (彭佩). In October 1992, he was invited as a distinguished-guest-of-honour to the National Day celebrations of China held in Beijing. He also attended the 12th World Hakka Gathering in December 1994, where he was again received as the guest-of-honour by the Central Government Authority of China. In 1999, he was once more invited to attend the ceremony of the National Day of China at Tiananmen Square. A year later, he was named "Honorary Citizen of Mei Zhou County".

U Jun Hong had married Zhu Ting Fen (朱婷芬), a Chinese teacher, back in 1956. They have three sons: Wanghai (born 1957), Wangwei (born 1960), and Wangjie (born 1961). Wanghai is currently the managing

director of Sweda (Shenzhen) Electronic Co. Ltd., the present vice-chairman of Shenzhen Overseas Chinese Union, and the chairman of Shen Zhen Enterprise Union.

U Kyi Shwin and Daw Win

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Jusuf, Ester Indahyani

(Sim Ai Ling, 沈爱玲, Shen Ailing, 1971–)
Lawyer, human rights activist, Indonesia

Ester Indahyani Jusuf was born Sim Ai Ling on 15 January 1971 in Malang, a city of pleasant climate in the province of East Java, Indonesia. She was the third of four children.

Apart from her friends and legal clients, most people heard of Ester Indahyani Jusuf for the first time when Solidaritas Nusa Bangsa (SNB) was founded in 1998, so, naturally her name is always closely associated with this organization.

To Jusuf, the enormity and intensity of sufferings caused by the May 1998 riots in Indonesia demanded that action be taken and an eventual solution be found. So on 5 June 1998, she, Ucok Purba — her husband at the time — and a number of their friends who cared about social, especially racial, cohesion in their country, rallied together and founded the non-governmental organization to address the dire situation.

Solidaritas Nusa Bangsa has been working since towards helping the victims of the May 1998 riots, raising community awareness of the events and their implications, and lobbying the government for legal reform in order to provide better protection for minority groups.

In 2001, Jusuf was granted a Yap Thiam Hien Award, an award named after an Indonesian lawyer whose steadfastness and commitment to human rights causes are well documented.

In 2005 she was granted an Ashoka Fellowship.

Her work in bringing human rights issues to the consciousness of the public was also recognized by various awards, the prominent which are those from the Human Rights Institute (Lembaga Hak Asasi Manusia or ELHAM) and a Christian magazine, *Majalah Narwastu Pembaruan*.

Jusuf had a full childhood in that she was brought up by a father who instilled in his children discipline, belief in excellence, religious and moral righteousness, and independence, and a mother who provided the love, affection, and solicitousness to cushion any rough edges Jusuf and her siblings might have felt from the disciplined life.

Interestingly, from as far back as she can remember, she has been aware that she is in no way the brightest of her parents' offspring. This awareness, and having two older siblings who outshone her, made her feel somehow not very important in her father's estimation. However this had its own advantages. She felt shielded from her father's attention and the accompanying parental pressure by the outstanding qualities of her older siblings.

Jusuf was two years old when the family left Malang. Her father believed that

if they wanted to advance in life, they would need to move to Jakarta where most things happened.

One of her early memories was when she went to Tirta Marta Primary School, where her father was a teacher. She remembers the awkward times when she was in her father's class. Whenever she had full marks for anything, the other students suspected that they were unnaturally elevated. In the meantime, back at home, she had the full weight of her father's supervision on set homework. She resented the situation, but felt powerless to address it.

A significant landmark in her life was when the family had a pleasant surprise. Jusuf, the hitherto mediocre student, was accepted into the Faculty of Law at Universitas Indonesia, one of the most prestigious universities in the country, hence one of the most difficult to get into. This was received warmly by her close friends who had been praying with and for her. Her friends saw Jusuf as a model of honesty and reliability, and took God's answer to their prayer as an endorsement of their expectations of her.

During her university years Jusuf would always seek to take part in something beneficial to the community. Beginning with small jobs in the students' union, she was eventually appointed by the university's Law Faculty authorities to be a programme coordinator of the Association of Law Faculties in Jakarta. There were then twelve participating universities.

Jusuf's duties included developing programmes, fund-raising, finding suitable speakers, and briefing co-workers. She produced a number of programmes well received by her colleagues. Her fund-raising endeavours included organizing her colleagues to package sweets they had bought in bulk into pretty parcels, and making approximately fifty pictures every day which they transferred into cards, sold at a hundred thousand rupiah each. So they made a fair amount of money, which they then used for prison inmates services.

Her group regularly visited prisons, bringing essential items such as antiseptic soap and health biscuits to the inmates, and conducting prayer meetings which they appreciated very much.

Fired up by youthful enthusiasm, Jusuf tried to arrange sessions an law awareness for the inmates, but these were promptly disallowed by the prison authorities. She soon learned that even in communities outside prisons, these sessions were never crowd pullers. When she and her colleagues went to rural villages to set up their community education programmes, nobody would come to the law awareness sessions. They would all turn up though, when the group organized cooking classes, for instance. Jusuf was particularly disheartened by this outcome, feeling that she had failed to reach the people where important matters were concerned.

This disappointment would later turn into a sense of relief when she herself became more aware of the complex nature of the legal aspects they were seeking to cover. As undergraduates, their own knowledge about the topics was very limited. Even if they poured out all they knew about a particular topic, the inadequate information could very easily produce situations of serious misunderstanding with even more serious implications, which may very possibly escalate into something litigious. In the case of teaching various communities about criminal law, they might have been able to stay away from harm's way. However civil law is another story. Most likely, they would have landed in hot water if the information about the Land Act, for instance, had generated

a landslide of unsubstantiated and unjustified claims from the community.

In retrospect Jusuf sees divine intervention here, and has been grateful for it.

Ester's idealism continued after she graduated with a Law degree and qualified as a lawyer. She worked at *Lembaga Bantuan Hukum (LBH)* or the Legal Aid Institute, for three years.

One real tragedy in her life was when in 1999 her husband, Ucok, died of a burst appendix which had been misdiagnosed as a symptom of a gastric illness. Jusuf was pregnant with their second child at the time, and their first, Jose, was barely three.

Jusuf learns subliminally as well as consciously. She has also learned from major setbacks.

Apart from her father, her present husband, Albert Suryo Wicaksono, has had a significant influence in the way she sees any given situation. From Wicaksono, she learned to place a problem in a broader context, and seek a solution after pondering on it in this position.

She keeps her work as a practising lawyer and sets aside a reasonable proportion of her income for the work of SNB. She has been able to straddle the two professions (being a practising lawyer with an independent income, and a volunteer at SNB) very happily.

Dewi Anggraeni

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Jusuf, Tedy

(Him Tek Ji, 熊德怡, Xiong Deyi, 1944–)
Military general, Indonesia

Tedy Jusuf was one of the few Indonesian army generals of Chinese descent during the Soeharto regime. He was also the leader of one of the largest Chinese Indonesian social organizations established soon after the fall of Soeharto. Not much is known about the family background of Tedy Jusuf except that he was born on 24 May 1944 in Bogor and that he had a Chinese name, is married with three children (one son and two daughters), and is a Christian. According to published information, he was first educated at a Chinese medium school in Pa Hwa (Patikuan Chinese School) up to the junior middle school level. He later moved to an Indonesian state school and graduated in 1962 in the science stream.

Unlike most Chinese Indonesian children, Jusuf joined the Indonesian Military Academy in Malang after finishing secondary school and graduated in 1965 as a junior officer. He served as a lieutenant in 1966 in the Briwijaya Division (East Java) and was promoted to a captain in 1972. He was again promoted to a major in 1976 when he was sent to East Timor to serve as a detachment commander. Jusuf was later given the opportunity to study at SESKOAD, an army officer academy in Bandung. After his graduation in 1977, he served in various army divisions, including the Kodam Jaya (Jakarta) and Diponegoro divisions (Central Java). He was promoted to colonel in 1986 and brigadier general in 1994. From 1995, he became non-active militarily as he felt that he was "unable to perform the tasks given by his superiors". His position then was special staff to the Supreme Commander

of the Indonesian Armed Forces, in charge of politics and security affairs. He noted in an interview that he was "housed" for four years and appointed member of parliament in 1996, representing the Indonesian Armed Forces. He was eventually asked to retire from active military duty in 1999.

President Soeharto was forced to step down in May 1998 after student demonstrations and the subsequent anti-Chinese riots. Soon after the fall of Soeharto, Jusuf, together with other Chinese, established the Paguyuban Sosial Marga Tionghoa Indonesia (PSMTI) or the Indonesian Chinese Social Organization. The Chinese name for this organization is Yinhua Baijiaxing Xiehui (印华百家姓协会), which means "Indonesian Chinese Surnames Organization". This is the first ethnic Chinese social organization in the post-Soeharto period to have both Chinese-educated and Indonesian-educated Chinese in Jakarta as members. Jusuf was elected its general chairman. It is worth noting that prior to this, Tedy Jusuf was not known as a Chinese, nor was he active in the Chinese community. Because of his sudden emergence as a leader of the Chinese "clan association", some began to question if he had been asked by the government to establish such an organization.

Jusuf denied that the establishment of PSMTI had been initiated by the government. He even revealed that when he submitted the application to set up the PSMTI, the Home Affairs Ministry advised him to change the name of the organization from "Tionghoa" to "Cina" as "Cina" was the official name for ethnic Chinese, but he refused. Many ethnic Chinese disliked being referred to as "Cina" as it was perceived to be derogatory, but it is interesting to note that Jusuf would use the term "Cina" to refer to ethnic Chinese who are citizens of the People's Republic of China. He also denied any connection between the military and the PSMTI, stressing that he became non-active in the military affairs from 1995, and would like to serve the community as a member of the Indonesian Chinese community. He stated that he did not have any political ambition. In an interview in 2000, he stated that the PSMTI urged the government to put the masterminds and perpetrators of the riots of 13–14 May 1998 on trial, and punish them as heavily as possible.

The PSMTI appeared to have been dominated by the graduates of certain Chinese schools in Jakarta, and many of its members are also linked to government-affiliated organizations such as Bakom PKB (Contact Body for the Appreciation of National Unity). Soon after its establishment, there was disagreement in the leadership and a group eventually left the PSMTI and formed a new association known as the Perhimpunan INTI, another major Chinese organization. The disagreement might have been related to both personality clashes and different orientations.

Although Jusuf was from the Indonesian Army, when he became the chairman of the PSMTI, he opposed assimilation. He maintained in year 2000 that as a concept, assimilation had emerged forty-eight years ago, but was applied to Chinese Indonesians for thirty-two years only during the Soeharto era. Its objective was to indigenize the Chinese, but the policy failed as Chinese culture continued to survive among Chinese Indonesians. He maintained that integration, as reflected in the 1928 youth pledge, was more suitable for Indonesia, as this would provide national unity for various ethnic groups in the republic. He did not agree that an exclusively ethnic Chinese organization might hamper national integration in Indonesia.

PSMTI has succeeded in setting up branches in many provinces, and one of its branches is in Batam. The Batam

branch, which is under the chairmanship of Soehendro Gautama, a lawyer, established Universitas Internasional Batam in August 2000. The first PSMTI congress was also held in the city of Batam from 28 November to 2 December 2000.

Jusuf has participated in many seminars and has also produced a booklet on Indonesian Chinese culture entitled *Sekilas Budaya Tionghoa di Indonesia* (2000), which gives one an idea of his understanding of Chinese culture.

Leo Suryadinata

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K

Kan Hok Hoei

(H. H. Kan, 简福辉, Jian Fuhui, 1881–1951)
Community leader, landlord, politician, Indonesia

Kan Hok Hoei or H. H. Kan, as he was usually known, was an appointed or elected member of the Volksraad from its founding until its end in 1942. He tried to represent the interests of the Chinese to the colonial power, but his conservative pro-Dutch position made him a controversial figure. He was the founder of the Chung Hwa Hui (Java) in 1928.

Born in 1881 in Batavia (Jakarta), Kan received a Dutch secondary education (HBS). His wealth came primarily from landowning, including considerable real estate within the city´s boundaries. His political activities began in the Siang Hwee (Chinese Chamber of Commerce) and as a member of the Municipal Council of Batavia.

When the Dutch in 1910 declared all Chinese born in the Indies to be Dutch subjects, many rejected this status, wishing to be recognized only as citizens of China, as a Chinese law of 1909 had previously stipulated. Kan, in contrast, determined to defend the interests of the Chinese in the Indies as best he could through participation as a Dutch subject in public life. When the colonial government announced plans for an advisory council, the Volksraad, Kan convened a small group of Chinese leaders in Bandung to propose candidates for the council. Since this group was not representative, the Siang Hwee and others convened a larger congress in Semarang in 1917, with many Chinese organizations represented. At this congress the majority, under the influence of left-leaning or China-oriented groups, especially Sin Po, determined not to cooperate with the Volksraad. The local-born Chinese did not wish to be Dutch subjects and be obliged to perform military service, and they also feared that the community might be split between the China-oriented and the

Indies-oriented. They ridiculed the Volksraad as a powerless, phony institution. Ignoring the decision, Kan accepted an appointment to the Volksraad in 1918, arguing that it was necessary to defend Chinese interests there and not hope for protection from China. This alone made him a controversial figure.

With the spread of Dutch-language education for the Chinese in the twentieth century, many Peranakan felt they needed someone to speak out for the educational and other interests of the Chinese. They founded a Chung Hwa Club in 1926 and convened another congress, the Chung Hwa Congress, the following year, to discuss political activity, especially in view of the increased powers and larger membership planned for the Volksraad after 1927.

A year later, the congress led to the founding of a self-declared political association, the Chung Hwa Hui of the Netherlands Indies (CHH), under Kan's presidency. Dutch-educated Peranakan Chinese, some of whom had studied in the Netherlands, dominated the organization, and their wealthy backgrounds led detractors to call them the "Packard clique", after their supposed preference for the American luxury car. The CHH put forward Chinese candidates for the Volksraad and local councils in the limited franchise elections. Membership of the group was understandably, in view of its political activities, limited to Chinese born in the Indies who were Dutch subjects; non-subjects could be associates.

Kan and the CHH consistently pleaded for legal equality of the Chinese with the Europeans in Indies law. They also thought the Chinese should have an expanded right to own agricultural land, something the indigenous side opposed, and that excessive taxation of the Chinese (compared with other groups) should be abolished. At the same time, he defended a separate Chinese cultural identity. The CHH favoured more Dutch-Chinese schools (HCS), but wanted them to include, in addition to the essential European curriculum, courses in Chinese language and culture.

Defending Chinese interests, especially those of wealthy Chinese, sometimes meant alienating Indonesian nationalists. Kan felt that having a majority of ethnic Indonesians in the Volksraad would be detrimental to Chinese interests, and in 1927, voted against it. He opposed abolishing the Poenale Sanctie, the penal laws that kept plantation and mining coolies bound to their employers for the duration of their contracts. On the other hand, in 1936 H. H. Kan sided with moderate Indonesian nationalists in supporting the Soetardjo Petition — which meekly urged the government to investigate the possibility of greater autonomy for the Indies — although he did not submit a vote for it. He could be sarcastic about the colonial government when he wished to be: when the position of Advisor for Chinese Affairs was being set up, he complained aloud that the institution was there not to help the Chinese, but to spy on them.

H. H. Kan's critics were numerous. The Sin Po group was one opponent, so was the Partai Tionghoa Indonesia, which sympathized with Indonesian nationalism. In the press, he was reviled for high rice prices and called the "rice king" (Suara Rakjat, 1919); while the PTI organ, Sin Tit Po of Surabaya, bitingly referred to him in 1938 as "Hendriek Hendriek Kan", for his pro-Dutch attitude. Even Soekarno once called the CHH the "yellow Fatherland´s Club (Vaterlandse Club)", referring to an ultra-conservative Dutch colonial group.

In the 1930s H. H. Kan flirted with China, visiting that country in 1932 at the invitation of a local business firm. He became close to the consul general of China, his

daughter marrying a son of that diplomat. He was subsequently named president of the Federation of Chinese Chambers of Commerce (Siang Hwee), but because this organization was under the influence of the consul general of China, the colonial government intervened. In addition, the Siang Hwee was supposed to elect representatives for the parliament in China, which the colonial power interpreted as participating in a foreign election, something forbidden for Dutch subjects. Since he was indeed a Dutch subject, Kan finally resigned from the post.

Never a Chinese officer, Kan was in some respects a transitional figure, for he and the Chung Hwa Hui were Indies-oriented in their activities, and not limited to the Chinese community itself, unlike the Chinese officers, whose abolition he favoured. On the other hand, he had no vision of being part of an independent, majority-ruled Indonesia.

In 1935, he was knighted by the Dutch Government (Ridder in de Orde van de Nederlandse Leeuw). He also visited the Netherlands to promote good relations between the metropolitan power and the Indies Chinese. On the other hand, he supported China with donations after the outbreak of the Sino-Japanese war. In 1942, when they occupied Java, the Japanese arrested him and imprisoned him in Cimahi with other Chinese leaders. H. H. Kan apparently did not resume political activities after his release, and he died in 1951.

Mary Somers Heidhues

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Kartajaya, Hermawan

(Tan Tjioe Hak, 陈求学, Chen Qiuxue, 1947–)

Marketing guru, Indonesia

Hermawan Kartajaya is almost synonymous with the discipline of "marketing" in Indonesia. He has secured the pedestal for being president of the World Marketing Association since 2002, crowning him as the "Asian Marketing Guru". The Chartered Institute of Marketing, United Kingdom (CIM-UK), even dubbed Kartajaya one of the "50 Gurus Who Have Shaped the Future of Marketing" alongside other international names such as Seth Godin, Al Ries, and Philip Kotler. Kartajaya has built himself a household name with a formidable presence at home, abroad, and on the World Wide Web. He is a testament to the art and science of marketing that he has mastered.

Kartajaya's popularity comes from the fact that he is a salesman. His job is to make himself likeable. His speech is underscored with a distinctive Javanese cadence that forms the base melody of his words, whether he is speaking in English or in Bahasa Indonesia. It puts people at ease, which makes him a genial speaker. He delivers presentations with energy. He maintains a youthful gait, incongruous with his sexagenarian experience.

What lies behind any successful brand is the perfect combination of tangible benefits to satisfy an unfulfilled need. Therefore, it is Kartajaya's contribution to marketing that

has set him apart from the rest, his elevating the discipline at the international level while imparting a unique Asian flavour.

Hermawan Kartajaya was born Tan Tjioe Hak on 18 November 1947 in Surabaya, East Java. He was not an outstanding scholar. Although he enrolled at the Institut Teknologi Sepuluh Nopember, he did not complete his undergraduate degree in Electronic Engineering. Instead he obtained his undergraduate qualifications from the Faculty of Economics, Universitas Udayana, and eventually earned his master's degree (MSc) at University of Strahclyde, Glasgow in 1995.

While he did not acquire further academic qualifications beyond this, he went on to gain diverse work experience. Kartajaya's career started humbly with a job as a secondary school teacher in SMAK St Louis, Surabaya, the second largest city in Indonesia, and eventually led his becoming director of distribution at P.T. H. M. Sampoerna, one of Indonesia's largest conglomerates. Kartajaya there started his own consultancy firm in 1989 called Markplus Professional Service. He applied his background in teaching and made Markplus an education company, offering marketing related training for executives in Surabaya. The company took ten years to position itself well in Jakarta and Surabaya by offering consultancy in business strategy for private and state-owned enterprises. Today, Hermawan Kartajaya is the founder and president of Markplus, Inc., one of the top-ranking national consultancy firms. It has grown to encompass MarkPlus Consulting, MarkPlus Insight, MarkPlus Institute of Marketing (MIM), and Marketeers.

With education as the cornerstone, Kartajaya began to write books on marketing, imparting the models he developed from his knowledge and experience with MarkPlus. Several of this publications made it to the list of local popular non-fiction books in the late 1990s. Then, recovering from the 1997 Asian Financial Crisis, Indonesian businesses needed to restructure and consolidate, creating up a considerable demand for consultancy firms such as MarkPlus. It was no wonder then that the years, 2000 to 2004, were said to be growth years for MarkPlus.

By 2000, MarkPlus had established a solid reputation as a local consultancy firm. Kartajaya co-authored with Philip Kotler, a renowned marketing figure from the Kellogg School of Management, on international publications. Among them is *Repositioning Asia: From Bubble to Sustainable Economy*, which analyses the 1997–98 Asian Financial Crisis and suggests what governments and companies could do to develop sustainability in the future. The publication was a bestseller in Asia and has been translated into several languages.

Further collaborations in 2002 brought Hermawan Kartajaya to the fore of the field with *Rethinking Marketing: Sustainable Marketing Enterprise in Asia*, a publication which saw him brought together collaborating again with Philip Kotler of the Kellogg School of Management, as well as Hooi Den Huan of the Nanyang Business School in Singapore, and Sandra Liu of Purdue University. He ascertained his academic credentials further by appearing as a guest editor alongside Kotler between 2002 and 2004 for several editions of the Nanyang Business Review.

In 2006, Kotler, Kartajaya, and Hooi released *Think ASEAN! Rethinking Marketing toward ASEAN Community 2015*, in anticipation of a borderless ASEAN market. It explores the effect of regionalization on marketing activities in the future. In conjunction with the expansion of its satellite offices, MarkPlus became the first ASEAN marketing consultancy group.

Indeed, it was MarkPlus that propelled Hermawan Kartajaya forward. He was its

spokesperson, figurehead, and liaison. His name was its brand, much like Roberto Cavalli's extravagance stood for the fashion house, Cavalli. Similar to a fashion house, Kartajaya managed a team of bright, young staff under him as the driving engines of his success. He extended his outreach by being invited as a speaker and guest lecturer of marketing across Indonesia and overseas. His team allowed him to expand his latitude larger than life. In return, his name stood for credibility, amassing brand cachet.

Co-authorship was a favourite publishing strategy with Kartajaya. Exactly as he did with Kotler, he did the same with his fellow co-authors in subsequent publications. *The Marketing in Venus* (2006) series, co-written with Yuswohady, Dewi Madyani, and Bembi Dwi Indrio, was a bestseller on the popular non-fiction shelves in Indonesia. Kartajaya et al. (2006) posited that information technology had feminized the way we engage one another through a more emotional and interactive environment. The marketing landscape has evolved into a terrain familiar with the goddess of love, beauty, and fertility — Venus.

Working in tandem as Indonesia moves to develop its sharia banking financial market, Hermawan Kartajaya collaborated with Aa Gym, an Indonesian popular ustad (cleric) in a series of books geared towards spiritual marketing. The series book shares a similar tenet with Marketing 3.0, Philip Kotler's new values based model. In collaboration with Syakir Sula, Kartajaya also published *Sharia Marketing International & Syariah Marketing*, strategizing on how to capture the market with sharia as its value proposition.

In 2009, Kartajaya launched the book *New Capital Wave Marketing: The World is Still Round The Market is Already Hot*. This was followed up by *Connect! Surfing New Wave Marketing* in 2010. The latter seeks to redefine the "trilogy trinity" of "Positioning — Differentiation — Branding" into "Clarification — Codification — Character" within what the authors have dubbed the "new wave" world.

It is implausible for one man alone to have come up with such a body of works. Indeed, this collection is the effort of many who put their creations under the umbrella of the name, Hermawan Kartajaya. This is what separates men like him from academia. His name is a shield constructed out of carefully chosen adjectives and attributes, garnering accolades of which the inconspicuous names on the inside cover of a book are more deserving.

Hermawan Kartajaya cuts an influential figure, locally in Indonesia and internationally. His company has spearheaded the articulation of a new marketing strategy ahead of the pack in the last twenty years. His name alone deserves recognition as one of the few influential figures who have elevated marketing as a discipline.

Aris Ananta and Nida An Khafiyya

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Karya, Teguh

(Steve Liem; Liem Tjoan Hok, 林全福, Lin Quanfu, 1935–2001)

Playwright, theatre and movie director, Indonesia

Teguh Karya was an influential Indonesian playwright, and theatre and movie director. He had groomed many award-winning movie directors, actors, and actresses in Indonesia. His movies also gained numerous national and international awards.

Teguh was born in Pandeglang (Banten, West Java) into a Peranakan family on 22 September 1935; he was known as Steve

Liem Tjoan Hok or Steve Liem before adopting an Indonesian name after Soeharto came to power. His father was a petty trader with five children and Teguh was the eldest. First educated at Akademi Seni Drama dan Film in Yogyakarta (1956), he continued his studies at the Akademi Teater Nasional Indonesia in Jakarta (1957–61), specializing in acting, designing, and play directing. In 1957, he and other Christian Peranakan founded the Seni Teater Kristen in Jakarta. He was a young stage actor and director in the late 1950s and early 1960s. In 1958, during the Sin Ming Hui commemorative celebration, he directed *Taufan* (Thunder Storm), a powerful play by Cao Yü, (Ts'ao Yu) about a Chinese family tragedy. It appears that Sin Ming Hui, a well established Peranakan Chinese social organization in Jakarta, sponsored many drama and sports activities. Prior to becoming a successful movie director, Teguh also took part in at least four Indonesian movies, either as an actor or artistic director or both, including *Jenderal Kancil* (A Smart General, 1958) and *Mak Comblang* (Match Maker, 1960). In 1961, he was the assistant director of *Pagar Kawat Berduri* (Barbwire Fence), a movie on the Indonesian revolution.

In 1963, Teguh was awarded a scholarship at the University of Hawai'i to study drama and film-making, but he returned to Indonesia without finishing his degree. After his return, he established Teater Populer in 1965, with its headquarters in Hotel Indonesia. When Taman Ismail Marzuki, a cultural centre, was founded, he moved Teater Populer there. In 1975, he established an acting school. Through Teater Populer and the acting school, he succeeded in producing well known film personalities such as Slamet Rahardjo (director), Henky Sulaiman (director), George Kamarullah (film editor), and Tuty Indra Malaoan (actress).

Teguh's first movie, *Wajah Seorang Lelaki* (The face of a Man), made in 1972, was directed by himself. He also wrote the story and the screenplay for the movie. Furthermore, he used actors and actresses from his Teater Populer in the movie. This first venture was a failure at the box office and he was considered "poison of the box office". There was a joke that if someone would like to produce a movie which would lose money, he should ask Teguh to make it. But Teguh was not discouraged. He studied the shortcomings of his first movie and then produced *Cinta Pertama* (First love), his second movie, which won him repute. He received the Citra award for best Indonesian director in 1973 for this movie at the Film Festival of Indonesia. Citra is the Indonesian version of Hollywood's Oscars. The leading star in the movie, Christine Hakim, who was then a new-comer, won the best actress award. From then onwards, Teguh produced a large number of award-winning movies. Among his films are *Ranjang Pengantin* (The Wedding), which clinched him the best director award in 1974; *Kawin Lari* (Elopement); *Perkawinan Dalam Semusim* (Wedding in a Season); and *Badai Pasti Berlalu* (The Storm Will Be Over). His movie, *November 1828*, an Indonesian historical epic, depicts the story of the Diponegoro War (1825–30), during which Diponegoro, charismatic Javanese prince, refused to accept the Dutch colonial rule and took arms against Dutch. Diponegoro was eventually defeated. The film, which was financed by an Indonesian Chinese, Njo Han Siang — who also served as producer of the movie — won six Citra awards at the 1970 Indonesian Film Festival, including Best Picture of the Year and Best Director of the Year. In the 1980s, he directed many more movies, three of which won him best director awards: *Dibalik Kelambu* (Behind Mosquito

Nets) (1982); *Ibunda* (Dear Mother) (1986); and *Pacar Ketinggalan Kereta* (My Love Missed the Train) (1989).

The 1986 movie, *Ibunda* (Dear Mother) is worth mentioning as it swept nine of the thirteen Citra awards; *Jakarta Post* commented: "Widely recognized as the Indonesia's top director, Teguh Karya has won a closet full of Citras in his long, illustrious career, but never in such a convincing fashion". (5 August 1986)

Teguh was also recognized internationally. Nine of his movies were screened at the 7th Asian Film Festival in Hong Kong in the 1980s, one of which was *Di Balik Kelambu* (Behind Mosquito Nets). According to film critics, the major characteristic of Teguh's movies was his emphasis on the struggle of the family in the context of national life in Indonesia. His movies reflect "quiet humanism" which appeals to many viewers at the festival.

According to a report, Teguh was very disappointed and shocked by the anti-Chinese violence on 13 May 1998, which led to the killing, burning and raping of ethnic Chinese in Indonesia. He suffered a serious stroke and became paralyzed. He then lived for another three years before passing away on 11 December 2001 in Jakarta. He was never married. At the Asia-Pacific Film Festival of 2001, Teguh Karya was given the "Life Achievement Award" for his contribution to Indonesian movies. On Heroes Day (10 November) of 2002, President Megawati Sukarnoputri presented the Bintang Budaya Paramadharma award to "the sons of Indonesia" who had made major contributions in the cultural field. Among the winners were Chairil Anwar (writer), Ismail Marzuki (composer), and Teguh Karya (movie and theater director).

Leo Suryadinata

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Khachon Tingthanathikun

(John K.C. Ting, 丁家骏, Ding Jiajun, 1909–97)

Businessman, philanthropist, community leader, Thailand

Khachon Tingthanathikun was the founder of the successful Thai Petroleum and Trading Co. Ltd. in Thailand. With the success of his business, he managed to rise up the social ladder and became director or chairperson of many associations in Thailand. He was also enthusiastic about promoting economic and cultural exchanges between Thailand and China. His greatest contribution in this field was the setting up of the Tingthanathikun Foundation to sponsor twelve students from China to study agriculture in Thailand, and three Thai students to study the history and culture of China in China.

Khachon, also known as John K.C. Ting, was born on 2 October 1909 in Tai Ping Xu Village, Dongguan City, Guangdong Province. His ancestry can be traced to Fengshun City of Guangdong Province. Ding Richang (丁日昌), a famous chancellor in the late Qing Dynasty, was his great grand-uncle. His father was Qingbo (清波), and his mother was Madam Fang (方氏). He was the fifth child of the couple, who had eight sons and three daughters.

Khachon studied at Fengshun Primary School (丰顺县立中学) in his ancestral

hometown and Yushi Middle School (汕头碧石中学) in Shantou City. He then emigrated to Singapore with his elder brother. There, he studied at the Anglo-Chinese School. Because of his educational background, he was well versed in both the English and Chinese languages. Before World War Two, he held a high-ranking post at Yardley Bank in Singapore. He then became the manager of Asia Petroleum Company (亚细亚石油公司) in both Hong Kong and Guangzhou for ten years. When World War Two broke out, he quit his jobs and joined the Chinese army. He received training as a translator from the Sino-American Cooperative Organization (中美合作所) in Chongqing, China. After graduation, he served as a lieutenant colonel and translation coordinator in the Special Forces Unit.

When the war ended, Khachon returned to work at Asia Petroleum Company for a brief period. Later, in 1947, he established his own company, Fengshun Petroleum Company (丰顺石油行), fully engaged in the petroleum business. He was later elected chairperson of the board of directors of the Guangzhou Petroleum Association (广州市石油公会). In 1950, he tried to seek business opportunities in Hong Kong, but migrated to Thailand in 1952 and set up the Thai Petroleum and Trading Co., Ltd. Soon afterwards, he acquired the necessary authorization and became the distributor of the American-brand motor oil, Pennzoil, in Thailand. In order to serve his customers better, he set up the Pennzoil Service Center in Bang Khen District in 1977. In 1983, he built a large-scale lubricating oil and grease mix factory in Samut Prakan Province. In the years to come, he built many oil processing factories, became the employer of more than 30,000 staff, and came to be one of the greatest suppliers of grease in Thailand. In 1997, a modern twenty-five-storey building named TP&T building was built to house the company.

Apart from his success in business, Khachon is best noted for his efforts to promote good relations between China and Thailand. When China and Thailand established diplomatic relations in 1975, he was earnest in assisting the construction of a Chinese embassy and the promotion of trade between the two countries. He considered it urgent to cultivate technical talent for China and so, from 1991, sponsored twelve master's degree candidates from China every year to study agriculture in Thailand through the "Tingthanathikun Foundation". He was invited to visit China many times and was received in audience by Chinese state leaders. At the same time, starting in 1992, he also sponsored three master's degree candidates from Thailand every year to study the history and culture of China in China with funds from the Tingthanathikun Foundation.

Khachorn was active in charity work in both Thailand and China, especially in the education sector. In Thailand, besides the sponsorship mentioned above, the Tingthanathikun Foundation also provided scholarships to the Ministry of Education of Thailand to support fifty students from agricultural universities to undertake research in agriculture. He also donated huge sums to Chinese schools. For instance, he donated 10 million baht to the Huachiaw Chalermphrakiat University. Khachon paid special attention to Chinese education in Thailand because he thought that both Thai-Chinese and Thais should learn the Chinese language to facilitate mutual exchanges between Thailand and China. Besides supporting education, he also donated 35,000 baht when the Tien Hua Hospital (天华医院) was building its new seven-storey building. A room in the hospital was named "Ding Qingpo Room" (丁清

波室) in memory of his father. Besides the Tien Hua Hospital, he also donated to many other hospitals in Bangkok. In China he set up a foundation to provide bursaries to poor students, and donated books to schools in the cities of Shantou and Fengshun. He also helped financially in the building of the Ding Richang Memorial Library (丁日昌纪念图书馆) in Fengshun County.

He was also heavily involved in various associations and served as vice-president of the Thai-Chinese Relationship Association (泰中友好协会), deputy director of the Fund Raising Bureau of the Thai Red Cross Society, standing committee consultant of the Thai Basketball Federation, vice-chairperson and secretary of the Thai-Chinese Chamber of Commerce, vice-chairman of the Tien Hua Foundation Hospital, honorary chairman of the Thai Poetry Society, honorary Chief Director of the Ding Clan Association of Thailand (泰国丁氏宗亲总会), honorary chairperson of the Hakka Association of Thailand (泰国客属总会), among other positions. Also noteworthy is that he founded the Fengshun Association in Thailand (丰顺会馆), and revived the activities of the Ding Clan Association of Thailand.

Khachon died on 19 February 1997 at the age of eighty-seven. After his death his wife, Mali Tingthanathikun, put in much effort and assumed the chairmanship of the Thai Petroleum and Trading Co., Ltd. She arranged for her children to enter their father's businesses. Adhering to her husband's will, she actively participated in social welfare, holding many posts in public organizations, while serving in the family business. In addition to her regular donations to Thai universities and institutions, she also donated to social associations. As one of the founders of the Tingthanathikun Foundation, she sponsored scholarships to the Agricultural Machinery Department and the Chinese Department of Kasetsat University in Thailand. As many benefited from her generosity, she was conferred an honorary master of arts degree in Chinese by Kasetsat University in 2005 to honour her contributions.

Goh Yu Mei

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Khaw Kai Boh

(许启谟, Xu Qimo, 1918–72)

Head of Special Branch (Perak), lawyer, federal cabinet minister, Malaysia

Khaw Kai Boh was the kind of Chinese leader that the British Colonial Administration and the Malayan (later Malaysian) Government recruited to liaise with the Chinese in Malaya and Singapore. This was from the 1930s right up to the 1950s, when both territories were under British colonial rule and subsequently Malaya became independent in 1957, with Singapore becoming a part of the enlarged Malaysian federation in September 1963 and separating on 9 August 1965. Khaw had a distinguished career in the Malayan Special Branch and was briefly a lawyer before participating in politics as a member of the Malayan (later Malaysian) Chinese Association (MCA), the Chinese

component of the Alliance in the 1960s and later National Front (NF) in the 1970s, rising all the way up to deputy MCA president and Federal minister.

Khaw was born in the town of Taiping in the Malayan state of Perak in 1918. Little is known about his childhood except that he attended a Chinese school and later continued his studies in the English-medium Anglo-Chinese School in Ipoh. Khaw passed his Senior Cambridge examinations (Form 5) and wanted to further his studies in law in the United Kingdom, but had been unable to do so. Instead he took a correspondence course in Radio Engineering from Britain, completing it to become an associate of the Institute of Radio Engineering, Britain, and the United States.

Armed with his qualification, Khaw left Perak for Singapore in 1937, setting his sights on becoming a radio engineer in the then British colony. He worked there until his resignation in 1939 to pursue his studies in law, but once again, his plans were disrupted. The reasons for this are not known, but he joined the government service in Singapore. He was the assistant boarding officer in the Chinese Protectorate, where part of his work included announcing and censoring Chinese broadcasts over radio.

Khaw kept a low profile during the Japanese Occupation of Malaya from 1941–45, but after the Japanese surrendered, he was seconded as an officer to the British Army Field Security Unit at their Southeast Asia Command (SEAC) headquarters in Singapore in 1945–46 before joining the Malayan Security Service, the forerunner of the Special Branch. He was promoted to police inspector in 1946 after he had resolved social problems in the Chinese community created by secret society members. Khaw was largely credited with the colonial government's crackdown on the Ang Bin Hoey secret society in Penang. In 1948, Khaw was promoted to the rank of assistant superintendant of police, and the next year (1949), he became head of the Special Branch in Perak.

In 1950, Khaw took time off from his work to study law in Britain, which he had failed to do thirteen years earlier. He spent less than a year to complete Part I of his law examinations and returned to Kuala Lumpur to resume his work in the Special Branch. That same year, 1950, Khaw was transferred to the Special Branch in Singapore. Over the next five years (1950–55), Khaw was involved in monitoring the activities of left-wing politicians, trade unionists, communists, and rebellious Chinese school students. In 1955, Khaw left for Britain once again to complete his final Bar examinations before returning home to continue his work with the police in Singapore. In 1957 Khaw was appointed Special Branch director, with the rank of senior assistant commissioner.

Khaw's position as Special Branch director did not endear him to Singapore's People's Action Party (PAP) because he had been the one mainly responsible for harassing them in the David Marshall and Lim Yew Hock administration's crackdown on political opponents, prior to 1959. Thus when Lee Kuan Yew and the PAP came to power in Singapore's legislative election in 1959, they made it clear that he was *persona non grata* in the new Singapore.

Khaw used the excuse of his admission to the Bar in Singapore in 1959 to resign from the police force to join the well known law firm of Allen & Glenhill. Not feeling comfortable in a PAP-administered Singapore, Khaw was relieved to be transferred to Allen & Glenhill's office in Kuala Lumpur in 1961.

That same year Khaw joined MCA, as its legal adviser. Khaw proved himself

indispensable in the MCA and, in February 1963, was appointed a senator. Two months later, he joined the federal cabinet of Prime Minister Tunku Abdul Rahman as minister without portfolio.

Khaw was a member of the federal government delegation which visited the Borneo territories of Sarawak and Sabah, as well as Singapore, to organize the Alliance there in preparation for the inauguration of Malaysia, an extension of the Malayan federation to include Singapore, Sarawak, and Sabah, on 16 September 1963. Together with another MCA leader and minister of commerce & industry, Dr Lim Swee Aun, Khaw had visited Singapore several months before Malaysia day to assess possible political and economic roles the MCA could play in a Chinese-majority setting such as Singapore, which was dubbed the "New York of Malaysia". Khaw was probably chosen for this role because he had worked in the Special Branch in Singapore for several years and presumably knew how to counter the PAP.

Understandably the PAP was not happy with Khaw as a representative of the MCA/Alliance trying to undermine its position. All earlier allegations about Khaw dabbling in local politics and being involved in questionable business deals had been vindicated in their eyes. In the volatile Alliance/PAP polemics which took place in both Malaya and Singapore within the next two years (1963–65), Khaw, Tan Siew Sin, T. H. Tan, and other top MCA leaders were attacked by the PAP. After joining the MCA, Khaw had been critical of the PAP. In the aftermath of the 1964 Singapore ethnic riots, Khaw echoed the accusations of the United Malays National Organization (UMNO) leaders that PAP was a Chinese chauvinist party, and that the Singapore government programmes were meant to benefit only the Chinese and not the Malays.

With Singapore out of the Malaysian Federation in August 1965, Khaw focused his attention on strengthening the MCA and Alliance. He had been elected an Alliance/MCA MP for the parliamentary constituency of Ulu Selangor in 1964 and was appointed the minister of Local Government and housing in 1966. That same year, he became a member of the Malaysian delegation led by then Deputy Prime Minister Tun Abdul Razak to Tokyo to broker talks with Indonesia and the Philippines with the end of Confrontation.

In 1968, Khaw was also appointed chairman of a working team to produce a blueprint for the establishment of the Tunku Abdul Rahman College (TARC) by then MCA president Tan Siew Sin. The TARC was a compromise that the MCA obtained from the government after its proposal to start a Chinese-language university called Merdeka University was turned down.

When Malaysia came under emergency rule after racial riots broke out in Kuala Lumpur on 13 May 1969 and parliamentary democracy was suspended, Khaw was one of two MCA ministers (the other was Tan Siew Sin) who were appointed ministers with special functions in the National Operations Council (NOC) chaired by Tun Razak. Earlier in the 1969 general elections, Khaw and Tan were two of the thirteen successful MCA candidates elected to parliament. But the MCA, which had suffered severe reverses in the 1969 general elections, decided to withdraw from the federal cabinet, a move approved by Tun Razak.

Khaw appeared on television speaking in Chinese to explain some of the NOC policies to the Chinese, many of whom were not happy with the Malay-led government. As minister with special functions, he was responsible for collecting and verifying data in relation to dead bodies in the 1969 Kuala Lumpur riots.

Khaw had reached the peak of his political career in the MCA when he was elected its deputy president in 1971, the year parliamentary democracy was restored and the NOC dissolved. Besides politics, Khaw was also active in sports. He was president of the Malaysian Basketball Association, the Asian Basketball Confederation, and the president of the Olympic Council of Malaysia. He was also *chef de mission* of the Malaysian contingent to the Mexico City Olympics in 1968.

Khaw died at the age of fifty-four in 1972 in London.

David Chew H.H.

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Khine Khine Maw

(林青玉, Lin Qingyu, 1979–)
Asian wushu champion, sportswoman, Myanmar

Khine Khine Maw is a prominent sports figure in Myanmar who has won many gold medals for the country in the field of *wushu* (Chinese martial art) in a number of international competitions and has become an icon in Myanmar and beyond.

She won the first gold medal at the 14th Asian Games held at Busan, South Korea, in October 2002. With four gold medals for *wushu*, Khine Khine Maw brought honour to the nation, an unusual achievement for a woman in Myanmar. Due to her extraordinary performance, she was conferred the Myanmar Women's Sports Award for the Year 2002.

During the games, she displayed her skills in the *wushu taijiquan* (also known as *t'ai chi ch'uan*) sword competition and won international acclaim for standard, balance, stretch, agility and grace, securing the first gold medal for the Myanmar sports team. She reportedly even beat the wushu participants from mainland China who are usually at the forefront of most wushu competitions. She gained the highest points awarded and scored a total of 18.96. One of the referees even gave her a score of 9.6 points, the highest awarded in taijiquan sword competitions in recent historical records.

Khine Khine Maw received her training from two Chinese *wushu* coaches: Shen Jianjun and Zhang Yong. When she first participated in the 4th World Wushu Championship in 1997, she was place in the ninth position. In 1999 Khine won her first three gold medals (in *taijiquan* sword display, *taijiquan*, and overall *wushu* competition) at the 2nd Southeast Asia Wushu Championship held in Yangon. From then onwards, she has been winning silver or gold medals in various international *wushu* competitions. At the 5th Asia Wushu Championship held in Hanoi in 2000, she won a silver medal, but the same year at the 21st Southeast Asia Wushu Championship in Penang, she received a gold medal. Since then, she has collected various gold medals at international competitions: in 2001, she obtained gold medals at the 6th World Wushu Championship which was held in Yerevan

(Armenia), in 2002 as mentioned earlier, she won three gold medals at the 14th Asian Games in Busan, and in 2003 she won another gold medal at the 7th World Wushu Championship in Macau, China SAR, and in 2004 she won another gold medal in the women's taijiquan event of the 6th Asian Wushu Championship held in Yangon, Myanmar.

When the World Health Organization (WHO) organized the campaign of the World No Tobacco Day with the theme, "Tobacco Free Sports — Play It Clean", in 2002 and pressurized sports authorities and governments to adopt policies to clean tobacco from the sports arena, Khine participated in the campaign as one of the "Tobacco-Free Champions", working with national health authorities in order to "free sports from the vicious grip of tobacco".

Since then she has been recognized as a personality in *wushu*, not only in Myanmar, but also overseas. In October and December 2010, Khine's graceful, adorable, and beautiful movements in *taijiquan* sword have been uploaded on a YouTube internet series in Burmese: "Asian Elegant Gold Medalist of World's Wushu Championship (1) & (2)". While she is identified as Burmese with a Burmese name in the above programme, in another YouTube clip (Kulm 8888, Cable TV) , in the Cantonese dialect, she is referred to as Lin Qingyu of Myanmar (林青玉, 缅甸), reflecting her ethnic Chinese identity, but also stressing she is from Myanmar, not the People's Republic of China. Her double identity is quite clear: she is a Myanmar citizen of Chinese descent. In fact, this mixture of Chinese and Myanmar culture is reflected in her *wushu taijiquan*: she has combined Chinese traditional *wushu taijiquan* sword displays with Burmese songs, giving the Chinese sports some Myanmar characteristics.

In an interview with *Xinhua News* at Busan during the 14th Asian Games, she disclosed to the reporters that her grandfather, U Tun Nyan, was a Burmese. But he adopted a Chinese name, Lin Tongyuan (林桐元), from his Cantonese godfather, Lin Song Lin. Lin Tongyuan married a Cantonese Chinese lady, Daw Hnin Yee, alias Lai Mei Po (赖美婆), from Guangzhou, China. Khine's father, U Minn Yu Naing, alias U Sein Win, alias Lim Feng Hua (林丰华), was a *wushu* enthusiast who has had a great influence on her. She has also credited her Chinese and Buddhist family upbringing to her success as a national sports woman in Myanmar.

Her maternal great-grandparents ran a pawn shop and a liquor shop in Pyapon in Irrawaddy Delta after they migrated to Burma from Canton. After they passed away, the business was handed over to her grandparents. The parents of Khine's mother, Daw Myint Myint Win, alias Daw Lwan Har (杨暖霞), were from Bixi village (碧溪乡) in Tong An district (同安县), Fujian Province, China. U Shu Wa (杨徐生), Khine's maternal grandfather, was a member of the Yang Clan Association (杨氏知堂) in Yangon. They had a grocery shop in 23rd Street of Yangon Chinatown which was nationalized in 1964.

Besides sports, Khine is also interested in clothes designing, tailoring, and needlework. She learned the basic skills of dress-making from her mother and her acquired skills have proven to be very useful. The family is now involved in producing children wear under the brand, "Whizz-kidz", which has become a local branded name in Myanmar. Khine was the one who created and designed the products.

Khine has a bachelor's degree in arts from the University of Yangon and is reported to be very hard-working. She continuously seeks to upgrade her soft skills by attending

basic courses on diplomatic skills and the English language at the SEAMEO CHAT (Southeast Asian Ministers of Education Organization, Regional Centre for History and Tradition).

Daw Win

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Kho Ping Hoo

(Asmaraman Sukowati, 许平和, Xu Pinghe, 1926–94)

Writer of cloak and dagger (kungfu or silat) stories, Indonesia

Kho Ping Hoo wrote 145 kungfu stories which are now still enjoyed by thousands of Indonesians from all levels of society. His stories were composed from his imagination and not translated or adapted from Chinese stories. Apart from kungfu stories, he also wrote some novels to promote the assimilation of the Chinese; some of his stories were published in the Javanese language.

Born in 1926, Kho came from a Peranakan family with fifteen children in Solo. His paternal grandmother and great maternal grandmother were native Javanese and, consequently, Kho had a good command of both the prestige and the spoken varieties of the Javanese language. He could also read and write the Javanese script.

Kho's father was a sugar broker, but spent his spare time meditating and practising martial arts. He had a good knowledge of Javanese mysticism. Kho attended a Christian Dutch school; however, because his father could not afford to pay the school fees, Kho was not entitled to receive a certificate when he finished elementary school. After a year in secondary school, Kho left the family and went to several cities to look for work. He took up odd jobs such as selling medicines or other goods door-to-door. Finally, he landed a job in a transportation company in Tasikmalaya. His friends there were mostly totok (pure) Chinese and thus he learned Mandarin to converse with them. In 1955 when he had to choose between Indonesian and Chinese citizenship, he chose the latter like most of his friends did. He was prepared to go to China in 1959 when the PP10 decree banned Chinese traders in the villages, but due to transportation problems, he and his family had to remain in Indonesia.

In 1963, riots erupted in Bandung, but the mob also attacked the Chinese in Tasikmalaya. Kho's house was looted and burned down and he decided to move to Solo where he started a new chapter in his life. He devoted his time to story-writing and to avoid problems

with publishers, he bought his own printing machine and published the stories himself.

Kho Ping Hoo wrote his first kungfu story in 1959, when a translator of silat or kungfu stories turned down an offer to contribute to the magazine, that he and his friends has set up, saying that he was too busy. Kho then decided to write kungfu stories himself. He tried to translate some stories, but his command of the Chinese language was not good enough. He then tried his luck with his first story entitled, *Pek Liong Po Kiam* (The Heirloom Sword White Dragon), which proved to be a success. Kho did not stop writing after that. He wrote mostly original stories, unlike most of the silat stories that were circulating in Indonesia. In 1980, the Chinese classic, *Jin Ping Mei* (The Plum in the Golden Vase or, The Golden Lotus in English) was translated and titled, *Teratai Emas* (Golden Lotus) by him. He also wrote kungfu stories with Javanese settings, such as *Darah Mengalir di Borobudur* (Blood Flows at Borobudur)(1960), *Kilat Pedang Membela Cinta* (Flash of Sword Defends Love) (1982), and *Sang Megatantra* (The Magic Sword Megatantra) (1990). Blood Flows at Borobudur is about intrigues around the building of Borobudur and the difficulties faced by labourers because of problems transporting heavy building materials. The Flash of Sword Defends Love is about an officer of the Zheng He armada who fell in love with a native Indonesian girl. When he had to return to his duties, he promised that he would come back and marry her, but unfortunately, he was murdered before he reached the fleet. His sister went to the Archipelago to avenge his murder, but became involved in many adventures and had to fight off attackers. Finally she met a native prince whom she married. Sang Megatantra is about a warrior who fled China because he had killed somebody while defending a girl from a sexual assault. While in Java, he managed to rescue a pregnant woman from kidnappers. The woman was a princess who promised him a high post in the royal court, but he refused as he wanted to live as a hermit.

According to Kho, the stories he created were based on history, but his imagination had been interwoven with them. He wanted people to know that the Chinese had been in Indonesia for a long time not only as traders, but also as warriors who helped kings to defend their territories, and later, the native army to fight colonial oppressors.

Kho was happy to educate people through his books. One of his objectives was to teach them to become good citizens, that is, good Indonesian citizens. He had decided to become an Indonesian citizen after he realized that it was better for his children to be Indonesian rather than Chinese because they were brought up in Indonesia. Kho had no difficulty obtaining Indonesian citizenship in the 1970s when he was already known as a kungfu story writer. Once he had found his identity — to be Indonesian rather than Chinese — he felt that he had to join the Chinese assimilation movement and tried to persuade his readers that mixed marriages were beneficial for racial harmony. He had seen many living "dramas" of youngsters around him who had fallen in love with friends from other racial groups, but their relationships were opposed by their parents. He became inspired to write a few novels based on daily life that featured inter-racial friendship and marriage. His practice of keeping harmony within his publishing firm was reflected in his attitude towards his workers. Kho could have laid off some senior workers after he bought three IBM computerized printing machines. Instead, he kept the old printing machines for these workers who had been loyal to him for more than thirty years and expanded his business to include printing tickets for vehicle parking

and local performances, as well as printing simple invitation cards for celebrations such as weddings. He also secured orders from some factories manufacturing herbal medicines and other local products. He admitted feeling most fortunate when he could help young writers by publishing their works.

Kho was assisted by a good Javanese illustrator for his stories, and by two of his sons who were in charge of editorial work, as well as the management and distribution of his books. He was, therefore, able to devote his time to writing and meditation. Kho acknowledged that interest in his books later showed a decline evidenced by his print, which fell from 15, 000 in the 1970s, to 5, 000 in the 1990s . However, there was demand for up to five or six editions of each of his titles and some of his stories have even been serialized in newspapers or made into movies or TV dramas. With the revenue from his publications, he was able to give his children a good education and a comfortable life. He even travelled around the world, including to China and Hongkong, to meet with other writers, movie directors, and film stars.

When Kho passed away on 22 July 1994, thousands of people came to pay their last respects lining the streets to send the hearse off to the crematorium. Kho's ashes were dispersed in the Indian Ocean, but his serialized stories continue to be enjoyed in various media such as the newspaper, magazine, and television.

Myra Sidharta

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Khong Kam Tak

(K.T. Khong, 孔锦德, Kong Jinde, 1884–1973)

Medical doctor, politician, Malaysia

Dr Khong Kam Tak was the first Chinese doctor to be appointed a member of the Federal Legislative Council of Malaya and he served from 1936–39. He was also a state councillor for Perak from 1933–34 and in 1956 became the first non-Malay to be awarded the Dato' Kurnia Negara Perak, which carries the title of Dato'.

Dr Khong's father, Khong Thye Cheng, came to Malaya from China as a boy in the nineteenth century and settled in Penang. Later he went to Ipoh to work as a tin miner.

Khong Kam Tak was born in Penang in 1884. The Khong clan could trace their ancestry to K'ung Fu-tzu, or Confucius. Dr Khong was a direct descendant of Confucius of the seventy-fourth generation. He had his early education at the Penang Free School and in 1899 followed his father to Ipoh, where he enrolled at the newly established Anglo-Chinese School. In 1902 he was one of the first two students of the school to pass the Senior Cambridge Examination and then went back to the Penang Free School to prepare for the Queen's Scholarship of the Federated Malay States. There were only two candidates for this scholarship that year (1903). He did not win this (the coveted honour went to Chan Sze Jin of the Victoria Institution, Kuala Lumpur), but became the first recipient of the Capitan

Chung Keng Kwee Scholarship, established by the family of the then recently deceased Capitan China of Perak to enable bright students to attain a tertiary education in Britain.

In 1904 Khong Kam Tak joined St John's College, Cambridge, to study medicine. He represented St John's College in rowing and tennis and distinguished himself in rowing by being the stroke of a boat that made four consecutive "bumps" in the intercollege Bumping Races held twice yearly at the River Cam. This led to his becoming "Head of the River" for his division and being presented with an oar for his achievement.

He had his clinical training at Guy's Hospital, London, and graduated with MB, BChir (Cantab.), and LRCP, MRCS (Lond.) in 1910. Dr K.T. Khong, as he was now known, returned to Malaya and set up a private medical practice in Penang.

The following year he married Lam Swee Chun, a granddaughter of Capitan Chung Keng Kwee.

In 1912 he moved his practice to Ipoh and was the first Asian doctor with a British medical degree to practise in Perak. His clinic, the Kinta Dispensary, was in Tatlock Street. Being a keen sportsman, he set up the town's Chinese Recreation Club in 1913 with the help of the leading mining towkays.

CHINESE RECREATION CLUB

> *The Chinese of Ipoh have decided to form their own Recreation Club for sporting and social activities, on the lines of the Penang Recreation Club (and in friendly rivalry to the Kinta Recreation Club of the Ipoh Straits-born Chinese). An inaugural meeting was held on 9th December chaired by Chung Thye Phin. Dr KT Khong also addressed the meeting, and said that there was a great deal of sporting spirit all over Ipoh, and the new Club could be an entrant to the newly-formed "Times of Malaya" football league. Eu Tong Sen was elected the President. The Committee consisted of Dr KT Khong, Chung Thye Phin and Foo Choo Choon.*

The club had a strong cricket team with players such as Dr K.T. Khong and Chung Ah Ming, a grandson of Capitan Chung. The pair also teamed up to form a formidable tennis doubles partnership which won the Perak Tennis Doubles Championship for four years in succession after the inception of the tournament in 1924. Dr Khong was one of the finest tennis players in Malaya and represented the Federated Malay States in tennis. He won the Malayan Veterans Doubles Championship twice, and the Perak Veteran Doubles Championship with the Hon. Raja Muda of Perak in 1935. He also represented the state in cricket, and was one of the best Asian golfers in the country.

Dr Khong's public service started in 1914 when he was appointed an unofficial member of the Kinta North Sanitary Board, which served until 1919. He also served on the Kinta Licencing Board, the Central Health Board, Federated Malay States (FMS,) the Mosquito Destruction Board and the Decrepit Ward Fund Committee. However, it was his long association with the Perak Chinese Maternity Hospital that was the hallmark of his public service commitment. In 1904 the "Protector of Chinese", Perak, William Cowan, together with the district surgeon, Dr R.M. Connolly, and the leading *towkays* of the town, Leong Fee and Foo Choo Choon, established the Ipoh Maternity Hospital "to provide free and good services to the working class and the poor". A site in Chamberlain Road was presented by

Cheah Cheang Lim, and the hospital started as a six-bed wooden bungalow. In 1921 the Perak Chinese Maternity Association, with Leong Sin Nam as its first President, was set up to take over the management of the hospital.

In 1935 the *Times of Malaya* described Dr K.T. Khong thus:

> *In company with Mr Goodman (the Protector of Chinese), Dr Khong can claim the distinction of being a founder of the Perak Chinese Maternity Hospital, of which he has been Honorary Medical Superintendent since the year 1921, when the hospital first came into existence.*
>
> *Dr Khong is one of those who shy away from the glaring spotlight of publicity, but, however [sic.] though he has tried to hide his light under the proverbial bushel, there is no one in Perak who does not know of the good work the doctor has done for the Government and the people of Perak. "Service before self" has really been Dr Khong's motto and his service to the PCMH in Ipoh extends over a long period of years. But apart from such public duties as he has undertaken, the doctor has dispensed charity in very secret manner and never is there a poor Chinese labourer who, sick and in despair, has been refused free medical attention by the doctor.*

He was appointed a member of the Perak State Council from 1933 to 1934 and the Federal Council from 1936 to 1939. He was one of three Advisors to the governor of the Straits Settlements and British high commissioner in the Federal Advisory Council. Khong was also a member of the Chinese Advisory Board and the Po Leung Kuk. For his public service, he was made a Justice of the Peace in 1921, awarded the Malayan Certificate of Honour in 1931, the MBE in 1935, and the CBE in 1947. He was president of the Ipoh Rotary Club in 1930–31, the first Asian to hold the post. In 1935 he was elected the first president of the Anglo-Chinese School Old Boys' Association.

He was medical superintendent of the Perak Chinese Maternity Hospital for over thirty years until his retirement in 1957, when he moved to Singapore. Dr Khong died on 5 October 1973. Two roads in Ipoh have been named after him — Jalan Dato Khong Kam Tak and Lebuh Dato Khong Kam Tak — and also a road in Kuala Lumpur.

Ho Tak Ming

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Khoo Kay Kim

(邱家金, Qiu Jiajin, 1937–)
Historian, Malaysia

Khoo Kay Kim was thirty-seven years old when he finished his doctoral thesis, titled *The Beginnings of Political Extremism in Malaya 1915–1935* — at Universiti Malaya in 1974. He was the first Malaysian ever to receive that degree from the Arts Faculty of the university where he had been lecturing since 1967. The achievement won him an associate fellowship in its History Department.

He was made professor the following year when the chair of Malaysian History was created, and he went on to become one of

Malaysia's most influential and prolific, if often controversial, historians and intellectuals.

Born in Kampar in the state of Perak on 28 March 1937, he returned there after gaining his BA in 1959 from the University of Malaya in Singapore. He taught at the Anglo-Chinese Secondary School in Teluk Intan, where he used Bahasa Kebangsaan as his medium of instruction in 1965–66, and then did the same as lecturer to first-year students in the History Department at Universiti Malaya in 1967. Officially, Malay became the overall medium of instruction at the university only in 1983.

Khoo's MA thesis, *The Western Malay States,* was among the first to be published in the *Oxford in Asia* series and is now popularly used in the study of Malaysian history. The influence he exerted over the development of the history in Malaysia was significant. He was head of the History Department from 1973–74 and 1982–84, after which he was dean of the Faculty of Arts and Social Science from 1984-86. He was also involved in the curriculum development of the university as a member of its Malay Studies Academic Planning Committee from 1990–95. After retiring as professor of Malaysian history in 1992, he remained attached on contract to the department until he finally left in 1998. That year, the government of Perak named him *Tokoh Penulis Perak* (Perak Prolific Writer).

To be sure, his contributions were already noticed early in his career. After the racial riots of 13 May 1969, he was asked to join a committee set up to consider ways to prevent such fighting from recurring. That committee subsequently formulated the *Rukunegara* (Principles of the Nation), which were meant to act as moral guidance for the nation.

In 1982, he was awarded the *Johan Setia Mahkota* (Companion of the Most Esteemed Order of the Crown of Malaysia, 3rd Class) by the king. Five years later, the sultan of his home state of Perak made him *Dato' Paduka Mahkota Perak* (Commander of the Order of the Crown of Perak, 2nd Class). Topping his awards is the *Panglima Setia Mahkota (P.S.M.* — Commander of the Order of the Crown of Malaysia) which he received in 2008, again from the king.

Now rightly addressed as Professor Emeritus Tan Sri Dato' Dr Khoo Kay Kim, he has published more than 200 items in his lifetime. About 60 per cent of his works were written in English and the rest in Bahasa Malaysia. It has also been noted that only two of these were collaborative efforts. Although he generally worked alone, his other interests ranged from sports to literature. From 1994–96, he was director of the university's Sports Centre, during which time he launched the country's first sports degree academic programme. He was also a member of the National Advisory Council on Culture (1974–76, 1990–); the National Literary Award Panel (1972–76); and the Board of Control and the History Terminology Committee of the Literary and Language Agency (1968–77). Incidentally, his three sons — whose mother is of Indian origin — are all involved successfully in cultural activities.

Khoo also served for three years as president of the Malaysian branch of the Royal Asiatic Society (1992–95), after having been honorary editor for numerous historical journals such as the *Malaysian Historical Society* (1979–87) and the *Malaysian Museum Society* (1982–). He is also a member of the board of directors of the Institute of Strategic and International Studies; corresponding member of the *Journal of Southeast Asian Studies*, published by the National University of Singapore's Department of History; and member of the editorial advisory board of the *American Asian Review.*

His international stature was reflected in his role as external and academic examiner for universities such as Monash University, Australia; University of Auckland, New Zealand; National University of Singapore, and University of Brunei.

Professor Khoo's contributions to public discourses go far beyond the academic world. His propensity to make contentious statements to highlight what he sees as growing ignorance among Malaysians often led to heated debates in the mass media with his peers. For example, in January 2012, he challenged critics to prove that supposed historical figures such as Hang Li Po (purportedly the fifth wife of Malacca's Sultan Mansur Shah), and Hang Tuah and his group of warriors, ever existed. His main concerns, he later stated, were that facts were not being differentiated from fiction, and the real heroes of the country were being overshadowed by myths.

Most hotly debated has been his disapproval of the vernacular school system in Malaysia. For the sake of national unity, he claims, there should be only one streamlined educational system using Bahasa Malaysia as its medium of instruction. Not strangely, this runs him foul of Malaysian Chinese groups who understand their culture to be under threat from government policies favouring Malay culture.

Professor Khoo's arguments in defence of hot topics such as the Malay special position and the position of the sultans rely strongly on his understanding of the historical conditions from which they have sprung. Such a viewpoint, his many critics argue, assume a one-dimensional interpretation of history. And even if his interpretation is accepted as grounded, it nevertheless overstates badly the ethical dependence of the future on the past — and mistakes the descriptive for the prescriptive.

Being critical of how the subject of history has been politicized in Malaysia, he argues for cultural history to be taught so that Malaysians can understand more deeply the diversity of the ethnicities in their midst. Often accused of being a proponent of ethnic assimilation, he famously said, "When you are a true Malaysian, you are a very lonely person."

Ooi Kee Beng

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Khoo Kim Hai, Eric

(邱金海,Qiu Jinhai, 1965–)

Film director and producer, Singapore

Eric Khoo is the celebrated director who put Singapore on the global film map by having his films selected for the prestigious Cannes Film Festival. His award winning works are distinguished by a passion to tell the stories of little people living dismal lives on the fringe. This has given him a certain rebel status in a country that tends to highlight how life is so wonderful for its citizens. Khoo

also deserves credit as a pioneer film-maker who helped jumpstart Singapore's moribund movie industry.

Khoo was born on 27 March 1965 to Khoo Teck Puat and Rose Marie Wee in Singapore. The youngest of fourteen children, he attended the Anglo-Chinese School and United World College. Khoo was immersed in the world of cinema very early in his life. At the age of three, his film buff mother started to take him to the movies and at eight, he was making films about his toys using her Canon Super 8 camera. At eleven, he saw Martin Scorsese's *Taxi Driver* and was deeply moved by Robert de Niro's portrayal of the maniacal lead character, which may have provided the early imprint of grit, violence and the anti-hero to be found in many of his works. Khoo had his training in film-making at the City Art Institute of News South Wales, Australia, where he graduated in cinematography in 1985.

For Khoo's generation, a career in film-making had to be fashioned out of nothing because Singapore's film industry of the 1950s and 1960s had long since disappeared. Riding on video technology in the late 1980s, the experimental short film came into its own. This was Khoo's first step into a film-making career.

A series of award-winning short films — *A Question of Lust* (1987) and *Barbie Digs Joe* (1990) at the Singapore Video Competition, organized by the People's Association, and *Pain* (1991) at the Singapore Short Film Award, organized by the Singapore International Film Festival — established Khoo as a talented young director to watch. The quirky and controversial content of these films also earned him an *enfant terrible* reputation. *Pain*, dealing with masochism may have won Khoo the Best Director Award, but graphic scenes led to the film being banned. In 1992, another short film, *Carcass*, became the first Singapore film to be given an R(A) rating, a classification that restricts the film's audience to those twenty-one years old and above. The film tells the story of a butcher's wife who left her family to be a prostitute. Khoo's first full-length film, the iconic *Mee Pok Man* in 1995, also featured a prostitute, this time as a bizarre love fetish of a slow-witted noodle seller who kept her decaying corpse. It received an R(A) classification too.

Mee Pok Man went on to capture international attention by picking up awards on the film festival circuit beyond Singapore. Capping that in 1997, Khoo's second full-length work, *12 Storeys*, brought him the affirmation most serious film-makers aspire to by being the first Singapore feature to be shown at the prestigious Cannes Film Festival, albeit as a non-competing entry. Since then both films have been screened at over sixty film festivals around the world.

Khoo's third feature film made an even bigger impact. Called *Be With Me*, it was chosen to open the 2005 Cannes Film Festival's Directors' Fortnight — a showcase for the world's cutting-edge cinematic works — where it received a standing ovation. In 2008, Khoo returned to Cannes again with his fourth feature, *My Magic*, this time as a full-fledged competing entry for the festival's top Palme D'Or award. Although *My Magic* did not win, being one of nineteen contending films shortlisted from some 4,000 entries has placed Khoo in the same league as some of the biggest names in film-making.

With four feature films released over fourteen years, Khoo is not a prolific director. *Be With Me* came after a pause of eight years. The paucity of work is partly related to his involvement in production work at Zhao Wei Films, a company he set up with a friend in 1995. Through Zhao Wei, he has produced music videos, television commercials and a

range of successful films such as *Liang Po Po — The Movie* (1999), *One Leg Kicking* (2001), *15* (2003) and *881* (2007). This is the part of his career that is about doing what is needed to survive market forces in the film industry. In that capacity, Khoo has played a part in setting up an infrastructure for film-making in Singapore. Many people working in the film industry today began their careers with Khoo.

Khoo's works famously depict the underbelly of Singapore society where the poor living in the nation's ubiquitous public housing estates lead bleak lives as they grapple with sexual fantasies and dysfunctional families. This may be an artist's stab at realism, very much a touchstone of his cinematic language, and has won him kudos for providing an alternative perspective to life in Singapore, independent of the glowing official narrative. However, the fascination with the poor has attracted its share of critics who questioned Khoo's ability to understand the poor with honesty or depth because his family, which owns the Goodwood Park Hotel Group, is one of Singapore's richest. It does not help that Khoo's works are not box office hits, which means the heartlanders whose lives he seeks to capture find watching his films an acquired taste. Those seeking Singapore films that has greater market appeal should look to the works of another of the country's film pioneers Jack Neo.

In person, Khoo's behaviour does not conform to his status of great wealth. An unassuming man, he mixes easily with people from all socio-economic classes, dresses casually and enjoys eating and drinking in rough and ready venues around Singapore. Tired of having the irony of a rich kid making films about poor people pointed out to him, Khoo's response to the media has been, "You know, all that talk about how you've got to be tortured and penniless to understand life, all that chatter about the suffering artist — I don't buy it. Sorry, but I really don't. I think that if you've got a pair of eyes and a functioning heart, you can understand, sympathise and empathise."

Choice of actors also underscores the realism in Khoo's works. He prefers to work with unknowns who fit the role in the most natural way rather than have actors working hard to look and sound like the characters they are playing. Ultimately these untried actors have turned in convincing performances that not only burnish the films, but also attest to Khoo's strength as a director in drawing these deliveries out of them. An excellent example of this is found in *Be With Me*, where he cast a deaf and blind Theresa Chan to play herself and interwove her real-life story with the make-believe drama of two other subplots. In doing so, he serves up an emotionally powerful mix of fact with fiction, which makes *Be With Me* possibly Khoo's most sophisticated work. In a departure from the bleakness of his two previous films, this film touches many with its message of hope and love.

Khoo's films display vividly Singaporean traits. The dialogue usually comes in a variety of languages and dialects reflecting the multilingual reality of the city state. *My Magic* was largely done in Tamil, a language spoken by Singapore's Indian minority. His camera lingers on icons of the Singapore landscape: blocks of public housing flats, neighbourhood coffee shops, old shophouses in the final throes of their existence as shopping moves to the malls, etc.; all of which are visual cues for a national form of nostalgia. Love of food, another Singapore hallmark, is a motif in his works. *Mee Pok Man* carries the name of a very popular Singapore noodle dish. *12 Storeys* has a man selling "yong tau foo", another well known street food. Besides a glutton who gorges on hawker food, *Be With Me* has a man who loves to cook. Hawker food and cooking also hover about in *My Magic*.

With only four features under his belt, Khoo's directorial career is relatively young. But his oeuvre has established two things: firstly, he has a distinctive cinematic style and secondly, the accolades it has won in the international arena point to great possibilities, not just for Khoo himself, but for the budding Singapore film industry.

His fifth feature was a full-length animated film highlighting the works of celebrated Japanese manga artist Yoshihiro Tatsumi. This piece of work reminds Khoo's fans of his earlier passion for drawing comics, some of which used to be syndicated in Singapore's Sunday Times. Entitled *Tatsumi*, the film was shown at the 2011 Cannes Film Festival in the *Un Certain Regard* section.

A series of awards have been conferred on Khoo for his achievements in film-making. The more recent ones include the Cultural Medallion (Singapore's highest arts honour) in 2007, and the French culture minister's Chevalier de l'Ordre des Arts et des Letters in 2008. He is a board member in Singapore's Media Development Authority (MDA) and the NYU Tisch School of the Arts Asia.

Khoo is married to Kim Eun Choo and they have four sons, Edward, James, Christopher, and Lucas.

Russell Heng Hiang Khng

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Khoo Oon Teik

(邱恩德, Qiu Ende, 1921–)
Physician, Singapore

Khoo Oon Teik was a clinical physician, dermatologist, nephrologist, and founder of the National Kidney Foundation in Singapore.

Khoo was born in Penang on 30 March 1921, the second of eight sons of Reverend Khoo Cheng Hoe and Kuan Chin Poh. He was educated at the Anglo-Chinese School in Penang where he was an outstanding student, and later awarded a King Edward VII College of Medicine scholarship to study medicine in Singapore. He commenced his medical studies in 1937, but the onset of war interrupted his studies.

During the Japanese Occupation, Khoo was responsible for deploying senior medical students in operating theatres at the General Hospital. He later worked in Penang as a medical officer and was sent to the infamous Burma-Siam railway. When the war ended, he returned to Singapore and worked briefly as a nutrition officer under the British Military Administration. In 1946 he returned to King Edward VII College and finished his final year, obtaining his LMS in 1947. Khoo was then appointed tutor in clinical medicine and subsequently became chief clinical assistant to Professor Gordon A. Ransome.

In 1948, together with Professor Ernest Monteiro, Khoo started Medical Unit II, one of the two medical units of the University of Malaya situated at the Singapore General Hospital (SGH). In 1950 Khoo was awarded the Liew Wing Chee Scholarship to do postgraduate work in London, specializing in diseases of the chest, dermatology, and neurology. In 1952 he was admitted as a member of the Royal College of Physicians in Edinburgh, and the following year, the Royal Faculty of Physicians and Surgeons in Glasgow. He was awarded the China Medical Board fellowship in 1959 to further his studies in Canada and the United States. In 1966, he was admitted as fellow of the Royal College of Physicians in Edinburgh.

Khoo rose through the ranks, becoming senior lecturer in 1954 and was promoted to Professor of Clinical Medicine at Medical Unit II in 1965, succeeding Professor Monteiro who had retired. In 1971, he became the first chairman of the combined University Departments of Medicine. From the time he joined the university until his retirement in 1979, Khoo pioneered numerous initiatives, and his push for greater medical specialization led some to consider him "Singapore's Father of Modern Medicine". By the time he retired, specialities in cardiology, endocrinology and metabolism, gastroenterology, dermatology, and nephrology in the Department of Medicine had been started.

As a junior lecturer, he started the Skin and Leprosy Clinic at the General Hospital in 1948, and in 1961, established the Renal Unit at the hospital, becoming its first director. Other key units he established at SGH included the first Intensive Care Unit (1964); the Coronary Care Unit (1967); and the Drug Dependence Clinic (1971). Khoo also established Alcoholics Anonymous in 1957. He was a founder member of the Academy of Medicine and was its master from 1964 to 1966. He was also a founder member of the Association of Physicians of Malaya, as well as the Singapore Dermatological Society, serving as its president from 1960 to 1975.

The death of his younger brother, Reverend Khoo Oon Eng, in 1958, after a long and painful battle with kidney failure spurred Khoo Oon Teik to establish the Renal Unit at the SGH. In 1969, together with colleagues Gwee Ah Leng, Lim Cheng Hong, and Lee Yong Kiat, he to set up the first Renal Dialysis and Transplant Unit in an attic at SGH. In the 1960s, about 200 persons died of kidney failure annually. Realizing that most people could not afford the cost of dialysis, he established, with a group of volunteers, the National Kidney Foundation. Khoo organized a film premier to raise funds and the foundation was registered as a society in April 1969. It was inaugurated by President Yusok Ishak. Khoo remained active in the foundation, chairing it till he was forced to retire in 1995 after suffering a stroke and having a brain tumour removed.

In 1999 the Khoo Oon Teik Professorship in Nephrology was set up by the National University of Singapore to carry out further research into kidney disease, expand clinical and laboratory programmes, and fund a world-class expert to assist and advise local doctors in the field. It had an initial endowment of S$6 million, of which S$4.5 million was from the government and S$1.5 million from the NKF.

A devout Methodist, he served as chairman, and later president, of the International Congress of Christian Physicians. Khoo was also a keen chess player and used to participate actively in local chess competitions. In 1947, Khoo married Adeline Phoa, and their first of their four sons, Christopher, was born in 1948. Wilfred

was born in 1951, followed by Walter in 1953, and Arnold in 1957.

Kevin Y.L. Tan

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Khoo Seok Wan

(邱菽园, Qiu Shuyuan, 1871–1941)

Firm supporter of Kang Youwei's reformism, leader of the Confucianism revival campaign, poet, journalist, Singapore

Khoo Seok Wan was the most romantic traditional literati at the turn of the twentieth century in Singapore and Malaya. In him, one could see the traits of the late Qing intellectual — he was a chivalrous man, a Confucianist, a man of many romantic affairs in his younger days, and a devout meditating Buddhist in his mellower years. Inheriting his father's business, Khoo was also a rather prominent businessman of his time. However, he exhausted his family fortune within a decade. After reaching middle age, he gradually embraced Buddhism and meditation. His literary works gained him fame and he became known as "the First Poet of Nanyang". He published rigorously, displaying the charms of traditional Chinese culture in Singapore and Malaya and promoting Chinese cultural exchanges in the East Asian region. He was also a very active journalist who was attached to twelve dailies and weeklies altogether in his career. However, what made Khoo's life legendary were the political activities he had engaged in to support Kang Youwei's reform movement, and the Emperor Protection campaign. Related to those activities was also his involvement in female education, Confucianism revival, and social reform.

Khoo's father was Khoo Cheng Tiong, a native of Haiteng County, Fujian Province, China. He came to Singapore at about the age of twenty and single-handedly carved a career out of rice trading, becoming one of the best known rice merchants and social leaders in the region. He placed a lot of importance on his son's education and arranged for the young Khoo to receive traditional education back in China. Khoo Seok Wan, who was born in Haiteng on 10 November 1874 had come to Singapore at the age of eight and returned to China seven years later for his studies. At twenty-one, he acquired the title of *juren* in China. Khoo settled in Singapore in 1897, a year after his father passed away. From his father, Khoo inherited more than $700,000, which enabled him to afford a lavish lifestyle. He had two marriages. His first wife, Wang, whom he married when he was eighteen, passed away a year later. Khoo then married Lu at the age of twenty.

Khoo exhibited the traits of intellectuals during the late Qing dynasty. Caught up in chaotic times, these intellectuals worried for their lives and longed for the appearance of

heroes. His interpretation of life was guided by an affective drive, and he was disposed towards Buddhism. A highly sociable person, he befriended as many as 150 notables during his time. He was a flamboyant and romantic man who lavished attention on no fewer than thirty prostitutes and dancers, and penned more than 200 poems about romance. He was a chivalrous man, generous in helping the underprivileged and unfortunate. Fond of mediating as he aged, he wrote poetry which exuded the Zen influence in abundance.

Khoo was rooted in the soil of Chinese culture and mastered the cultural spirit and form of the times. He was a cultivator of Chinese culture, making the greatest contribution in poetry. His *Collected Poems of Khoo Seok Wan* (Qiu Shuyuan Jushi Shiji), containing a compilation of selected poems, numbered more than a thousand, and Khoo was regarded as "the First Poet in Nanyang". His three major published journals were each over a hundred thousand words. *Ramblings of Seok Wan* (Shuyuan Zhuitan) is one of them. Khoo also wrote and critique novels, and was considered one of the finest novel critics of his time. He was also an artist who loved to draw and review art. A lover of seals, he had hundreds of them in his collection. Transmitting Chinese culture overseas, Khoo wrote and published rigorously, was well networked with many literati, and made good use of the new media of the times — the press. Khoo's works, therefore, were not only read in Singapore, but also helped forge exchanges between Southeast Asia, Hong Kong, Taiwan, and other countries.

To Khoo, journalism was his career and also his profession. From 1898 to 1931, he was closely associated with twelve dailies or weeklies. He had either established or sponsored many kinds of newspapers, including *Tian Nan Shin Pao* and *Zhen Nan Pao*; he had also served as editor of literary supplements and contributing writer for newspapers in Shanghai, Guangzhou, Hong Kong, and Singapore. At the same time, he often wrote articles for newspapers in Singapore and Malaya. It was rare in the history of local journalism that someone could be so actively involved in so many different newspapers for so long and in multiple roles.

The most legendary part of Khoo's life was his involvement in Kang Youwei's reformism and Emperor Protection activities. From 1888 to 1896, he returned to China for his studies and examinations. That was a time of turmoil and rapid changes — China was confronted with a national crisis and the impact of new ideologies. Khoo was at the time influenced by a few radical teachers. He had also acquired new experiences on trips to Fujian, Guangzhou, Macau, Beijing, and Hong Kong, and read profusely the works of reformists and western scholars.

Khoo's reformist ideas were thus formed before he settled in Singapore. At this time, the reformist careers of Kang Youwei and Liang Qichao had reached a peak. Living in a British colony actually gave Khoo the chance to support Kang's political activities both in words and deeds, leading him to become a rather prominent overseas reformist hero. From 1894 to 1902, he tried to realize his ideals. His activities could be classified into two kinds. The first kind was related to: 1) the establishment of literary societies, dissemination of culture, and intellectual interactions; 2) the establishment of *Tian Nan Shin Pao* as a propagandist tool to advocate reformism; 3) the planning of a school set-up to nurture talents and building a girls' school to promote female education; 4) leading Confucianism renaissance in Singapore and Malaya.

The second kind of activities included: 1) the sending of a petition signed by 500

businessmen to Tsungli Yamen in Beijing, requesting the Empress-Dowager to surrender her power; 2) the welcoming of Kang Youwei to Singapore and the arrangement of a safe place for him to stay; 3) the participation in the Emperor Protection movement, enabling Kang to direct the activities of the Emperor Protection Society at different locales; 4) the sponsoring and planning of the Hankow Uprising, which also spelt the last chapter in Kang's reformist career.

In Southeast Asia, Khoo's cultural societies pushed for cultural and educational developments. *Tian Nan Shin Pao* was the first local newspaper which strongly responded to politics in China while the Singapore Chinese Girls' School was the first girls' school established by the Chinese themselves. The Confucianism campaign was an unprecedented cultural movement. Having taken on the task of Sinicizing Singapore, Khoo had an impact on the Chinese community in the region that was long-lasting.

Khoo's support for Kang's activities had shocked many inside and outside China. Although he was physically far away from China, he was intimately linked to some key historical events in China's contemporary history, thus forging a closer connection between China and the regions. The political and cultural activities that Kang Youwei and Liang Qichao were later prevented from partaking in, found continuity in Singapore and Malaya, bringing this region within the inner orbit of contemporary Chinese politics. Although Kang's and Khoo's reformist careers in Singapore was brief, their impact on the Nanyang Chinese's involvement in the political events in China was influential.

Despite his leaving his hometown in China, Khoo Seok Wan placed himself in the modern history of China through his thoughts and personality, his literary accomplishments, and political actions. Being in Nanyang provided him the opportunity to introduce to this region the ideas of political reform, and the literary and educational atmosphere in China then. That earned him a place in the history of Singapore and Malaya.

Lee Guan Kin

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Khoo Teck Puat

(邱德拔, Qiu Deba, 1917–2004)

Banker, hotelier, philanthropist, Singapore

Known as one of Singapore's wealthiest man at the time of his death, Khoo Teck Puat is remembered as the owner and head of the Goodwood Group of exquisite boutique hotels in London and Singapore. At the time of his death, he had an estimated fortune of $4.3 billion. Forbes magazine had ranked him the one hundred and eighth richest person in the world in 2004. He was so successful at consolidating his wealth that he was still regarded as the second wealthiest person in Singapore in the Singapore 40 Richest in 2007, three years after his death. Following his death, his estate donated $80 million to the Duke-National University of Singapore Graduate Medical School Singapore (GMS). The bulk of his wealth came not from his chain of luxury hotels, but from his shares at the British bank of Standard Chartered.

Although he was born on 13 January 1917 to Khoo Yang Thin, a trader and landowner with stakes in several banks that later merged to form the Overseas-Chinese banking Corporation (OCBC), he was not born into easy affluence. His education was in fact minimal. After receiving his education at Saint Joseph's Institution and completing Standard 8, he left school at the age of sixteen to join OCBC as an apprentice bank clerk in 1933. He married Tan Geok Yin a year later and settled down to working life.

Due to his hard work and dedication to his job, Khoo rose steadily and rapidly through the ranks at OCBC. His strong work ethic enabled him to develop strong ties with OCBC founder Tan Chin Tuan. While still at OCBC, Khoo became the Chairman of the Central Provident Fund (CPF) Board for a year in 1958. However by 1959, he had a falling out with Tan Chin Tuan and left the bank. This was because Khoo felt that OCBC was growing far too slowly and not opening enough branches in the smaller towns in Peninsular Malaya.

On leaving OCBC, he called on all his experience in the banking sector and founded the Malayan Banking Corporation (later Maybank) in Malaya in 1960. During his tenure there, Maybank acquired various subsidies, among them the Goodwood Park and Cathay hotels. Within the next three years, the bank expanded rapidly and grew to 150 branches. In 1965 however, Khoo was ousted from Maybank by the Malaysian Government under the Tun Razak administration. The reason behind the Malaysian government takeover of Maybank lay in the allegations that Khoo had pumped the bank's money into his own private firm in Singapore. The pretext of this allegation was born out of the political tensions following the merger and break up of Malaysia and Singapore.

After leaving Maybank in 1965, Khoo set up the Goodwood Group, which became the centre of his business empire. His shrewd investments over the years and his sharp business acumen ensured that he was soon in a position to repurchase all the former Singapore-based investments from Maybank. In 1968, Khoo acquired all of Maybank's Singapore properties such as Goodwood Park Hotel and Central Properties for $50 million. At the same time, he progressed to buying out other hotels under his Goodwood Group banner. Some of the hotels he acquired were York Hotel, Holiday Inn, Ladyhill Hotel, Hotel Malaysia (later Omni Marco Polo). In the years between 1981 and 1988, Khoo also acquired the Southern Pacific Hotel Corporation, one of Australia's largest chains of hotel. Despite his residual bitterness over the Malaysian government's takeover of Maybank, Khoo held fast to his Malaysian citizenship. His patriotism notwithstanding, he ceased to a Maybank director by 1976.

Still very much interested in establishing himself in banking, Khoo was undeterred by the Malaysian government's takeover of Maybank. As he was unable to set up a bank in Malaysia, he opened the National Bank of Brunei (NBB) in the 1960s. However, the NBB proved to be a rather controversial patch in Khoo's career as a banker. Similar to the Malaysian government's allegations that Khoo was pumping Maybank's money into his private firm in Singapore, the Sultanate of Brunei made comparable charges against Khoo in the mid 1980s. The Sultanate of Brunei accused Khoo of plundering the NBB, which was owned by him and his family. As an upshot, Khoo's eldest son, Khoo Ban Hock and three accomplices were arrested in November 1986 and charged with conspiring to siphon funds from the NBB. It was alleged that the NBB's financial statements were

anything but 'true and fair' because over 90 per cent of a billion Brunei dollars (worth US$450 million at the time) were 'loaned' to Khoo's numerous businesses with little to no documentation.

It was expected that Khoo, whose wealth was worth more than US$1 billion during this time, would make restitution to the NBB and appease the Brunei officials. However, Khoo did not resolve the matter financially after his son was arrested. Instead, Khoo spent the next six months acquiring Standard Charted Bank shares. Although he had initially bought 5 per cent of the shares, he soon became one of the three financiers who rescued Standard Charted from a hostile takeover bid by Lloyds Bank in the UK. He did so by buying up 11.55 per cent of Standard Charted Bank, effectively making him the bank's single largest shareholder.

When the hoped for restitution did not materalise, a warrant was issued for Khoo's arrest on the even of his eldest son's trial in 1987. Despite the fact that the warrant charged him for five counts of conspiracy over the NBB allegations, Khoo fled from Australia to Korea and thence to Taiwan. His eldest son was subsequently sentenced to a prison term of four years and four months (later reduced to three years) in February 1988. In response, Khoo Teck Puat sold the Southern Pacific Hotel Corporation he had acquired in 1981 to liquidate some of his assess. With the money from the sale, he was finally able to make restitution to the Brunei government on 11 August 1988 without ever being taken into custody. Thus, the NBB controversy could be said to have heralded the end of Khoo's banking career.

With all the money he had amassed throughout the years as an influential business and hotel magnate, he established the Khoo Foundation with $20 million in 1981 to aid his philanthropic endeavours. In order to assist the less fortunate of society, especially a society in which he achieved tremendous success, Khoo and his foundation donated over $10 million to charity so as to benefit, the elderly, the disabled and disadvantaged children. To commemorate all that he done for society and to continue to promote his memory as a philanthropist, the Khoo Teck Puat Hospital opened in Yishun in 2010.

At the age of 87, Khoo succumbed to a heart attack and is survived by fourteen children. Following his death on 21 February 2004, the family moved to sell their stake in Standard Charted for US$4 billion to Dover Investments, a subsidiary of Temasek Holdings.

Sharon Loo

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Khun Sa

(张奇夫, Zhang Qifu, 1933–2007)
Liberation fighter, drug warlord of the Golden Triangle, Myanmar

Khun Sa was the infamous Burmese warlord, also dubbed the "Opium King" of the Golden Triangle, which covers parts of Myanmar (Burma), Laos, Vietnam, Thailand, and Yunnan. He became the leader of the Shan United Army after expanding his army and conspicuously fought for the autonomy of the Shan from the Burmese Government while trading in drug. Later in his life, he managed to avoid being extradited to the United States, and lived peacefully in the Rangoon area with substantial business investments.

As a young man in his early thirties, U Khun Sa was already in command of a rebel armed group comprising about 800 men who had broken away from the Kuomintang (KMT) army. Based in the Shan State of Burma, the armed group was funded by money from the production and sale of drugs to support U Khun Sa's fight for an independent Shan State, one of the most populous ethnic states in Burma.

By 1996, when U Khun Sa surrendered to the Burmese authorities in exchange for his freedom and rights to live a free life in Rangoon, his Mong Tai Army (MTA) was reported to have as many as 20,000 fighters armed with modern military equipment. The villages situated in his territories were reported to be equipped with modern amenities and state-of-the-art facilities such as satellites and computers. There were also schools for children. The MTA had traded goods and services freely on the Thai market without any problems until the early 1990s. U Khun Sa was a counterpart of Lo Hsing Han, another notorious drug warlord who led a separate breakaway faction of the remnant KMT army, based in the China-Burma-Yunnan border.

In 1963, the Ne Win government introduced the Ka Kwe Ye programme, which allowed the creation of local militias in the territories bordering China, Burma, and Thailand, to fight insurgents. In return for such services, they were allowed to rule the areas without intervention. However, instead of countering insurgency, most of the militias became actively involved in the lucrative opium trade.

On 20 October 1969, U Khun Sa was captured by the Burmese authorities and sent to Mandalay Prison. On 16 April 1973, his trusted aide, Charlie Yang, mounted an operation to kidnap two Russian doctors working in Taungyi and demanded the release of U Khun Sa. The negotiation was successful, and by 1977, U Khun Sa was already in control of the Shan United Army, which later merged with other militia factions to form the MTA, which became notorious for its production of opium and other drugs. U Khun Sa, nicknamed the "Opium King", attracted international attention. In 1995, the MTA was reported to be involved in the production of *yaba*, methamphetamines.

On 16 April 1977, U Khun Sa met with Joseph Nellis, an aide to Congressman Lester Wolff, chairman of the U.S. House Select Committee on Narcotics, to work out a "Six-Year Plan" to eradicate the production of opium in exchange for immunity from prosecution. The plan was, however, rejected by then US President Jimmy Carter.

For more than two decades, the MTA and the Myanmar army reportedly engaged in several fierce battles, but U Khun Sa proved to be a difficult opponent. In 1996, however,

he decided to surrender to the Myanmar Government. After his surrender, the MTA fragmented into various factions and some yaba producers moved deeper into the Wa region and Kokang areas.

When U Khun Sa first signed the agreement to surrender his MTA to the military government of Myanmar on 7 January 1996, it took everybody by surprise. He reportedly invited the Burmese authorities to his headquarters in Ho Mong near the Thai border, where entry was possible only after fierce battles. Apart from this, the agreement he signed ensured that he could live safely and luxuriously in Yangon under the protection of the government.

In a test of wills, the Government of the United States of America requested the Myanmese Government to extradite U Khun Sa to face charges of drug trafficking in the United States. Myanmar turned down the request, saying that U Khun Sa had not violated his 1996 surrender agreement, which included a promise that if he ended his insurgency and retired from the drug trade, which he did, he would be allowed to live under the protection of the Government of Myanmar and be allowed to conduct legitimate business.

U Khun Sa was born on 17 February 1933 in Shan State. His father was a Chinese from Sichuan Province in China, and his mother was from the Shan State, reportedly a Shan princess by descent. She named him Khun Sa, meaning "Prosperous Prince". U Khun Sa passed away on 26 October 2007 in Yangon at the age of seventy-three. Reports said that he had suffered from diabetes, partial paralysis, and high blood pressure. Khuensai Jaiyen, U Khun Sa's former secretary who worked with his ethnic Shan minority guerrilla groups, confirmed the death of his boss. A Myanmar official in Yangon also confirmed his death. He was cremated and buried at Yay Way cemetery in the outskirts of Yangon.

U Khun Sa was reported to have married, but little was known or written about his family. According to one report, after he surrendered and disbanded his private army in 1996, he moved to Yangon with four young Shan women, who served as his mistresses in his retirement. His three daughters and five sons were allowed to do business in Myanmar. His favourate son runs a hotel with a casino near the Myanmar-Thai border town of Tachilaik, while one of his daughters has a well established business in Mandalay.

Daw Win

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Kim Beng

(金明, Jin Ming, 1914–99)
Buddhist leader, educationist, Malaysia

Kim Beng was a leader of the Buddhist circle in Malaysia and an educationist. His biggest contribution was initiating the establishment of the Malaysian Buddhist Association (MBA, formed in 1959) during the period when Malaysia was fighting for independence. He led the MBA for twenty-four years (from 1974–95) after the first

president, Reverend Zhu Mo, stepped down. In 1982, he also proposed the setting up of Malaysian Consultative Council of Buddhism, Christianity, Hinduism, and Sikhism (MCCBCHS) to promote unity and harmony among the non-Islamic communities. Furthermore, he proposed to form the Malaysian Buddhist Sangha Association (MBSA) in 1994. Other than playing the role of a religious leader, Kim Beng was also an educationalist. In 1951, he established Siang Lin School (香林小学) in Malacca, the only Buddhist school in southern Peninsular Malaysia. This school became one of the mainstream government Chinese primary schools after the independence of Malaya. However, its most unique characteristic lies in its listing of Buddhist education as one of the compulsory subjects.

Kim Beng was born on 7 January 1914 to the Zheng family of Qiu Lu Dong Zhang Tian Cuo (秋芦东张田厝) in Putian (莆田) County, Fujian Province, China. His original name was Zheng Qingquan (郑清泉) and he was the only son of the family. His mother raised him after his father passed away when he was still very young. Though living a poor and hard life, his mother still let him attend a traditional private school to learn the classic texts. This laid the foundation of his knowledge and education. Having a mother who was a staunch Buddhist, the young boy had the opportunity to frequent the temple to pay respect to the Buddha and get acquainted with benevolent people. When he grew up, he started to study the Buddhist scriptures. He was deeply moved by Buddha's compassion in helping all beings and when he realized that Buddhism was the ultimate truth in life, he resolutely renounced the worldly life to become a monk. In 1931, Zheng Qingquan who was only seventeen years old went to Fu Qing Temple (福清禅寺) of Guishan (龟山), Putian to be tonsured by Reverend Xianglin (香林法师). Not long after that, he followed Reverend Ding Guang (定光法师) to Malacca's Cheng Hoon Teng Temple to perform religious duties. Other than returning to his hometown in 1938 for his initiation ceremony into monkhood, he was in Malaya most of the time. In 1945, he established the Siang Lin Chiao Yuen Temple (香林觉苑) in Malacca and was the abbot until 1998.

Kim Beng was a very inquisitive and meticulous monk in whatever he did. He would think through every matter thoroughly and grasp all details before putting it into action and was willing to give many ideas a try. He once studied the Buddhism thoughts of Hetuvidya (因明) and Vijnaptimatra (唯识) under Reverend Ci Hang (慈航法师). The study of Hetuvidya emphasized the clear distinction between right and wrong, ensuring that reality matched what was advocated. Hence this study very much correlated with his strong inquisitiveness and insistence on a clear understanding of any matter. This strength of his helped him tremendously when he dealt and debated with officials when fighting the rights of Buddhists. For example, he proposed to include Buddhism Studies in mainstream education when he founded Siang Lin School in Malacca (1951). However, he faced objections from the government officials for this. He fought and argued strongly on just grounds, quoting the clauses on freedom to practise one's own religion from the Constitution until finally Buddhism Studies was allowed to be taught as one of the mainstream subjects. Other than this, Kim Beng proposed the setting up of the MBA in 1959, fought to have Vesak Day made a public holiday, opposed the Education Department's instruction to force all school pupils to perform prayers the Islamic way, protested against the local screening of

films that insulted Buddhism, formed the non-Islamic interfaith religious council of four main religions, MCCBCHS in Malaysia (formed in 1983), established the MBSA (formed in 1995), etc. All these contributions in defending the rights of Buddhists and non-Muslims were closely related to his education background and his attitude in handling matters seriously.

Other than defending the rights of Malaysian Buddhists and non-Muslims, another of his obvious contribution was his promotion of Buddhist and Chinese education. In terms of Buddhist education, he played more than the role of a Buddhist monk. A noteworthy contribution from him is the series of books on *The True Meaning of Yu Lan Pen* (Ullambana) (盂兰盆) (Hungry Ghost Festival) which he edited in 1987, as well as the essay competition on "Understanding The True Meaning of Yu Lan Pen" that he organized. Kim Beng attempted to educate the public through this competition to help them understand the real meaning of Yu Lan Pen so as to propagate filial piety and also revolutionize Buddhist ceremonies and simplify the folk custom of celebrating the Festival of the Dead Spirits during the seventh month of the lunar calendar in an extravagant and wasteful manner (most people mistake the Buddhist Yu Lan Festival for the Taoist Festival of the Dead Spirits and think of them as one). The campaign to revolutionize this folk custom continued until the year 2000.

Another matter worth mentioning is his contribution to Chinese education. After establishing Siang Lin Chinese Primary School in 1951, Kim Beng personally saw to all matters — whether human resource or infrastructure — pertaining to the school's development. Since the unique feature of this school was the Buddhism course taught as part of the compulsory curriculum, Reverend Kim Beng personally wrote ten textbooks and teaching aids for the use of pupils from Year 2 to Year 6. Moreover, he became the teacher of the Buddhism subject, teaching it for over thirty years. A decade after Siang Lin School was established, it became one of the most prestigious schools in Malacca. When the school opened for enrolment, all places would be snatched within two hours by parents who wanted to send their children to this school. As for the infrastructure, from the construction of the first school building in 1959 to the second phase in 1960, and then the expansion work of the school buildings in 1994 until the completion of the new school building in 1997, Kim Beng was zealously involved in every detail, from planning, fund raising to monitoring the construction. In 1961 he also founded Siang Lin Kindergarten. He once proposed the two key principles of Siang Lin Education, viz. "Mandarin must be used as the medium of instruction" and "Promoting education that imparts morality and virtues in people's hearts". In 1997, Kim Beng was awarded with the highest honorary award in the Chinese education circle, namely the Lim Lian Geok Spirit Award (林连玉精神奖), because of his contribution to Chinese education.

It is believed that Reverend Kim Beng's personal traits of attending to matters thoroughly and adhering to his principles firmly were the driving force behind his remarkable contributions and achievements. More importantly, he was willing to try anything worthwhile and meaningful. He once uttered these words of wisdom, "Since ancient times, success comes from trying".

To commemorate and commend Kim Beng upon his contribution towards religion and education, the Malacca state government, under the proposal of Malaysian Chinese Association, has named one of the streets in

the city as "Jalan Rev Seet Kim Beng" on 11 Jan 2010. This is the first ever street in Malaysia that is named after a Buddhist monk.

Wong Wun Bin

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King, Angelo A.

(龚诗贮, Gong Shizhu, 1926–)
Businessman, philanthropist, Philippines

Although Angelo King is a man of many business enterprises, he is more known for his philanthropic endeavours. His passion lies with farmers and their plight — that they are working in one of the noblest professions, but cannot even live decent lives. He set up farmers' centres all over the country for training, dialogues, and conferences. His Angelo King Building Fund supports cooperatives nationwide through the building of multipurpose centres, and training and technology-livelihood centres. In partnership with the Philippine Business for Social Progress, King has funded the construction of more than 147 building projects, serving about 92,240 landless rural workers, fisherfolk, marginal upland farmers, urban poor, and indigenous groups all over the country.

Angelo King, a low-profile, unassuming Chinese-Filipino philanthropist, believes true philanthropy helps others help themselves. His foundation, the Angelo King Foundation Inc., in existence for the past three decades, is testimony that he is right.

Born on 11 November 1926 in Binondo, Manila, Angelo King is the third child of King Su and Ang Tiu Ong, who migrated from Xiamen, China, to the Philippines. During the American occupation of the Philippines, he went to the Chinese Republican School, a private school in Manila, and attended secondary school at Chiang-Kai Shek College, where he learned and imbibed Confucian ethics and formed Christian values.

The Confucian proverb "teach them how to fish" was reinforced in him in his own home by the example of his mother. "I would see mother helping our relatives who were in need. The little, simple things. Those were deeply engraved in my mind," he recounts.

King helped his parents with their glass business which closed shop when World War II broke out. Not wanting to be idle and being a voracious reader, he bought second-hand books, devoured them, and loaned them or sold them in a small book shop he set up. He also sold *komiks* (vernacular for comics in the Philippines) and sundry reading materials that sold like hot cakes. At the end of the day, he would count his coins and keep track of his earnings in a small notebook. This was his baptism of fire into the world of commerce.

When the war was over, he went back to finish secondary school. At age nineteen, he was offered a scholarship at the Mapua Institute of Technology and enrolled in an electrical engineering course. However, being young and restless, he quit university and started his own glass business named Pacific Glass Company. A client he is proud to mention is the De La Salle University, which acquired a six-hectare lot in Ortigas Avenue in Mandaluyong City in the early 1950s. Pacific Glass Company supplied the glass materials during its construction. Propelled by early success, he ventured into finance, insurance, trading, real estate, and hotel business.

At one he time he earned the moniker, "Motel King of the Philippines", for

operating Anito Lodge, and Victoria Court, popular motel in the country. Years later he relinquished control of his motel business to his sons, Archimedes and Wyden King. Wyden later decided to diversify into the hotel business.

Despite the success of his flourishing businesses, King felt there was something else he wanted to do. In 1961, he joined the Philippine Jaycees (now known as the Junior Chamber International), a network of young dedicated citizens who aimed to make a positive change. He was elected chapter president of the Capitol Jaycees. This opened his eyes to public service and awakened his spirit of reaching out to the less privileged.

Eager to implement ideas he deemed beneficial for the organization, he thought of running for national presidency on the encouragement of his fellows Jaycees. He had been at first reluctant knowing that there could be possible conflict of interests and time management issues between his own business matters and the organization's demands. However, he later chose to trust his instincts, confident that he could put things under his control.

When he was elected as the seventeenth national president of Jaycees in 1965, he marked history by becoming the first Chinese-Filipino president of the organization. During his term, community service became its priority focus. His presidential theme was aptly titled, "Youth for Nation Building", to make the Jaycees relevant to the changing times. To this end, the constitution and by-laws were amended to streamline national operations. The Philippine Jaycees participated in a crusade against violence and took a greater leap when it launched the "World Tensions" project that prodded Asian Jaycees to discuss peace in the region. The first ever "Jaycee Week" was launched during the National Convention in Iloilo.

King initiated projects such as "Community Self-Help" and "Playland", among other things. His plan was to let an idea take root in the minds of the members of the community and encourage them to take over the projects started by the Jaycees.

With him at the helm, the Jaycees increased its membership and became active in projects pertaining to economic development and business enhancement. He insisted that the Jaycees should not limit their activities to civic projects, but should also extend assistance, either in the form of material help or legal aid, to unjustly persecuted citizens who have no means to defend themselves.

After his active years with Jaycees, he put up the "K" — Anonymous Scholarship Fund, his first institutional project, which is a programme for academically deserving and needy students enrolled at the Silliman University in Dumaguete City. Continuing his momentum, he organized the Angelo King Foundation (AKF) Inc. on 20 September 1978, with the help of former Ambassador Bienvenido A. Tan, Jr., the first person who helped, and brainstormed with him in conceptualizing the foundation and setting it up formally.

The AKF provides opportunities for empowerment, self-reliance, and excellence in the areas of community development, education and culture, health and spiritual matters, through collaborative efforts with non-governmental organizations, partner organizations, and civil society groups. Unlike operational foundations, the AKF leaves project management and implementation to partners, but provides financial assistance so existing organizations will maximize their resources and tap their expertise.

Since its establishment, the AKF has engaged in more than 400 projects. Among its first projects were the construction of the Don Kingsu-St Martin de Porres Charity Hospital

building, its foremost infrastructure project, and a microbiology laboratory in 1980, and the Chiang Kai Shek Teachers Welfare Fund in 1981.

When former Secretary of Agriculture Ernesto Garilao met Angelo King, he showed King the plight of the farmers and introduced him to a farmer's centre in Calauan, Laguna. This gave King the idea of installing farmers' centres all over the country for training, dialogues and conferences. In 1991, a partnership between the AKF and the Philippine Business for Social Progress (PBSP), which has become the foundation's most active major partner, was formed.

The partnership's projects support cooperatives nationwide through the building of multipurpose centres, and training and technology-livelihood centres. The first project was the Minoyan Farmers' Multipurpose Center in Bukidnon. According to Ester Asuit, executive director of AKF, King was the first to use the term "multipurpose centres" in the Philippines.

Under the PBSP banner, King has funded the construction of more than 147 building projects which serve 92,240 landless rural workers, fisherfolk, marginal upland farmers, urban poor, and indigenous groups all over the country.

More significant than King's financial largess is his cultural rootedness. Humbled by his beginnings and the plight of his immigrant parents, he involved himself in a project spearheaded by the Peking University in China. This project produced the twelve-volume Chinese Overseas Encyclopedia documenting the migration of Chinese to other parts of the world, and is the result of the collaborative efforts of seventy scholars from premier schools in China, international research consultants, and the Peking University. He also provided a research fund for the publication of books on the Chinese overseas. In recognition of his support, he was accorded the honour of being its only Filipino adviser. He shares this honour with, and acknowledges Go Bon Juan, who helped make this possible.

Another display of his cultural rootedness is his support for Kaisa Para sa Kaunlaran Inc., a Chinese-Filipino non-governmental organization. He provided the seed money for the construction of the only Chinese-Filipino Cultural Center, which was completed with the support of other Chinese-Filipinos, and inaugurated on 19 January 1999. This cultural centre known as the Kaisa-Angelo King Heritage Center, in Intramuros, Manila, houses the Bahay Tsinoy, the museum of Chinese in Philippine life, the Chinben See Memorial Library, and a research and data bank of artefacts and materials on Chinese life and prominent Chinese-Filipinos in the country.

Angelo B. Ancheta

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Ko Kwat Tiong

(Mohamad Saleh, 高厥忠, Gao Juezhong, 1897–1970)

Politician, leading lawyer, Indonesia

Ko Kwat Tiong was a leader of the PTI (Partai Tionghoa Indonesia) who replaced Liem Koen Hian as

president in 1934. The following year he was elected as one of the Chinese representatives in the Volksraad (Dutch sponsored "People's Council") and became involved in pre-World War II Indonesian politics.

Ko was born on 4 August 1897, the second son of Peranakan's Lieutenant, Ko Djie Soen, who was the son of Hokkien immigrant Ko Tai Tek. Ko Kwat Tiong was hence a third generation Peranakan. He was brought up by his fifteen-year-older brother, Ko Kwat Ie, who would become the founder of a cigar factory and one of the initiators of the Tiong Hoa Hwe Koan movement in Magelang in Central Java. The young Ko was educated first at ELS (elementary school for Europeans) in Magelang. He was later sent to HBS (Dutch secondary school) in Semarang where he founded a Western style club, Djien Gie Lee Tie Sien, named after the five pillars of Confucian ethics (仁义礼智信). It should be noted that Ko was not proficient in the Chinese language as he studied Chinese classics through Western languages.

Ko's plan to continue his studies in Europe was postponed because of the outbreak of World War I. He worked for several years in Yogyakarta, first as an editor of the Chinese-Malay daily, *Palita*, and later as a staff member of the Escompto Bank and in a post-office. In his Yogyakarta days Ko tried to form an organization named Centrale Vereeniging Tionghoa, but without much success.

In 1920 Ko left the Indies with his first wife, Lie Giok Ing, for the Netherlands to study law at Leiden University where he obtained an MR (Meester in de Rechten) degree in 1926. He was probably one of the first Chinese from the Dutch East Indies to obtain this degree that allowed the holder to practise as a lawyer. During his stay in the Netherlands, he joined the Chung Hwa Hui Nederland where he associated with the Peranakan Chinese elites. At the same time he mixed with indigenous Indonesian students, especially those who studied law at Leiden such as Sartono, Sastromulyono, Besar, Suyudi, Sunaryo, and others who would become leading nationalist leaders in the Partai Nasional Indonesia (PNI).

After his return to Java, Ko opened a number of law offices in Semarang and a few other cities. He and his nephew, Ko Tjay Sing, also a Leiden-educated lawyer, shared an office with the indigenous lawyers mentioned above. It thus seemed natural that they had an in-depth understanding of, and sympathy for, the Indonesian nationalist movement.

However, their association with the indigenous nationalists was limited to the individual level. At the organizational level, both Ko and his nephew were closer to the Chinese community-based organizations. When Chung Hwa Hui (CHH) was established in 1928, Kwat Tiong joined the organization, perhaps due partly to its continued commitment to CHH Nederland of which he was a member, and partly because of CHH's orientation, as it regarded the Indies, not China, as the homeland of the Peranakans. When it became clear that CHH, under the leadership of Kan Hok Hoei, represented the interests of Chinese entrepreneurs and was overly loyal to the Dutch colonial rule, Ko and other Peranakan leaders such as Liem Koen Hian and Ong Liang Kok left the organization.

When Liem founded Partai Tionghoa Indonesia (PTI) in Surabaya on 25 September 1932, Ko responded quickly. He, together with Ko Tjay Sing and some journalists in Central Java set up a Semarang branch on 9 October. Ko Kwat Tiong became the chairman and Ko Tjay Sing, the secretary.

After the founding of the Semarang branch, PTI changed its membership policy.

It opened its door not only to local-born Peranakans, but also to foreign-born Totoks. The change was made as a result of Ko Kwat Tiong's insistence that there should not be any discrimination among Indonesian Chinese. Liem Koen Hian was not happy with the change as he believed that Peranakans should be distinguished from Totoks, and the distinction by birth would enable Peranakans to be united with their homeland, Indonesia. But at this stage Liem agreed to compromise with Ko. There were actually very few Totoks, if any, who had joined PTI.

In 1934 Ko Kwat Tiong became the second president of PTI after Liem Koen Hian had resigned from the post to study at the Law School in Batavia. In the elections of the Volksraad the following year Ko won one of the four seats allotted to the Chinese community. During the four years of his term in the council Ko worked hard to promote equality in law for all races, especially with regard to the rights of the labourer. Also, together with indigenous and Arab Indonesians, he took part in submitting the Sutarjo Petition in 1936, which became the highlight of his political life. Ko, as one of six signatories of the petition, made a speech on 19 September 1936, arguing for autonomy for the Indies within the framework of the Dutch Kingdom. But the petition was ignored for a long time and eventually rejected by the Dutch Government in 1938.

Ko's involvement in the Sutarjo Petition and his speeches in Volksraad reflected his rather conservative stand in promoting *associatie* (association) politics, as opposed to Anti-Dutch and non-cooperative nationalism. His stance seemed to widen a gap between him and PTI's Surabaya group consisting of Liem Koen Hian, Tjoa Sik Ien, and Tan Ling Djie, all of whom were leaning towards socialism or even communism. On the eve of the 1939 elections of the Volksraad, conflict erupted between Liem and Ko, resulting in the expulsion of Ko from the party.

Ko had actually been a freemason since the colonial period. The tenets of this organization — among them, "fraternity of all mankind" — coincided with Ko's belief in "all men are brothers". He was also a committed member of the Theosophical Society, which professed to uphold the universal value of uniting people of different races, nations, religions, etc.

After Indonesia became independent in 1945, Ko worked for a long time as head of Central Java's Provincial Office for Property Inheritance under the Department of Justice. He also joined the PNI (Indonesian Nationalist Party) after World War II, but was not an active member.

After the war Ko underwent certain changes in his private life. Around 1947 he changed his Chinese name to Mohamad Saleh as a result of his second marriage to his former secretary, a Sundanese Muslim woman named Roemini, after his first wife passed away due to illness. His conversion to Islam might not have been just a nominal one as he also became a member of Muhammadiyah, an Islamic organization. Although Ko became a Muslim and changed his name, he never took the initiative to join in the assimilation movement.

After retiring from the Office for Property Inheritance around 1960, Ko taught law at several local universities including Diponegoro University (UNDIP), Semarang. He passed away in Semarang on 17 June 1970 and was buried in Magelang with the epitaph, "Mohamad Saleh (Mr. Ko Kwat Tiong)". In 1993 his grave was moved to Semarang by Untung Sapari (Ko Hian Oen) the only son he had with Roemini.

Yasushi Sadayoshi

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Koa Chun Tee

(柯俊智, Ke Junzhi, 1907–86)

Businessman, newspaperman, community leader, Philippines

Koa Chun Tee was one of the respected elders of the Chinese-Filipino community at a time of great difficulties. In 1954, at the height of post-Independence Philippine nationalism, the community was faced with anti-Chinese discrimination and a series of Filipinization measures that made everyday life difficult and curtailed normal business activities. Koa was one of the advocates behind the formation of the Federation of Filipino-Chinese Chambers of Commerce and Industry in order to unite the community and have a stronger voice and representation with the Philippine Government. He was an active member of the Kuomintang Party (KMT, 国民党) and had strong ties with Taiwan throughout his life, which was acknowledged and instrumental in paving smooth, cordial, and mutually beneficial relations between the Philippines and China/Taiwan.

Koa was a workaholic and people who worked with him had to match his long working hours. He was able to train many youngsters to appreciate the value of hard work, and see that time is gold. He was a simple man in terms of his lifestyle. As he was known to be fair and discerning, he was much sought after by fellow Chinese to act as mediator and settle disputes. His intercessions were always happily accepted by both sides and no conflict or antagonism remained afterwards. His house was open to everyone, rich or poor, weak or influential, and he never turned away anyone as long as he was in a position to render assistance.

Koa was born in 1907 in Fujian, Jinjiang in Yinglin (英林), Xiakekeng (下柯坑). His father died before he was born, and he was raised entirely by the widowed Cu Mary. He was already exceptionally talented and very studious in his youth and believed in the thoughts and teachings of Sun Yat Sen. He joined the KMT revolutionary party at the young age of seventeen, and supported Sun's efforts to push his vision of the Three Principles of the People (三民主义).

When Koa migrated to the Philippines, he first became principal of Iloilo Sun Yat Sen High School and served as secretary general of the Kuomintang Philippine General Headquarters. He founded the *Great China Daily Press* (《大中华日报》) and served as its chairman of the board, distributor, and publisher. He encouraged and supported many youngsters to join the KMT, and actively promoted Chinese culture and education among them. His continued membership of the KMT made him a natural bridge between the Philippines and China, which served to cement good relations between Manila and Taipei. Diplomatic relations with the People's Republic of China was established in 1975.

One decade after 1975, Koa and the KMT still held sway over the Chinese-Filipino community. At the time Taiwan's influence in community affairs, especially in education and the management of different community organizations, was still quite strong. Koa was therefore an acknowledged leader in community affairs up to the time of his death on 7 August 1986.

At the outbreak of the Pacific War and as soon as the Japanese forces occupied the Philippines, Koa, together with other Chinese Filipinos, organized the Chinese Volunteers of the Philippines (CVP), an underground anti-Japanese guerilla organization for which he served as chief of staff. The CVP was among the guerilla groups to receive arms and ammunitions from the United States Armed Forces in the Far East (USAFFE) in recognition of their anti-Japanese efforts. At great risk to his life, he spied on the enemy forces and helped actively in war efforts. CVP operations accounted for a number of Japanese casualties and was conferred numerous awards by the American forces for its bravery and heroism in combat after the war.

Due to his excellent showing in the Anti-Japanese campaign, he was summoned back to Chongqing (重庆) in 1944 to meet with Chairman Chiang Kai Shek (蒋介石) and brief him on the Philippine situation and the *huaqiao* (华侨) guerrilla activities. While in China, he was able to skirt the areas where the Japanese centred their activities in order to return to his hometown to be reunited with his aged mother and his wife, and to visit other relatives. He had four sacks of letters to distribute to relatives and townmates in his hometown in Yinglin. Because of the disruption of communications between China and the Philippines, people were hungry for news about their loved ones suffering back home in the Philippines, and many even came from afar to see him and had to sleep in the stone courtyard outside his home. Although Koa risked being suspected by the Japanese, he did not turn away anyone who came from afar to ask about the fates of their relatives in the Philippines.

In 1949, with the defeat of the KMT, the government moved to Taiwan. When the opportunity arose, Koa organized the Chinese in the Philippines to visit Taiwan, Jinmen (金门), and Matzu (马祖) where Koa personally paid a call to the old soldiers who had moved to Taiwan from China to support and comfort them. In 1962, in another visit to Taiwan, President Chiang met with him and invited him to talk about the situation of the Chinese in the Philippines. In 1982, Koa was given an award of merit by the KMT Central Committee in gratitude for his support throughout the years.

As he was a newspaperman, teachers, directors, and principals from the provinces and suburbs always went to see him in Manila during the summer vacation. They shared with him their difficulties and their wish to remain in their positions or be reassigned elsewhere. Koa listened to them carefully and became *de facto* the biggest recruiter of teachers to even the most remote areas. Their high respect for him showed that they were all contented with whatever teaching position Koa had arranged for them.

It was the mid-fifties when the Chinese-Filipino community was faced with discrimination and many challenges. Philippine post-Independence nationalism translated into anti-foreign, especially anti-Chinese, policies. Filipinization measures were proposed one after another and the Chinese-Filipino community found it necessary to unite in order to face and overcome these challenges. The *Great China Daily Press* was one of the advocates of the need for unity, and Koa was an ardent supporter of

the idea to form a federation of all businesses in order to have a stronger voice and representation with the Philippine Government. In 1954, the Federation of Filipino-Chinese Chambers of Commerce was formed and Koa was one of the crucial organizers that led to its success. In 1973, upon the declaration of martial law in the Philippines, the *Great China Daily Press* was merged with *Kong Li Po* (《公理报》) to become the *United Daily News* (《联合日报》).

After Kao's demise in 1986, his sons established the Koa Chuntee Cultural-Educational Foundation, to promote educational and cultural activities in the Chinese-Filipino community.

One of his sons, Koa Sun Kok, was born in 1939 in his father's hometown. Koa Sun Kok graduated with a degree in economics from the National Taiwan University and upon graduation, worked as a writer-journalist with the *United Daily News*, later rising from being a sub-editor to assistant publisher. Through the foundation, Kao Sun Kok has helped to publish selected literary works from literary supplements of Chinese-language dailies in a monograph titled, *Feihua Wenxue* (《菲华文学》), which already has five volumes. The monograph is a primary resource material for research on literary works of Chinese overseas.

Carmelea Ang See

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Personal interview with Koa Sun Kok, February 2011.

Koa, Johnlu Go

(柯遵儒, Ke Zunru, 1958–)
Entrepreneur, Philippines

Koa's bakeshop, *The French Baker*, is a familiar sight and smell to Filipinos. Bread and pastries are part of the Filipino diet, although bakeshop goods are seen more as snacks or part of a quick breakfast. Thirty years ago, most bakeshops were limited to a few products familiar to the Filipino taste buds — loaf bread, *pan de sal, monay*, and *ensaymada*. There was hardly any middle ground between these bakery goods and expensive specialty breads found in hotels. Today, a lot of things have changed in the bakery business — thanks to new techniques and skills, innovations, and equipment. These have opened up new possibilities and opportunities for growth.

Koa's vision is rooted in his formative years and early family life in Manila's Chinatown, Binondo. He was born on 18 April 1958, and in the early 1950s, his father, Raymundo, pioneered shirt manufacturing, and his mother, Cristina, opened a Chinese casual dining restaurant, Yamy House, in 1971. Like most Chinese families, his parents trained and exposed him to business practices at an early age by buying him toys that he would sell to his neighbourhood friends and classmates. On completion of his secondary education at Xavier School, Koa continued to help his mother run her restaurant, and also sold dried mangoes produced by his cousins in Cebu to various establishments such as Mercury Drugstore. He did all this throughout his university days, and earned a bachelor's degree in business administration from the University of the Philippines in 1979, and a

master's in business administration from the same university in 1984. Koa received further preparation and training for entrepreneurship by accepting an assistant professorship at his *alma mater*. He taught at the College of Business Administration from 1980 to 1995, and was appointed college secretary from 1984 to 1990 at the young age of twenty-five. Koa kept this post till 1990. He has said that his career in the academe taught him how to handle responsibility and pressure in a large organization with many people from diverse backgrounds.

While teaching, Koa borrowed 50,000 pesos from his father, and fulfilled his parents' long-time wish of opening a bakeshop, named Honey Bread. Taking advantage of the flexible working hours afforded to him by the university, he ran Honey Bread and gained valuable practical management experience. The bakeshop made and sold typical Philippine bakery fare such as *pan de sal*, hamburger buns and hotdog buns. His parents' suggestion that he go into bakery later grew into a passion with him. However, as he lacked formal qualifications in the culinary field, Koa dedicated himself to technical training in baking. The Center for the Culinary Arts recognized his hard work and dedication by awarding him an Honorary Chef Degree in 1994.

Honey Bread became the experimental laboratory for what *The French Baker* would become later on. Initially rejected as a caterer for the Manila Electric Company (Meralco) canteen, Koa shifted gears and proposed to provide goods for the "graveyard shift" linesmen. Meralco approved his idea and appointed him as supplier. Soon afterwards, Koa became a one-man bakery — baking, selling, and delivering his wares to other "graveyard shift" workers in other companies. He also began the constant practice of business innovation by guaranteeing fresher breads than his competition through twice-daily deliveries to his supermarket clients. His business decision to service the work shift that no one else wanted — thereby guaranteeing him virtually no competition — paid off. The late hours and early mornings earned him a comfortable living.

The radical shift in his outlook towards the Philippine baking industry was sparked after Koa's two-month backpacking trip to Europe in 1985. In Paris, Koa began a love affair with French baguettes that later blossomed to include other bakery fare from other European countries. The long lines and high sales volumes at bakery-cum-fast food outlets in Singapore and Hong Kong malls also showed Koa the possibility of this eatery concept being introduced and sustained in the Philippines.

After an invitation from Shoemart tycoon Henry Sy to open "something new" at SM City, Koa borrowed two million pesos from his parents, and opened The French Baker in September 1989, against an unstable political climate marked by the numerous coup d'état attempts against President Corazon Aquino's government. In just a year, he was able to pay his parents back, and sustained a steady growth thereafter, with more than thirty outlets nationwide to date. The French Baker introduced many innovations that other food establishments have since adopted. This bakery-restaurant assured patrons of hygiene and sanitation by showing customers that all servers wore gloves and hairnets. All baked goods are lined up in pretty rows, instead of being covered in plastic wrap and bunched together in a glass case. Food items, previously unknown to Filipinos, such as baguettes, croissants, Danish pastries, fruit tarts, quiches, would be wheeled out of the oven and placed neatly on shelves in full view

of customers, who are thus assured of their freshness. According to Koa, "I was also the first to allow customers to make their own selections by providing clean trays and a pair of tongs." In 1991, Koa combined the fast food restaurant concept with the bakery by launching The French Baker's quick service restaurants, where menu items are prepared hot and fresh from what was available in the store. He also listened to a customer's suggestion to adopt the American practice of selling his breads at half price half an hour before closing time.

What separates Koa from other entrepreneurs is that he saw and realized a potential business market that no one else did, and in effect, created his own market that initially had no competition. In 2008, Koa was commended for practising the Blue Ocean Strategy sixteen years ahead of anyone else in the country. Koa adds that what separates The French Baker from its competitors is, "[the company's] willingness to keep on improving ourselves. We constantly challenge our system to anticipate for shortcomings in the future". He is an inspiration to what an entrepreneur can learn and achieve with a trailblazing, risk taking, and pioneering spirit.

Even after Koa resigned from university and put on his baking hat full time, he never really quit teaching. He generously shares his knowledge about baking and the baking industry with smaller bakers, and also provides his insights into entrepreneurship development in the country as a resource speaker in countless engagements. After thirty years in the business, Koa says, "I am very privileged to have started my business by CHOICE and not by Chance or by Circumstance or Crisis. Being an entrepreneur may be all about taking risks, but one should not forget that in so doing, it's also all about improving other people's lives which we call our Primary Target Market."

Jan Philippe V. Carpio

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Koh Thong Bee, Tommy

(许通美, Xu Tongmei, 1937–)

Lawyer, academic, diplomat, intellectual, Singapore

Professor Tommy Koh is arguably Singapore's best known diplomat, negotiator, and intellectual. A key player in Singapore's relatively high profile in international diplomacy, Koh represents the intellectual, cultural, and diplomatic soft power that Singapore has aspired towards as an active member of the international community. Known affectionately as Tommy,

Koh's impressive credentials, charming wit, humility, and his infectious *joie de vivre* make him a contemporary Renaissance man always striving for the betterment of society.

Born on 12 November 1937, Koh is the eldest of three sons born to Koh Han Kok and See Tsai Ying. Educated at the prestigious Raffles Institution (RI) (1952–57), Koh honed his leadership and people skills through an extremely active extra-curricular life. He was a school prefect, a scout patrol leader, school badminton player, and president of the literary and debating club. After RI, he proceeded to pursue a Bachelor of Laws (LLB) degree at the University of Malaya in Singapore where he was a member of the pioneer class of twenty-two law students in Malaya and Singapore. Koh topped his class and was the only law first class honours recipient that year (1961).

Koh practised law briefly with David Saul Marshall, Singapore's former (and first) chief minister, before opting for an academic career with his alma mater in 1962. He earned a Master's degree in law from the Harvard Law School (1964) and a diploma in criminology from the University of Cambridge (1965). At age 30, Koh was, in his own words, "borrowed by the Government" to serve the nation in its pioneer cohort of diplomats. Between 1968 and 1971, he was Singapore's first resident permanent representative to the United Nations in New York (and concurrently accredited to Canada).

When Singapore gained independence abruptly in August 1965, Koh and his colleagues at the newly formed foreign ministry were given the heavy responsibility of securing diplomatic recognition of the fledgling nation state and enhancing Singapore's standing and reputation in the international arena. Although Koh had neither training nor experience in diplomacy, his intellectual ability, cultural *nous*, and charming personality enabled him to execute the onerous task with aplomb and excellence. He also served a second stint at the United Nations between 1974 and 1984 (with concurrent accreditations to Canada and Mexico).

Although Koh was on leave from the university, his colleagues elected him dean of the Faculty of Law (1971–74). By all accounts, Koh was a well loved dean who lived on the university campus with his family and he knew all the law undergraduates by name. In 1978, Koh became the first local graduate to be made a full professor by the University of Singapore.

At the United Nations, Koh was untiring in lobbying Singapore's and the Association of Southeast Asian Nation's (ASEAN) cause and efforts between 1979 and 1991 to win overwhelming international support for the ASEAN's efforts to resolve the occupation of Kampuchea (now Cambodia) by communist Vietnam. ASEAN's eventual diplomatic triumph brought tangible benefits to it as a regional organization and peace to the troubled Indochina region. Cambodia and Vietnam are now full-fledged members of ASEAN.

After his second stint at the United Nations, Koh was appointed Singapore's ambassador to the United States between 1984 and 1990. Since 1990, he has been ambassador-at-large, leading many successful negotiations for Singapore, including the establishment of diplomatic relations between China and Singapore (1990), and the United States-Singapore Free Trade Area agreement (2003) — the first free trade agreement between the United States and an Asian country.

What enabled Koh to thrive and excel in the diplomatic arena is his principled and friendly approach in the interest of bilateral and international comity. Koh's diplomatic

endeavours underline his belief that "size is not destiny". Indeed, Koh's own dynamic career in diplomacy exemplifies this very belief that small states, through individual and collective action and a principled adherence to international law and norms, can play a contributory role in the international community.

Koh is not just an adroit practitioner in diplomacy at the bilateral level. He is also well versed in the art and practice of diplomatic craft and negotiation at the multilateral level, engaging with characteristic calm, foresight, and empathy for the various stakeholders and perspectives in contentious issues. His affable, warm personality, complemented by emotional and cultural intelligence, are often tapped to good effect in the international fora for various multilateral negotiations on critical issues, such as international law, the environment, and conflict resolution.

These positive personal qualities are bolstered by Koh's steadfast belief in and advocacy of the international rule of law, dialogue and cooperation, and dispute resolution incorporating mutual accommodation as the bedrock of international comity. In particular, Koh is a well regarded "bridge-builder", especially on issues that have the sharp edge of the North-South divide.

Koh was president of the third U.N. Conference on the Law of the Sea between 1980 and 1982. He oversaw the last and most critical leg of negotiations that had begun in the mid-1970s and successfully brokered consensus and agreement which saw the Convention on the Law of the Sea (UNCLOS) coming into force in 1994. The landmark Convention not only codified existing international law but also created a new legal order covering all major aspects of the uses and resources of ocean space and embraced innovative concepts such as exclusive economic zones.

Another facet of Koh's contributions to the international committee is his passionate commitment to sustainable development. Koh chaired both the preparatory and main committee of the U.N. Conference on Environment and Development (1990–97). At the Rio Earth Summit in June 1992, the Framework Convention on Climate Change was signed and subsequently ratified. This Framework Convention had set the stage for further discussion and agreement on the environmental challenges facing the international community, including the emission of greenhouse gases (Kyoto Protocol 1997).

Between 1993 and 1995, the U.N. secretary general appointed him to the High-Level Advisory Board on Sustainable Development. Even in the early 1980s, Koh's concerns and ideas for the environment were progressive and prescient. In 2006, Koh was presented with the "Champions of the Earth" award by the United Nations Environment Programme.

In 1993, Koh was the U.N. secretary general's special envoy to the Russian Federation, Latvia, Lithuania, and Estonia tasked with the withdrawal of Russian military forces from the Baltic States, which were once part of the Soviet Union, and the welfare of Russians who had settled in those three countries. He was also a member of three World Trade Organization dispute resolution panels, two of which as chairman.

Koh's ability, talent, and commitment to institution building have resulted in his being much sought after to spearhead the implementation of novel ideas and institutions. For instance, between 1997 and 2000, he was elected the inaugural executive director of the Asia-Europe Foundation (ASEF), a partnership organization created under the auspice of the

Asia-Europe Meeting (ASEM) process. ASEF seeks to promote mutual understanding, deeper engagement, and continuing collaboration among the people of Asia and Europe through greater intellectual, cultural, and people-to-people exchanges.

More recently, Koh was Singapore's representative to the ASEAN High-Level Task Force (HLTF) to draft the ASEAN Charter. He chaired the HLTF from August to November 2007 and played the leading role in consensus- and confidence-building in the ASEAN Charter drafting process. The ASEAN Charter provides the legal and institutional framework for the ten-member ASEAN and seeks to catalyze the creation of an ASEAN Community.

Koh's manifold contributions and talent are not confined to only diplomacy and the law. Ever since he returned to Singapore in 1990, Koh has served in various capacities, leveraging on his love for arts and heritage, his public policy experience, and his appreciation of the diverse cultures that are part and parcel of Singapore's potpourri. Koh was the founding chairman of Singapore's National Arts Council (NAC), a statutory board tasked with the development of a vibrant arts sector that is accessible to all Singaporeans, between 1991 and 1996. Between 2002 and 2011, Koh was chairman of Singapore's National Heritage Board (NHB) which aims to develop Singapore's vibrant cultural and heritage sector.

Given his vast experience in the policy arena and academia, Koh served two stints as the director of Singapore's Institute of Policy Studies (1990–97 and 2000–04) before becoming its chairman and then special adviser. Between 1991 and 1992, he chaired Singapore's Censorship Review Committee, which recommended an enlightened and principled approach to censorship in a global city state that still held fast to its traditional norms and values. From 2000 to 2006, Koh was chairman (now honorary chairman) of the Chinese Heritage Centre at Singapore's Nanyang Technological University. He remains deeply involved in university life at the National University of Singapore where he is chairman of the Centre for International Law, and Rector of Tembusu College at the University Town. Koh chairs the SymAsia Foundation of Credit Suisse.

In recognition of his many services and sterling achievements, he was awarded by the Singapore Government the "Bintang Bakti Masyarakat" (Public Service Star, 1971), the "Pingat Jasa Gemilang" (Meritorious Service Medal, 1979), the "Darjah Utama Bakti Cemerlang" (Distinguished Service Order, 1990), and the "Darjah Utama Nila Utama" (Order of Nila Utama [First Class], 2008). His stature as an international diplomat is evident in the state decorations bestowed on him by Chile, Finland, France, Japan, Luxembourg, the Netherlands, and Spain. He holds honorary degrees of Doctor of Laws from Yale University (1984) and Monash University (2002), in addition to numerous awards from Columbia, Curtin, the Fletcher School of Law and Diplomacy, Stanford, and Georgetown universities.

Koh is married to Poh Siew Aing and they have two sons, Wei and Aun.

Eugene K.B. Tan

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Koh Tsu Koon

(许子根, Xu Zigen, 1949–)

Academician, former chief minister of Penang, political leader, Malaysia

Many Malaysians know Koh Tsu Koon as the chief minister of Penang from October 1990 to March 2008, and the current head of Parti Gerakan Rakyat Malaysia (more commonly referred to as Gerakan). He is married to Chui Kah Peng, with whom he has two children. Prime Minister Najib Tun Razak appointed him senator and minister in the Prime Minister's Department in April 2009.

He was born in Penang on 26 August 1949 to Datuk Koh Pen Ting, a rubber tycoon and a well respected community leader. Koh received his primary education at Phor Tay Primary School and subsequently attended Chung Ling High School in Penang. It was undoubtedly at Chung Ling that Koh learnt the importance of education and came to realize that he could contribute to the community as his father had done by educating young people of the future. Due to his hard work and his excellent academic performance, he proceeded to Princeton University in the United States for his tertiary education. Never once did his passion for learning falter, for he did consistently well throughout his undergraduate studies. He received the University Scholar Award (1969–70) while he was at Princeton and had received "Phi Beta Kappa" honours by the time he graduated with a bachelor's degree in physics in 1970. His dedication to learning, unwavering belief that he could contribute much to society as an educator, and desire to shape the minds of young Malaysians by instilling in them a sense of awareness that they could make something of themselves through hard work and good education, led Koh to undertake further education in the University of Chicago, from which he graduated with a Ph.D. in economics and sociology of education in 1977.

His formal education now complete, Koh returned to Malaysia and embarked on a career as a lecturer at the Universiti Sains Malaysia in Penang in 1975. By 1978, he was deputy dean at the School of Educational Studies at the same university. His research and perseverance in academic excellence paid off, for he attended Stanford University in the United States in 1980–81 on a Fulbright Scholarship.

Despite the many academic accolades he garnered for his contributions to education, Koh left academia in 1982 to join Parti Gerakan Rakyat Malaysia. It may be speculated that Koh left academia because he felt he could contribute better to society and be in a better position to reform the state of education if he entered politics. Not long after resigning from his teaching post at Universiti Sains Malaysia in Penang, Koh became part of Gerakan and contested in the third Malaysian General Elections in 1982. His first foray into politics was successful, as he contested and won a parliamentary seat in Penang. However, he lost that seat in the subsequent election to Lim Kit Siang of the Democratic Action Party (DAP). This setback notwithstanding, Koh rose quickly within the ranks of Parti Gerakan.

Koh served Gerakan as the chief of its Youth Wing from 1983 to 1990, as the party's vice-president from 1991 to 2005, and as deputy president from 2005–07. After briefly serving as Acting President, he became the party's President in October 2008. Although he was a Member of Parliament for one term (1982–86), he was a member of the Penang Legislative Assembly for four terms, from October 1990 to March 2008. Before he gained his seat in the Penang Legislative Assembly,

Koh served the then chief minister of Penang, Dr Lim Chong Eu, as a political secretary from 1986–90. Koh came into his own politically when he was elected an assemblyman of the Penang State Legislative Council in October 1990. As Dr Lim Chong Eu lost his seat in the same election, Koh was made the third chief minister of Penang since the country's independence.

He remained in this position for four terms, from October 1990 to March 2008 during which he continued the industrialization policy of his predecessor, and sustained the inflow of foreign direct investment into the state. He facilitated the economic transformation of Penang by changing its economic focus from labour-intensive assembly to high technology and greater value added manufacturing activities. He also worked hard to sustain the inflow of foreign direct investments, which resulted in increased number of factories, the expansion of existing manufacturing plants, and enlarged industrial estates. As a consequence, the manufacturing sector continued to dominate Penang's economy, accounting for almost one half of the state's GDP. Towards the later part of his administration, he contributed to the continued transformation of the state's economy. Due to increasing competition from other low-cost production centres in neighbouring countries, Koh gradually but successfully guided Penang away from labour-intensive assembly operations to higher value added, higher technology content activities, both in manufacturing and manufacturing support services. During the nearly two decades of his tenure as chief minister, Koh helped to steer the state — which is highly export-oriented and dependent on external factors — through a series of world and national economic downturns, including the 1997–98 financial crisis, the September 2001 World Trade Center attacks in the United States, the 2003 Iraq war, and the SARS epidemic in the Asia Pacific.

In acknowledgement of his service to the country, Koh was awarded the Panglima Setia Mahkota (PSM) in 1995 and henceforth was addressed as "Tan Sri". In the 2008 general elections, he left the Tanjung Bungah state seat to contest in the Batu Kawan parliamentary constituency, but was defeated by a DAP candidate, Dr P. Ramasamy, who was a retired university academic.

Koh is known as "Mr. Nice" due to his scholarly, unassuming, and contemplative approach. This helped him to stand out in the Malaysian political arena. In the early 1980s, Chinese educationist groups encouraged Koh to enter politics and seek representation and work in the government. This was how he came to contest in the 1982 Malaysian General Elections. His ascension to the post of chief minister of Penang, however, was unplanned and unexpected.

In the eleventh general elections in March 2008, he decided to move from his state-level stronghold to a parliamentary constituency, to play a more effective role at the federal level as the national leader of Parti Gerakan. Unfortunately, the political gamble did not pay off. Parti Gerakan was totally wiped out in the state of Penang, losing all the state, as well as parliamentary seats. As a result, Gerakan lost its hold on the chief minister post that it had had since 1969.

Cheah Kooi Guan

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Kong Hee

(康希, Kangxi, 1964–)

Pastor, entrepreneur, Singapore

Kong Hee is an influential figure in the Christian community in Singapore. The founder and pastor of the hugely successful City Harvest Church (CHC), he has been instrumental in the spread of Charismatic Christianity and the increasing popularity of the Prosperity Gospel in Singapore. Apart from being a leading pastor in one of the "mega-churches" in the country, he is also an entrepreneur who co-owns with his wife a number of fashion retail outlets in the main shopping districts.

Born on 23 August 1964 in Singapore, Kong Hee comes from a middle-class background. He received some of the best education that Singapore can offer, spending his formative years first at Raffles Institution and Raffles Junior College, followed by undergraduate studies at the National University of Singapore. In 1988 he graduated with a degree in Computer and Information Sciences. For a short while after graduation, he worked for the Anglican Church and harboured hopes of becoming a missionary in the Philippines. 1989 was a momentous year for Kong: this was when he had an intense religious experience and felt the calling to establish a new church in Singapore. The result was the City Harvest Church, founded in May by a group of twenty young people with Kong Hee as the leader. He was then twenty-five. At the same time, to deepen his theological knowledge, he enrolled for a Master of Divinity programme with the New Covenant International Theological Seminary in the United States. He was awarded a doctorate in theology from the same institution in 1995.

In time, the CHC began to attract huge crowds to its services, partly due to Kong Hee's charismatic leadership and style of preaching, and partly due to the message he preaches. In the tradition of the so-called "Prosperity Gospel" that originated in the United States, members are exhorted to engage not only in constant "spiritual warfare" and intensive evangelization, but also taught that a good Christian is one who is successful both spiritually and materially. Church members are to adopt a this-worldly orientation to attain success in the different areas of their lives so as to reveal God's greatness and his abundant blessings. Not only is the "sinful" world to be overcome, but believers are also expected to transcend themselves continuously to achieve excellence in life. Kong Hee defines "excellence" as "to be superior in quality, greater in quantity, to transcend your job description, and to outdo yourself each time".

Holding doctorate degrees in both theology and business administration, like the leaders of many other "mega-churches" Kong

Hee consciously applies a business model to the CHC's mode of operation. The headquarters of the CHC is known as the "corporate office", and is located at Suntec City in Singapore's Central Business District. With a governing board just like a business corporation, it also has a human resource department, an IT department, and a finance department. The motto of the CHC, "*kristos kai kosmos*", refers to its commitment "to bring Christ into the marketplace and contemporary culture of society in a relevant way". Like a business enterprise, the discourse of CHC's success is often expressed in terms of "growth", especially in the number of members and new churches "planted". Today, through Kong Hee's leadership, the CHC has more than thirty affiliate churches and Bible schools in Asia, and claims more than 23,000 attendees in its weekend services.

The rapid success of the CHC can also be attributed to the way its services are conducted. The utilization of state-of-the-art sound and entertainment technologies in "praise and worship" sessions and the "ultra modern" image the CHC tries to project make it highly attractive to the younger crowd. The average age of the congregation over the years hovers around the mid-twenties. Kong Hee's wife, Sun Ho, is a popular Mandarin song singer and has been dubbed "the singing pastor". Kong's sermons and some of the CHC's stage and musical productions have been broadcast widely via the Internet and religious television networks. His success with the CHC thus combines both charismatic leadership and business management skills, and is reflective of a particular mode of operation that is behind the general phenomenal growth of Charismatic Christianity across the world.

Kong Hee's application of the business model to the running of the church has attracted his fair share of critics. So has the CHC's practice of tithes, whereby working adult members have to pay ten per cent of their monthly income to the church. When the CHC's new church building was unveiled in early 2002, it was hailed as an architectural gem by some while criticized for its extravagance by others. Built at a cost of around S$42.3 million, the titanium-clad structure boasts one of the world's largest fountains as well as an 18,300-sq ft auditorium. Its sound console is the world's largest, designed by the same sound and lighting consultant to the Sydney Opera House. To counter his critics, Kong Hee pointed to the stringent independent audit on the church finances (which are also available online), and has taken himself off the CHC's payroll to become a full-time "volunteer pastor". The CHC has also successfully obtained the ISO 9001 certification on excellence in business management, the first church in the world to do so.

An important component of Kong Hee's socially engaged and market oriented form of Christianity is charity work. He set up the City Harvest Community Services Association (CHCSA) to provide social and financial assistance to groups such as the elderly, the hearing impaired, the terminally ill, prisoners, youth, and married couples. In a society where the government is ideologically against a welfare state, civil society groups such as the CHCSA play a vital role in the provision of social welfare services. In the area of religious education, Kong Hee also established a School of Theology with an international faculty and student body. The CHC and Kong Hee suffered a setback in June 2010 when he and his wife, together with sixteen other people linked to the church, were questioned by the police over alleged misuse of church funds. This had happened soon after the CHC paid S$310 million for a share in the Suntec Singapore International Convention and Exhibition Centre. Not long after this incident, Kong Hee

was again embroiled in controversy when he was accused by several American authors of plagiarizing their work in his writings.

The City Harvest Church continues to grow, with weekend services conducted in a variety of languages such as English, Mandarin, Chinese dialects, and Bahasa Indonesia. A new church building is to be completed soon to cope with CHC's rapidly expanding congregation and range of services. Kong Hee is also a highly sought after speaker who has frequently been invited to give talks in Asia and elsewhere.

Francis Lim

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Kong Hiap

(广洽, Guangqia, 1901–90)
Buddhist leader, educator, Singapore

Venerable Kong Hiap (广洽法师) was a Buddhist leader very dedicated to promoting Buddhism and education in Singapore. He was the founder of Chian Pok Ee (蒨葛院), and was the founder of Mee Toh School (弥陀学校), and was very interested in, and supportive of, arts and culture as well.

Ven. Kong Hiap — with the vernacular surname Huang (黄), given name, Runzhi (润智), other names, including Zhaorong (照融) and Purun (普润) — was born on 14 January 1901 in Nan'an County (南安) in Fujian, China. His father, Huang Disheng (黄鑅生), was an imperial scholar and a lover of antiques and calligraphy. He passed away when Kong Hiap was not even five years old. The young boy and his widowed mother, who died five years later, had to depend on the sale of the limited pieces of antiques and calligraphy they had inherited from Huang Disheng as the sole means of living.

In 1917, Kong Hiap was drawn to the monastic order, and stayed at Da-He Tang (大和念佛堂), where he became a vegetarian and led a simple life. For two years he attended night school while herding cattle in the day. This two-year class was crucial in his life — it was the only education he ever received. He learnt to make Chinese herbal medicine the following year.

Kong Hiap became committed into Buddhism over a period of two years from 1920 to 1922. He was enlightened by Ven. Zhuanfeng (转逢和尚) whom he followed to Nan Putuo Temple (南普陀寺) in Xiamen; ordained by Ven. Ruideng (瑞等上人), the supervisor at Puzhao Temple (普照寺); and received his precepts' order under Ven. Guxing (古性律师) at the Guanghua Monastery (广化寺) in Putian (莆田).

In the early 1920s, Ven. Kong Hiap went to Singapore for a brief stay at the Leong San See Temple (龙山寺) and then returned to China, first to Nanshan Temple (南山寺) in Zhangzhou (漳州), then Nan Putuo Temple, due to some unsettled administrative matters. Ven. Huiquan (会泉法师) was elected abbot

the following year and founded the Minnan Institute of Buddhist Studies. Ven. Kong Hiap was tasked to receive guests, and when Ven. Taixu (太虚大师) succeeded Ven. Huiquan, Ven. Kong Hiap was reassigned to take charge of finances. In 1928, Ven. Kong Hiap met Ven. Hongyi (弘一法师), for whom he had great respect. After several invitations, Ven. Hongyi paid a few visits to Minnan, and after the third, agreed to stay on. This was when Ven. Kong Hiap regarded Ven. Hongyi as a mentor, furthering his studies on precepts, together with Ven. Ruijin (瑞今法师). During his stay, Ven. Hongyi was disappointed by the lack of discipline at the Minnan Institute and thus set up the Yangzheng College (佛教养正院) within Nan Putuo Temple in 1934 to upgrade the qualities of the younger monks. He planned the curriculum, while engaging Ven. Kong Hiap as Master of Discipline, and Ven. Ruijin, to teach.

Ven. Kong Hiap went to Singapore in 1937, when the Japanese War broke out. He stayed at Leong San See helping out in its management, and as the religious adviser and librarian at the Singapore Buddhist Lodge. Five years later, during the Japanese Occupation in Singapore, he joined the Rescue and Welfare Committee to save starving civilians.

In 1948, Ven. Kong Hiap founded Chiam Pok Ee as his base to promote Buddhism. This was converted to a memorial hall to commemorate him after his demise and was officially opened by the president of Singapore, S. R. Nathan, in March 2007. In June 1952, he succeeded Ven. Zhuangfeng, who recently passed away, as the new abbot of Leong San See, at the request of the Singapore Buddhist Federation to the Trustees and Management Committee of the Temple. Ven. Kong Hiap took up several other leadership positions in the Buddhist community in his lifetime including being president of the Buddhist Federation in 1986. However he stepped down from this role a few months after his appointment due to poor health.

One major contribution to education in Singapore by Ven. Kong Hiap was the founding of Mee Toh School in 1954. He felt the need to see more Chinese schools in Singapore, so much so as to replace the intention of building a Mee Toh Temple with that of having the school, which was converted from Leong San School (龙山学校). In addition, he was appointed vice-chairman of both Maha Bodhi School (菩提学校) and Manjusri Secondary School (文殊中学) in 1981. The former was the first Buddhist school in Singapore, and the latter, the first and only Buddhist secondary school.

Ven. Kong Hiap believed that before attaining enlightenment, one should first focus on the well-being of mankind, and so put in extensive effort in charity and social welfare. He initiated several trust funds to aid the aged and needy since 1978, and served as a committee member in various charity fund organizations, including the Buddhist Lodge Bursary Fund that provided financial assistance to needy students. Ven. Kong Hiap was also vice-chairman of the Singapore Buddhist Free Clinic, and chairman of its second branch. On Vesak Day every year, he would raise funds and distribute these among various charitable organizations in Singapore. Ven. Kong Hiap's charitable acts extended beyond Singapore, as he donated generously to his homeland China as well, including the contributions to construction funding of Donglin Temple (东林寺) in Lushan (庐山), and Jinshan Temple (金山寺) in Zhenjiang (镇江).

Ven. Kong Hiap was officially recognized for his various contributions to Buddhism and the society when the president of Singapore

presented him with the Public Service Star (BBM) in 1988. Two years later, the Ministry of Education gave him the Meritorious Award for his contributions to education and the establishment of Mee Toh.

Ven. Kong Hiap was very enthusiastic about arts and culture. He maintained close contacts with famous artists and intellectuals in China, such as Ma Yifu (马一浮), Yu Dafu (郁达夫), Xu Beihong (徐悲鸿), and others, the closest being his teacher, Ven. Hongyi, and fellow disciple Feng Zikai (丰子恺). He collected many fine pieces from the masters, and was very supportive of their works. For example, he provided the most funding for the publication of Ven. Hongyi's collected works (《弘一大师遗墨》), supported the publication of Feng's "Paintings on the Preservation of Life" (《护生画集》), and held an exhibition in 1987 in memory of the late Feng.

Ven. Kong Hiap passed away on 24 February 1994 after a series of falls going back three years. Chiam Pok Ee was converted to the Kong Hiap Memorial Museum (广洽纪念馆), and is located at 8 Geylang East Ave 1, Singapore.

Ho Yi Kai

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Kuan Yin Choi

(关英才, Guan Yingcai, 1923–)
Business leader, Brunei

Kuan Yin Choi's story is a story of from rags to riches. He is a well established entrepreneur widely known regionally, and even as far as Mainland China and Taiwan. He resides in Belait District, the biggest of the four districts of Brunei Darussalam. After the Japanese were defeated in 1945, he started as an apprentice of his elder brother who supplied electrical power generated from a generator. From then on, as he matured over the years and became more business savvy, he expanded into the hotel business, construction, shipping, and other endeavours. Upon the independence of Brunei in 1984, he ventured abroad, at first to Singapore, and later to China. He is now a successful regional and international businessman. For the past twenty years or so, he has been actively promoting and contributing to educational, cultural, and other charitable causes, domestically and in China.

Kuan was born in the Kaiping municipality in Guangdong, China. He does not possess any degree, diploma, or professional qualification, and only had primary education (1931–37) in China. In 1937, after landing in Belait to join his elder brother, he enrolled into a government English school until this was interrupted by the Japanese Occupation for three years and eight months. He speaks Mandarin and English fluently, and is able to communicate in the Malay, the national language of Brunei, as well.

He started his climb on the social ladder from the bottom rung. In 1945, at the age of twenty-two, he followed his elder brother into the business of supplying electrical power

to private houses and shops on subscription. They were the first to do so, well before the government did so, as it was too preoccupied at the time with the urgent task of recovery immediately after the Japanese left for home. When his brother died of an industrial accident — heirless — Kuan had to take over from him and carried on the business under the business name of Belait Electrical Co.

His business as an electrical contractor led him into the construction trade which was mushrooming between 1960s–1980s. At the beginning, using the business name of Kuan Yin Choi Construction Co., he did a lot of electrical, maintenance, and constriction work for Shell and the Brunei Government. The completion of his huge four-storey complex consisting of ten units of flats in Kuala Belait in 1972 was the first of its kind. His landmark complex, limited by municipal law to only four-storeys high, was sited at Kuala Belait beach and completed in 1974. This project provided for a hotel, offices for Shell's international contractors, and a shopping centre. The grand hotel (named Sea-view Hotel) consisted of sixty-three rooms and twenty-eight apartments. In a small town such as Kuala Belait, Kuan Yin Choi described it a three-star hotel with four-star service. Kuan was very proud to point out that in the year it was declared open for business, it was the first high-rise building in Belait District approved by the Municipal Board.

He said that in this building complex, he was the first to install a commercial lift, fire equipment using water sprinklers, and automatic doors. He was also the first to use aluminum windows and steel roofs.

For these two big projects, approval for his application for a change of land conditions as endorsed on his land grants, was also unprecedented in Belait District.

On the basis of his achievements in the 1970s, he was one of the first, if not the first, to invite prominent and influential heavy-weights (some six of them) in the Malay community to be partners in his business endeavours. His willingness to share his business opportunities and know-how with locals was clear well before the independence of the sultanate in 1984.

In 1974, his application through a local lawyer to change his agricultural land on Kuala Belait river bank into one suitable for shipyard purposes was approved by the Land Office, two years after its submission. This marked a breakthrough in the history of the local industry. Kuan Yin Choi's shipyard strengthened his bid for, and indeed, in due course, enabled him to secure a contract to supply boats on hire to Brunei Shell Petroleum Co. Ltd. He now owns a fleet of some thirty boats — the number varies from time to time, depending on his client's operational requirement. This part of his growing business is currently run by two of his sons. It also broadens his vision and brings him into contact with regional and international contractors.

The minorities in Brunei, especially the Chinese, had always been insecure with their status, and started migrating since the late 1970s, to America, Canada, Australia, New Zealand, Singapore, etc. In 1974, Kuan Yin Choi made a fateful decision. By investing S$1 million, he acquired Singapore citizenship. His Singapore passport made his business trips abroad more pleasant and pleasurable. Gone was the traumatic experience of being humiliated by Immigration officials because he was travelling on a document called "Certificate of Identity", issued by the authorities concerned in Brunei. As a regional entrepreneur, he found Singapore business-friendly, affording everybody an

even playing field. He made money out of investments in real estate and dealings in Asian Currencies. His venture into Singapore was eye-opening. He hobnobbed with big names in the island republic and with those from neighbouring countries. He is now much more knowledgeable and sophisticated.

Since 1993, Brunei has allowed everybody to visit or do business in China. The two countries had established diplomatic ties two years prior to that. Kuan was impressed by the progress China has made since its opening up and reform in 1979. From Singapore he saw business opportunity in China's huge market. But what attracted him to China in the early years was his fervent desire to help Jin Ji (金鸡, Golden Rooster) the town of Kai Ping municipality in the province of Guangdong, where he was born. He knew how hard it was to get rid of poverty and backwardness, and he understood how his country folks must be desperately hoping he would give them a hand in changing their lives for the better. So he did, and with huge sums of money. He donated generously, giving over a period of twenty years or more, sums amounting to tens of millions in renminbi. With the money, he built schools, kindergartens, science laboratories, hospitals, roads, temples, and other infrastructure in furtherance of charitable causes.

Since 2002 he has ventured into businesses mainly in connection with hotels and tourism. His investment spread covers Shanghai, Henan, Hainan, and other places. In recognition of his contributions to China, he has received numerous awards from county and, municipal governments, such as "Honorary Citizen for Special Contribution". On 22 April 2002, at a grand dinner hosted by the Chinese Embassy in Brunei Darussalam, Kuan Yin Choi was invited as a special guest to meet in person President Hu Jing Tao, who was in the country on a state visit. In 2008, he received an award of a gold medal from the U.N. World Peace Foundation. Earlier, in the spring of 2004, he was invited by President George Bush, as part of his election campaign, to visit America. Bush sought Kuan's view on the Kuan Gong (关公) culture and spirit. Kuan is very touched by the appreciation of his contributions to charitable and good causes and the cultural role he now chooses to play actively.

Kuan Yin Choi claims to be the 72nd generation of Kuan Gong's descendents. He is currently president of the World's Kuans Association (in the United States), and president of World (the Lius, Kuans, Zhangs, and Zhaos) Long Gang Brotherhood Association headquartered in Taipei. In 2008, Kuan founded the Association for the Spread of Kuan Gong Culture with headquarters in Beijing. He is currently its president, actively promoting the Kuan Gong Culture and Spirit.

Kuan has three wives. His first wife, Wong Mee Lin, died in 1989, with one son, Antony, surviving her. His second marriage was with Chong Koon Thai in 1989. She is now seventy-two years old. This marriage produced seven children — two sons and five daughters. His sons run the shipping business and his daughters take care of office administration. He disclosed that he has a third wife (a common law wife) in Singapore. This relationship has produced one son aged twenty-nine in 2009, who is a non-practising lawyer keen to do business in London. Kuan's mother passed away in 1988, after having lived with him for thirty-two years in Brunei.

Though a prominent figure in the Chinese community, Kuan had been criticized for not being sensitive enough to community issues. An example cited is when the Brunei Government announced its intention to close

down all Chinese schools or convert them into national schools. While the Chinese community was very concerned, Kuan remained largely indifferent throughout the whole controversy.

Law Fah Ngin

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Kuek Ho Yao

(郭鹤尧, Guo Heyao, 1916–)

Community leader, promoter of Chinese education, businessman, Malaysia

Kuek Ho Yao is a recognized ethnic Chinese leader in Johor Bahru and a leader of the Chinese education movement, as well as vice chairman of Chinese Chamber of Commerce and Industry in Johor Bahru, Malaysia.

Born on 23 February 1916 in Fuzhou, China, Kuek left China for Malaya at the tender age of three, and grew up in a sundry shop run by his father and uncles in Johor Bahru, the capital of the sultanate of Johor. Bilingually educated, he first attended the Foon Yew (宽柔) School in Johor Bahru for four years before transferring to the Anglo-Chinese School in Singapore while continuing his Chinese classes at Foon Yew in the afternoon. He later attended the English College of Johor Bahru, where he had many Malay classmates, including Tun Dr Ismail Abdul Rahman who would be Malaysia's deputy prime minister from 1970 to 1973. Kuek quit the college two months before graduation after a fight with an English teacher over the latter insulting China.

On his own merit, as well as through his family, Kuek was well connected to the Chinese and Malay elite in Johor Bahru. Five years after leaving school, he found his first job as a clerk at Lee Rubber Co. Ltd, owned by Lee Kong Chian, a tycoon in Singapore and son-in-law of Tan Kah Kee, the most prominent overseas Chinese philantrophist of his time. Because of his English proficiency, one of his tasks was dealing with colonial officers and British planters. He left Lee Rubber as a director in 1957 before joining Kuok Brother Sdn. Bhd., set up by his uncles and cousins. He would retire from Kuok Brothers only forty-six years later.

In the run-up to the Japanese invasion, Kuek joined the local Chinese campaign against the Japanese Occupation of China and, later, an ambulance team when the war broke out locally. Dato Onn Jaffar, who later founded UMNO, was the officer in-charge of food control under the Japanese and had not only protected the Kuek/Kuok clan, but also made them the main distributor of food stock. This gave the family a good foundation with which to start their family business after the war. Although Kuek was forced by the Japanese to lead the vigilant corps in Johor Bahru answerable to the Japanese police chief, he used the position to help the community. As a result, unlike many others who served the Japanese, he was not persecuted by anti-Japanese guerillas.

Kuek joined politics for a brief period after the war. and was first appointed a municipal councillor for Johor Bahru from 1946 to 1949. In 1949, he joined the Malayan Chinese Association (MCA), formed by the more conservative Chinese elite to compete with the communists for Chinese political

support, and which became UMNO's ruling partner by 1955. Kuek ran for and won a municipal council seat in Johor Bahru under the MCA banner in 1951. While remaining an MCA member, he was no longer politically active after his two-year term as councillor. In his capacity as a director of Lee Rubber, Kuek took on the powerful trade union movement in 1956. With the help of his old classmate, then Home Minister Dr Ismail Abdul Rahman, who sent in the riot police, Kuek broke a strike in Lee's pineapple plant.

As his business grew, Kuek also rose as a community leader. In 1972, he was elected as the president of Persatuan Foo Chow Johor Bahru and led it for eleven years after which he was re-elected for two more years in 1986. In 1978, he moved on from leading the Fuzhou (prefecture-level) community to leading the entire Fujian (province-level) community, chairing the Hokkien Huay Kuan Johor Bahru for three years and then again from 1986 to 1987. From 1979 to 1984 and from 1989 to 1991, Kuek became the leader of the entire Chinese community in Johor Bahru as president of the Persatuan Tiong-Hua Johor Bahru, an umbrella body for five dialectic communities, namely Teochew (Chaozhou), Hokkien (Fujian), Hakka (Ke), Cantonese (Guangdong), and Hailamese (Hainan) in the city. He also served the Johor Bahru Chinese Chamber of Commerce and Industry as vice president from 1978 to 1981.

Kuek's pro-establishment outlook led to an uncelebrated end to his communal leadership in 1991 that involved the controversial demolition of the historical gate of the Johor Old Temple (柔佛古庙), a temple built in the second half of the nineteenth century and under custody of the Persatuan Tiong-Hua Johor Bahru. In 1985, the Johor state government published in the government gazette its plan to acquire the land of the Old Temple for redevelopment. Kuek, then deputy president of the Persatuan, was open to the state government's proposal of compensation and relocation, but majority of his committee members rejected it. In the run-up to the 1986 general elections, Johor Chief Minister Abdul Ajid Ahmad promised that in acquiring some of the temple land the government modify its development plan to preserve the temple and its four walls. After the election, the Persatuan accepted the compensation of over RM5 million from the government, but the new Chief Minister Muhyiddin Yassin however ignored the Persatuan's request to formalize his predecessor's verbal promise to leave the temple's gate untouched. In 1989, Kuek, who was re-elected as the Persatuan's president, announced the Persatuan's plan to rebuild the Old Temple on the grounds that the building structure was no longer stable. He was strongly criticized by other community leaders who believed the heritage temple, which was a testimony of the Chinese contribution to the development of Johor Bahru, must be preserved in its entirety. In 1990, the state authorities asked the Persatuan to demolish the Old Temple's gate to make way for development, which the Persatuan rejected. The 1990 general elections, which saw the UMNO-led government being challenged vigorously by a united front of opposition parties, forced Chief Minister Muhyiddin Yassin to instruct officially in October the preservation of the Old Temple's gate. However, the next July, Muhyiddin Yassin insisted that the gate had to be demolished on the grounds that it obstructed traffic and that the Persatuan had already accepted compensation for this. In August, the disagreement in the association grew and Kuek tendered his resignation since the Persatuan ruled out the demolition of the gate. On 29 December, the gate was eventually demolished by force despite protest by members of the public.

This episode left the Johor Bahru Chinese community bitterly divided. Kuek who insisted on a non-confrontational approach in dealing with the state accused the defenders of the gate of heroism and inflexibility.

In contrast to the controversy his conservative social leadership, Kuek's contribution to the Chinese education movement was widely recognized and appreciated. When he was kidnapped twice, in 1984 and 1987, respectively, the schools he led as board chairman, together with a wide range of Chinese associations, advertised in newspapers or held mass rallies to appeal for his release.

Kuek and his conservative colleagues have not challenged the Malaysian Government's policy of restricting the number of Chinese schools in the country, but have worked hard to find ways around it instead to increase new schools such as setting up branch schools. From 1971, Kuek led the board of directors of Foon Yew Primary Schools for seventeen years and saw to the relocation and construction of five primary schools. Under his leadership from 1949 to 1957 and since 1973, another primary school, Kuo Kuang (国光), has grown steadily and now become the largest Chinese primary school in Malaysia with an enrolment of 5,000. In 1998, Kuo Kuang II Primary School was established in the school's vicinity. Kuek also assumed the leadership of the independent Foon Yew High School for some nine years (1982–88, 1990–92, 1996–97), steering it to become one of Malaysia's largest and best independent Chinese high schools. The Further Education section of Foon Yew High School was expanded in 1990 into the Southern College (南方学院), which Kuek led as the founding board chairman for four years. The Chinese community has worked since 1967 towards the establishment of Merdeka University, a Chinese-medium university to cater to the graduates of Chinese independent schools. As the Merdeka University (独立大学) project was crushed by the government's disapproval in 1979, and this was affirmed by the Federal Court in 1982, Southern College and two other community-run colleges using Chinese as the primary language medium, have become an indirect perpetuation of the original dream.

In a way, the achievements of the Chinese education movement in Johor Bahru under Kuek's leadership represents the "negotiation" (xieshang 协商) approach in response to UMNO's ethno-nationalist hegemony, which was more popular than the "pressuring" (shiya 施压) approach for the traditional elite of his generation.

Wong Chin Huat

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Kuo Pao Kun

(郭宝崑, Guo Baokun, 1939–2002)

Playwright, theatre director, arts educator, cultural entrepreneur, public intellectual, Singapore

Kuo Pao Kun was the singularly most important dramatist of his era, which overlapped with the first four decades of post-independent Singapore. His theatrical work has been largely in search of a multicultural identity, while intellectually critical in its representation of Singapore's early nationhood. Since the 1980s, he has been a leading figure in

the theatre scene, and a widely respected public intellectual, transcending cultural, ethnic, and linguistic boundaries.

Born in 1939 in a village in the province of Hebei, China, Kuo, after a brief two-year stay in Beijing, came to Singapore in 1949 to live with his father who was a merchant. He was bilingually educated in Chinese and English, and was exposed to the arts and drama as a student. Kuo's first experience in drama was with the Rediffusion Mandarin Drama Group in 1955, during which he wrote his first play, *Plan for the Day* (1956). In 1957, Cathay Kris Studios was set up in Singapore and conducted its first and only acting workshop, in which Kuo was taught primarily the Stanislavskian system of performance by veteran theatre practitioners Wang Qiutian, Lin Chen, Liu Renxin, and Zhu Xu. He eventually played a lead role in its graduating production of Gorky's *Lower Depth*, which toured Singapore and Malaya.

In 1959, Kuo left for Australia, where he worked at the radio station and later enrolled in the Theatre Production Programme of the National Institute of Dramatic Art (NIDA) in Sydney. Here, he received his professional training as a theatre practitioner, being exposed to ancient and modern Western classics, as well as hands-on experience at NIDA's affiliated Old Tote Theatre Company. After graduating in 1964, Kuo worked first as a construction worker, and later a lighting/sound technician of a theatre production touring New South Wales. It was in Australia that he gained knowledge and experience in a wide-ranging modern Western drama tradition, which was not commonly known in Singapore at the time.

Upon return to Singapore in 1965, Kuo cofounded, with dancer wife Goh Lay Kuan, the Singapore Performing Arts School, which emphasized both education and production in drama, dance, and music. In the early days, Kuo, as a translator and director, introduced little-known modern works such as those by Australian Alan Seymour, Africo-American Lorraine Hansbury, and German Bertolt Brecht, to Singaporean audiences. The staging of *The Caucasian Chalk Circle* in 1966, which sparked fervent debate on theatrical forms and dramaturgy, was the first introduction of the twentieth-century drama giant, Brecht, to Southeast Asia.

Kuo's debut as a playwright was with *Hey, Wake Up!* (1968). Together with *The Struggle* (1969), *The Sparks of Youth* (1971), and *The Growth* (1975), these early plays by Kuo probed into issues of class conflicts amidst the rapid social and economic transformation in Singapore. Such pieces were part of a larger intellectual movement beginning in the mid-1960s, where, as Yu Yun asserted, "[m]any arts enthusiasts were deeply affected by the trend of thought of the [Chinese] Cultural Revolution, viewing art, literature and drama as weapons of struggle and tools of social change" (p. 21). In 1976 Kuo was imprisoned without a trial by the Singapore Government under the Internal Security Act for allegedly propagating leftlist ideology through the arts.

After his release in 1980, he gradually became one of Singapore's most prolific and influential dramatist, cultural critic, and public intellectual for the next two decades. While continuing his career in playwriting and directing, Kuo was appointed executive playwright/director of *The Little White Sailing Boat* (1982), the first comprehensive collaborative production by Singapore's fourteen major Chinese-language theatre groups. This signified his leadership in the theatre community. In 1986, he led another collaborative production, *Kopitiam (The Coffee Shop)* — this time involving twenty-three

groups. He played a key role in organizing the Drama Camps in 1983 and 1986, inviting dramatists from China, Taiwan, Hong Kong, Malaysia, and England. Significantly, the 1983 event was the first time since 1949 that dramatists from both sides of the Taiwan Strait met in an official activity.

After being active all along in the Chinese-language theatre circle, Kuo wrote and directed his first English-language play, *The Coffin Is Too Big for the Hole*, in 1985 to critical acclaim. Since then, most of Kuo's works have been written and staged in both Mandarin and English, including *No Parking on Odd Days* (1986), The *Silly Little Girl and the Funny Old Tree* (1987), *Day I Met the Prince* (1988), *Lao Jiu — The Ninth Born* (1990), *The Eagle and the Cat* (1990), *Descendants of the Eunuch Admiral* (1995), and *The Spirits Play* (1998). As a rare example of a bilingually and biculturally equipped dramatist, Kuo "took advantage of his position 'at the margins' to play a role in bridging the gulf between the Chinese-educated and the English-educated and in developing multilingual and experimental theatre in Singapore" (Kwok, p. 195).

Kuo's groundbreaking work, *Mama Looking for Her Cat* (1988), featuring on stage most languages spoken by Singaporeans — was the first multilingual theatre performance in Singapore — that questioned the linguistically segregated social reality and transcended the existing linguistic boundaries of theatre genres. Many of Kuo's later plays, such as *0Zero01* (1991), *Evening Climb* (1992), *Geylang People in the Net* (1997), *Sunset Rise* (1999), *One Hundred Years in Waiting* (2001, co-written), continued to explore the social and cultural dynamics of multilingualism.

As an arts educator and cultural entrepreneur, Kuo left an illustrious legacy on Singapore's cultural scene. From the early 1960s, and especially in the 1980s, he conducted various directing and playwriting workshops, of which many eminent theatre practitioners of a later generation were participants. Kuo also founded several cultural establishments, including the first professional theatre company, Practice Theatre Ensemble (1986, later renamed The Theatre Practice), the first independent multidiscipline arts centre, The Substation — A Home for the Arts (1990), and the Theatre Training and Research Programme (2000), a multicultural actor training programme. As the founding artistic director of The Substation (1990–95), Kuo also curated festivals and conferences on themes such as Memories and Raw Theatre, providing platforms for intellectual exchanges among artists, critics, academics, civil society activists, and the public. Kuo's vision, idealism, and practice are not confined within the theatre scene, but have, to a great extent, moulded the cultural landscape in Singapore.

Quah Sy Ren

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Kuok Hock Nien, Robert

(郭鶴年, Guo Henian, 1923–)
Tycoon, Malaysia

Robert Kuok is an influential Malaysian Chinese businessman who made his millions before the New Economic Policy was implemented in 1970. Taking over his father's commodities trading business after the Japanese Occupation, he expanded the Kuok Brothers into a diversified conglomerate with considerable interests in trading, plantations and refining, hotel and property development, and bulk shipping. Kuok's business empire stretched from Southeast Asia to East Asia and he has been generally regarded as the richest man in Southeast Asia for many years.

Kuok was born on 6 October 1923 in Johor Bharu in Johor to a businessman father and a rather well, Chinese-educated mother, an unusual trait for a woman during that era. At the age of fifteen, his father, Kuok Keng Kang, had left Foochow, Fujian, to join his elder brother in Singapore in 1908. After working for several years, the two brothers started their own business, initially in Singapore, and later moving to Johor Bahru where they established Chop Tong Seng in 1915. By the time Kuok was born, his father was already a modestly prosperous merchant-trader. The youngest of three sons, his two brothers were Philip Kuok Hock Khee (born 1921) and William Kuok Hock Ling (born 1922), Kuok and his brothers received their mother-tongue education at the kindergarten in Foon Yew Primary School before attending English schools, Convent School for his primary, and English College (now renamed Maktab Sultan Abu Bakar) for his secondary education. Kuok enrolled at Raffles College in Singapore in 1940, but was forced to leave this when it was closed down during the Japanese Occupation.

Growing up, Kuok and his brothers were influenced most by their mother, Tang Mong Lan, who came from a Mandarin scholar and middle-class background in China. She instilled in them their Chinese heritage as well as discipline and moral guidance. In attending English College, which was the premier English school in Johor, and then Raffles College, Kuok grew up socializing with the elite of the Johor society which includes the Johor aristocracy and upper echelon of Malay, Chinese, Indian, and Eurasian English-educated families. In particular, his relationship with the Malay elite in Johor became an important resource in the development of his business empire.

The forties and fifties were years of dramatic changes in Malaya, first because of the Japanese Occupation (1941–45), and then the communist insurgency (1948–60). Like other Chinese families, the Kuok family lost their means of livelihood during the Japanese Occupation and had to struggle to survive through it. But the most painful tragedy for the family was when William Kuok, who had joined the communists to take up the armed struggle against the British, was killed in Pahang in an ambush by British forces in 1953. He was thirty-one years old at the time.

Kuok first demonstrated his flair for business during the Japanese Occupation when he got a job with the Mitsubishi Shoji Kaisha, which held the franchise to distribute essential food such as rice, sugar, and wheat flour. When his father passed away in 1948, Kuok and his family and cousins reorganized Chop Tong Seng and registered it in 1949 under a new name Kuok Brothers Limited. The company continued with the trading and distribution of commodities, especially rice, sugar, and wheat flour. A few years later, in the early fifties, with the company growing

its business in Singapore where opportunities were abundant, Kuok moved and established his main operations base there. In fact, Kuok shifted his headquarters from Johor Bahru to Singapore in the 1970s (Kuok [Singapore] Limited) and eventually, in the 1980s, to Hong Kong (Kerry Holdings Limited) when his business in East Asia started to grow rapidly. Today the Kuok Group is operated through three holding companies located in Malaysia, Singapore, and Hong Kong.

When Malaysia gained its independence in 1957, Kuok's relationship with the Malay elite — especially those from Johor — as well as the new Malaysian Government's economic policies, which encouraged import substitution, provided him with immense opportunities to grow his business. Kuok capitalized strongly on the British withdrawal from Malaya in 1957 to establish a business network throughout the country, based on an "end-to-end" or vertical diversification model that included the production of raw materials, processing, and distribution of the commodity in Malaysia.

His first major coup was to break Guthrie's monopolistic hold of the sugar industry in Malaysia by importing cheaper sugar from India. By the late 1950s, after Malaya gained independence, Kuok's company had displaced Guthrie to become the largest sugar trader in the country. The Kuok Brothers formed a joint company, Malayan Sugar Manufacturing Company Limited, with two Japanese companies, to build the country's first and largest sugar refinery plant in Prai, Penang in 1964, which obtained government privileges and monopoly status. Kuok also managed to cooperate with the Federal Land Development Authority (FELDA), then headed by an old Johorean friend, Andak Taib, to establish the country's first sugar cane plantation, Perlis Plantation. He established the Perlis Plantation Berhad (later renamed PBB) in 1968 to manage the sugar business. In the 1970s, he started more sugar cane plantations in Indonesia, making him one of the world's largest sugar traders. Indeed Kuok, the company's driving force, was gradually recognized internationally, and, by the 1970s, the company was controlling 10 per cent of the global sugar trade and Kuok was dubbed the "Sugar King" of Asia.

From 1970s onwards, realizing the inherent risk in relying on one crop, Kuok diversified PPB by going into other commodities, plantations, manufacturing, leisure and hotels, retail, and bulking operations. PBB expanded into property development, mining, and rubber plantations when it acquired Mineral Securities Malaysia Berhad (now known as Minsec Properties Berhad) in 1979; Tai Yan Realty Sendirian Bhd. (now known as PPB Hartabina Sdn. Bhd.) and Shaw Brothers (M) in 1982–83. In 1989, PPB made takeover offers for Rasa Sayang Beach Hotels Berhad and Federal Flour Mills Berhad (now known as FFM Berhad), which resulted in the two companies becoming subsidiaries of PPB. The takeover of FFM enabled PPB to diversify into flour and animal feed milling, edible oil processing and commodity trading. In 1995, the Kuok Group co-founded with Martua Sitorus from Indonesia, Wilmar International in Singapore and developed it into one of the largest global players in the edible oil sector. Importantly, in 2009 Kuok ceased to be involved in the sugar business when PPB sold its entire sugar business to Felda Global Ventures Holdings Sdn. Bhd.

Rasa Sayang Beach Hotel was absorbed into Kuok's growing hotel and resort business under the Shangri-la Hotels and Resorts chain. Initially the Shangri-la chain was located in Singapore where Kuok bought a plot of land to build his first Shangri-la Hotel in 1971. In 1978 Kuok established Shangri-la Hotels and Resorts company in Hong Kong, which has

become the headquarters of his hotel chain. By 2004, the Shangri-la chain had seventy hotels and resorts throughout the Asia Pacific, North America, and the Middle East, representing a room inventory of more than 30,000. In 1989, Kuok introduced the Traders Hotel Company, which is a mid-market brand of mid-priced city-centre hotels and had a total of thirteen hotels in 2004.

Kuok established Kerry Properties Limited in Hong Kong in 1978 and developed it into one of the largest property investment and development companies in Hong Kong, with a significant portfolio of luxury residential developments, mixed-use commercial developments, and a significant warehousing portfolio incorporating a fast-growing logistics business.

Since 2000, Kuok has started to increasingly relinquish his control over the managing of his business increasingly especially to his own children and relatives. Of his eight children from two marriages, only his two sons are active in the Kuok Group's business: Beau Kuok Khoon Chen, chairman of the Kerry Group Ltd., and his brother, Kuok Khoon Ean, director of Kuok (Singapore) Ltd., Singapore. Kuok's nephew, Kuok Khoon Hong, is chairman and chief executive officer of Wilmar International. Though based in Hong Kong, Kuok continues to make frequent travels to oversee his far-flung business empire.

Lee Hock Guan

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Kurniawan, Rudy Hartono

(Nio Hap Liang, 梁海量, Liang Hailiang, 1949–)

Leading badminton player, Indonesia

Rudy Hartono is a legendary badminton player from Indonesia who has won the All England Championship title eight times, one time more than another legendary badminton player, Erland Kops of Denmark. Rudy's record has not been broken up to today.

Rudy Nio, who was later known as Rudy Hartono Kurniawan, was born on 19 August 1949 in Surabaya into a businessman's family dealing in clothing and dairy products. His father and his seven brothers and sisters were also badminton players but they only reached the national level, except for his younger sister, Utami Dewi (Chinese name: Nio Pik Wan), who also made it to the Indonesian Uber Cup team in 1968/69, 1971/72 and 1974/75. Since his childhood days Rudy Hartono has enjoyed various kinds of sports including swimming, volley ball and badminton, but he loves badminton most and it was this sport which took him to the national and world sports arena.

Rudy's father owned a badminton club called Suryanaga in Surabaya. Rudy was first trained by his father in the club and only later did he join the Rajawali Club where many good Indonesian badminton players were trained. When he was only 15 years of age, Rudy won the junior national championship and in 1968 at the age of 18 he took part in the All England competition, defeating Tan Aik Huang of Malaysia and winning the title. He also joined the Indonesian Thomas Cup Team

in 1968. From then until 1974, he won every year and collected seven All England titles. It was only in 1975 that he was defeated by Svend Pri of Denmark. He won the All England title again in 1976.

Rudy was regarded as a "wonder boy" and a giant in the history of world badminton. However, like many champions, Rudy has also suffered defeats. In fact, having defeated Svend Pri in the finals of the All England Championship in 1970 and 1972, he lost to Svend Pri in 1975. In 1976 at the All England Championship finals, Rudy defeated his compatriot, Liem Swie King, but two years later, i.e. in 1978, Rudy lost to Liem, also in the All England finals. Despite his losses, no one has any doubt that Rudy is one of the best badminton players that the world has ever known.

Rudy is considered an all-round player. Stuart Wyatt, one time President of the England Badminton Association, noted that Rudy Hartono was the greatest badminton singles player of his time. He also said that Rudy was an excellent player in all aspects of the game, viz. his capability, tactic and spirit. Sports commentators have also described Rudy was "a complete player", "fit, fast, and mentally strong", "elegant and accurate",, "cap[ping] it all with the most powerful smash the world had seen at the time" and "virtually invincible during his heyday".

At the end of the 1960s and the first half of the 1970s Rudy reached the peak of his badminton career. In 1969 and 1971 he was awarded the Best Sportsman (Olahragawan Terbaik) by the Indonesian Journalist Association. At his peak, Rudy was extremely popular and was offered many opportunities by various institutions. Indonesian Airways Garuda would accept him as a candidate pilot, and Airlangga University would take him on as a medical student. However, he took up an offer to study Economics at the University of Trisakti in Jakarta and was only able to obtain a Sarjana Muda degree (equivalent to B.A. Pass) due to his busy training schedule. In view of his popularity, Wahyu Sihombing, a well known Indonesian movie director, offered him a leading role in a movie called *Matinya Seorang Bidadari* (Death of an Angle, 1971). His leading co-star was Poppy Dharsono who was also very popular at the time. Apparently, Rudy did not have much success as an actor; that was his first and also his last movie.

Age is the fatal enemy of every sportsman and sportswoman. In 1978 when he was defeated by his compatriot, Liem Swie King, Rudy realized that he was getting old but he continued to participate in the international championship contests as he was expected to lead the Indonesian badminton team to further success. In 1982 he joined the Indonesian Thomas Cup Team to play against the Chinese players. It was the first time that he played against the Chinese players; he was also no longer in top form and lost. Although Indonesia was able to regain the Thomas Cup in 1984, the dominant position of Indonesia as the land of badminton champions has since been challenged by the PRC.

Rudy eventually retreated from the front line. Nevertheless, he did not really retire as he still wanted to contribute to the game and be part of the badminton world. He continued to serve in the Indonesian Badminton Association for many years. He was also invited to serve in the International Badminton Federation (IBF) and obtained the IBF Distinguished Award in 1985. In 1988, he suffered a stroke and went to Australia for a heart by-pass operation. He has since recovered but is no longer able to play badminton, the sport he loved most. He is now a businessman dealing in sports equipments and accessories. He was at one time the agent of sports products for Ascot and Yonex.

Rudy is a Protestant and has been active in church. It is reported that during competitions, he always prayed to God. His religious belief seems to have given him extraordinary strength and skill. He married Jane Anwar in 1976 and has three children.

Leo Suryadinata

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Kwa Tjoan Sioe

(柯全寿, Ke Quanshou, 1893–1948)
Medical doctor, founder of Jang Seng Ie Hospital, social activist, Indonesia

Kwa Tjoan Sioe was a well known physician of his time. His greatest achievement was the founding of the Jang Seng Ie Hospital (Yang Sheng Yuan 养生院), presently known as Rumah Sakit Husada. He had also developed a cure for opium addicts.

Born in 1893 in Salatiga, Kwa Tjoan Sioe was the fourth child of Kwa Sam Kang and Liem Tjio Nio. He went to a private school to learn Malay and Dutch and, at the age of eleven, joined a Dutch elementary school. He later continued his studies at the HBS in Semarang. After graduating in 1913, he went to the University of Amsterdam in the Netherlands to study medicine.

While in the Netherlands as a student, he was not active in Chinese organizations, but was a regular visitor of The Kring, a club for artists. He was probably introduced to this club by Liem Bwan Tjie, who studied architecture in Amsterdam, and was two years his senior at the HBS (Dutch High School) in Semarang. Only then did he meet artists such as John Raedecker (sculptor) and J.M.H. Schoenmaekers (painter). They often got together to discuss politics and to attend lectures by left-wing politicians such as Sneevliet (a Dutch communist) and Wiessing. They were all in favour of a free Indonesia. It was probably because of Kwa's friendship with the Leftist Movement in the Netherlands that he had been suspected of being a member of the Comintern. However, there was no evidence of his membership, only allegations that he might have been a secret member. It is interesting to note that in 1917 he became a member of the Chung Hwa Hui, a Chinese students' organization in the Netherlands, and remained a regular member until 1918, and was then an overseas member until 1938.

After finishing his medical studies, Kwa went on to the Colonial Institute (Koloniaal Instituut voor de Tropen) in Amsterdam to specialize in tropical diseases. He only returned to Dutch East Indies in 1921 and was stationed at the General Hospital (Centrale Burgelijke Ziekenhuis) and the Instituut Pasteur in Batavia. In 1922, he went into private practice and noticed the poverty of the majority of his patients. He then decided to raise fund to build a clinic, where poor people could get free treatment. This clinic later grew to become the Jang Seng Ie Hospital.

The clinic for the poor started in December 1924 in Jalan Mangga Besar 40, where he had rented a house. He insisted that the clinic should only be for the poor; patients who could afford to pay were refused and sent to private practitioners. In 1928, he

went to Europe where he visited his former colleagues in Vienna, Amsterdam, and Paris, and studied the running of some good hospitals. On his return, he was disappointed that the money raised so far was only 50,000 guilders, while 400,000 was needed to set up a hospital building. However, when a plot of land measuring 51,000 sq. metres was offered in Mangga Besar 124, he decided to buy it to build the future hospital.

His luck came in 1931 when Aw Boon Haw of the Tiger Balm enterprise was visiting Batavia and paid him a visit regarding a minor complaint. When Aw heard of Kwa's plan, he promised to donate a building for the hospital on the condition that it should be used for paying patients, who in the future, could help to increase funds of the hospital. This building was eventually completed in 1933 and the first patient to be admitted was none other than Aw Boon Par, brother of Aw Boon Haw.

In the meantime, Kwa was busy doing research for a cure for opium addicts. His findings were described and presented at the Eighth Congress of the Far Eastern Association of Tropical Medicine in Bangkok. At the time, the public was alarmed by the number of babies suffering from convulsions. The Jang Seng Ie Hospital then offered a 1000-guilder prize for the best solution to this problem. Winners of this prize were Drs W.J.C. Verhaart, De Lange, and Kwa himself. They jointly discovered that the reason was the lead content in the powder used for these babies. The prize money was donated to the children's fund of the hospital.

In September 1934, Kwa visited China as part of the Dutch East Indies delegation to the Ninth Congress of the Far Eastern Association of Tropical Medicine in Nanjing, held in the October the same year. Afterwards, he toured China to visit the cultural and historical, as well as the medical, health care, and agricultural sites. Every week, a column appeared in the Dutch edition of the *Sin Po Weekly* (Jakarta), in which he wrote about his impressions during the visits. Kwa was particularly interested in the health care projects, as health care in China was much more advanced than health care in the Indies, where not even a school of health care was available. He was also full of praise for the Chinese farmers, who were hard-working and resourceful; however, he commented that hygiene conditions were very much overlooked. He often had to stay in hotels without private bathrooms, and the communal toilets were not properly cleaned.

Kwa was also appalled by the many banners seen in small towns, with the announcement that 666? was offered, meaning that a medical doctor, together with traders in morphine, were offering morphine injections. The reason was that most of the patients wanted immediate relief of pain and did not believe in less effective medicine. He was most surprised when during a dinner invitation at the house of a colleague, the hostess offered opium to the guests. Kwa had already noticed the twitching around her mouth and the trembling of her hands during the dinner. When none of the guests accepted her offer, she just lay down on a sofa and started smoking herself, oblivious of her guests! He discussed the situation with her husband and that led to a cooperation on further opium research.

Back in Jakarta, he took up his practice again and continued with the expansion of the hospital. A children's pavilion and also a funeral parlour adjacent to the hospital was built by his friend, Liem Bwan Tjie, in 1938. Liem also built his residence, but the year of building is not available.

In addition to medical practice, Kwa was also concerned with socio-political problem in the Dutch East Indies. He and Kwee Kek Beng were invited by Soekarno to be special contributors to an Indonesian nationalist

magazine in 1927. He was closely associated with the *Sin Po* Group and became China-oriented. Nevertheless, the *Sin Po* Group was also in favour of independence for Indonesia.

In April 1942, not quite two months after the Japanese invasion, Kwa was taken prisoner, together with most of the prominent members of the Chinese community and was only released on 22 August 1945. In the Bukit Duri prison, he was a member of the medical team and often had to go to the Central Hospital where he provided consultation. One day he was taken away by the Japanese in handcuffs, but was returned a few days later to continue his imprisonment. Nio Joe Lan who wrote about this incident in his memoirs about his own imprisonment, gave no further explanation.

After the Japanese surrender, he returned to his hospital again, but was not confined to it. Because of the revolution, refugees kept coming in, and, in the rural areas, health care was needed for the wounded guerilla fighters, as well as the common people. He started a Red Cross Fund to which people could donate money. It was a big success and every week, donations totalled 50,000 to 70,000 guilders. Medications and daily necessities were bought for, and brought to, the villages. Kwa often insisted on going to those places himself. In, 1948, the last villages they visited were in the province of Banten, west of Jakarta. During the trip, Kwa complained of tiredness. A few days later, while examining a patient, he collapsed and died a few hours later.

Kwa is survived by seven children including two sons from his first marriage, one of whom became a professor in medicine at the University of Texas in Houston, Texas, the United States. From his second marriage, he had one son, who became a prominent researcher at the Cancer Institute in Amsterdam. After his second wife passed away in 1930, he married Li Mey, who was Chinese-educated and was one of the earlier girls who had graduated from Gao Zhong (Higher Middle School) of the Pa Hua School in Jakarta. He had four children with her who are now living in China, to where she had moved in the 1960s.

Myra Sidharta

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Kwan Wai Meng, Robert

(关伟明, Guan Weiming, 1950–)
Entrepreneur, Singapore

Robert Kwan Wai Meng introduced McDonald's to Singapore. He was born in 1950, the only son of Kwan Sai Kheong and his wife Polly. He has a younger sister, Margaret. The Kwan family was poor and when Robert was born, they were living in a wooden shack with a zinc roof in Changi and his father made ends meet by playing the violin and saxophone at night clubs in the evening. However, the elder Kwan — a remarkable polymath of a man — rose quickly from being a teacher to becoming the Director of Education, and the family saw materially better days.

Robert Kwan was educated at Anglo-Chinese School. A keen sportsman, Kwan was a school water polo player and was good enough to represent Singapore in the sport, winning three gold medals. He left school at the age of 18, after completing his GCE 'A' level examinations to go into business. As a schoolboy, Kwan was already interested in doing business, rearing tropical fish for sale. He asked his father, University Vice-Chancellor, Kwan Sai Kheong to give him the money he had saved for his university education so that he could into business.

His first business venture was unsuccessful. He established Mei's Bookshop at Collyer Quay in 1968 and later became a wholesaler of plush toys, including Snoopy dolls. In 1975, while on a visit to see friends in the United States, he witnessed the pull of McDonald's and immediately approached the company's headquarters in Chicago for a franchise. After almost a year of correspondence, McDonald's told Kwan that he was not the right kind of person they were looking for. However, in 1977, they wrote him to say that were coming to Singapore and even though he had been rejected earlier, there was no harm in meeting up. This time, they were impressed with what Kwan was prepared to do to make McDonald's a success and in early 1978, a joint venture agreement was signed between Kwan and McDonald's Corporation and McDonald's Hongkong to form a company to operate the McDonald's franchise in Singapore. Robert Kwan was just only 27 years old.

For three months, Kwan and three others (selected to be store managers) went to Hongkong for a 9-month training stint, working their way up from the bottom. They mopped floors, cleaned toilets and learned every aspect of the business during 16-hour days, 7 days a week. This was followed by 3 months' training at McDonald's Hamburger University in the United States. The first McDonald's outlet opened in October 1979 at Liat Towers and it was an instant success. They did three times more business than what the optimistic Kwan had projected. They needed to expand quickly and three restaurants were opened within the 6 months. On 1 June 1981, McDonald's became the first restaurant to be operational at the new Changi International Airport. That year, Kwan's Liat Towers outlet registered the highest volume of sales of all McDonald's 6,500 outlets worldwide. By 1991, Kwan had established 37 McDonald's outlets in Singapore with over 3,000 employees. He was the winner in the Outstanding Manager Award category of the Singapore Business Awards that year. In 1993, McDonald's Singapore won the Max Lewis advertising award for innovative advertising.

Kwan ran McDonald's as managing director for more than 20 years. Throughout his time there, Kwan never stopped expanding, upgrading and innovating. In 2004, for example, hoping to cash in on the coffee craze in Singapore, Kwan introduced gourmet coffee to McDonald's by having upmarket McCafes located within McDonald's outlets.

In October 2002, he stepped down as managing director to assume the newly-created post of Chairman. Bernard Lee, general manager of McDonald's succeeded him as managing director. Over the years, Kwan had divested his 50% stake in McDonald's Singapore operations and speculation was rife that he would sell off the remaining 10% he held. At the time of his becoming Chairman of the company, McDonald's had 129 outlets in Singapore, generating a net profit of $28.5 million. In 1990, Kwan won the *Business Times*

Chief Executive Officer of the Year Award. In 2003, after cashing out of McDonald's, Kwan sunk $7.7 million for 18 million shares (or 9.2% of the share capital) of Full Apex, in its initial public offering.

Kwan was appointed the first chairman of the newly-created National Environment Council in 1990. Not one to shy away from controversy, Kwan ruffled feathers when he stated that Singapore was a major transhipment hub for smuggled birds protected under the Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES). This accusation sent the authorities in the Primary Production Department (PPD) into an uproar and they countered that under CITES, only endangered species are protected, and not 'protected species'. Kwan also championed the saving of the last man-made duck pond in Marina South.

In 2004, Kwan was appointed executive chairman of Wildlife Reserves Singapore (WRS), the company responsible for operating Singapore Zoo, Night Safari and Jurong Bird Park. This post had been created specifically for Kwan to enable him to do whatever was necessary to arrest declining visitorship at the three attractions and to make them profitable. To do this, Kwan needed to quickly rationalise the business of the three attractions. By the time he retired in December 2007, he had succeeded in bringing the attractions under one umbrella and turning a profit. He also introduced several new initiatives and personally designed the free-ranging Orang Utan exhibit at the Zoo. In 2006, WRS also saw a record 3.3 million visitors. For his work at WRS, the Singapore Tourism Board gave him the Outstanding Contribution to Tourism Award. He was succeeded by Claire Chiang as non-executive chairman of WRS.

Kwan married his wife Pauline in 1981. They have three sons: Kevin, Colin and Alex.

Kevin Y.L. Tan

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Kwee Hing Tjiat

(郭恒节, Guo Hengjie, 1891–1939)

Journalist, polemicist, Indonesia

Kwee Hing Tjiat was a prominent Malay language journalist who delighted in political controversy and whose biting criticisms were no respecter of persons. Over his lifetime his political orientation moved from an identification with China and Chinese nationalism to an identification with Indonesia and Indonesians. His assimilationist ideas received little support in his lifetime, but found more fertile soil long after his death.

Kwee was born in 1891 in Surabaya, East Java, the fourth son of Kwee Swie Hian. He received a Dutch schooling, initially at the Buys Instituut and then at the Burgeravondschool (BAS — trade school). He worked for a while in an administrative job for businessman Oei Tiong Ham's company, Firma Kian Gwan, but soon turned to journalism, initially in Surabaya. His first venture in September 1911 was working for/starting the weekly publication, Asia. This was superseded in October 1913 by

working for/establishing a new weekly, *Bok Tok*, which became Tjhoen Tjhioe the following year. In 1915 he moved to Yogyakarta where he published another weekly, *Palita*. These ventures, short-lived though they were, served to make his name as a committed journalist. In October 1915 he was invited by Hauw Tek Kong, the publisher of *Sin Po* in Jakarta, to become its deputy editor-in-chief and later its editor-in-chief.

His career at *Sin Po* also lasted only a few years during this period of political turmoil. Kwee led the attack by the China-oriented *Sin Po* against the Dutch policy that imposed the status of Netherlands subjects (onderdanen) on Peranakan Chinese, and urged them to reject it. When the colonial government made provision for Chinese representation in the proposed advisory Volksraad (People's Council), Kwee was prominent among those who persuaded a majority of the participants in a large conference in Semarang in 1917 to reject Chinese involvement in politics. Similarly, when in 1918 the colonial government proposed that its subjects should participate in Indië Weerbaar (defence of the Indies), *Sin Po*, under Kwee's leadership, argued that peranakan Chinese should resist such enlistment because they were aliens and had no interest in the defence of the Indies. Before the year was out, Kwee had resigned his position as editor-in-chief of *Sin Po* and became the head of a Chinese firm in Bali. However, the Chinese nationalist line that he had established at *Sin Po* was followed by his successors, Tjoe Bou San and Kwee Kek Beng.

Why did he abandon the position at the time? According to Suryadinata, citing an article in *Sin Po* on 2 September 1918, it was because "he could not stand the air in Jakarta". This may have been a euphemism. Kwee had a facility for making enemies. This had already been evident when he was working for Tjhoen Tjhioe in Surabaya when his articles criticizing the editor-in-chief Henri Borel proved so hurtful that Borel resigned. During his time with *Sin Po*, Kwee antagonized another Dutchman called Mouw, who was the head of the Office for Chinese Affairs (Kantoor voor Chineesche Zaken). This started with Kwee's criticism of Mouw for humiliating a Chinese workman. Mouw took offence at the criticism, which Kwee repeated even more virulently after Mouw tried to have it retracted by *Sin Po*. More seriously, Kwee later embarrassed Hauw Tek Kong, the director of the paper, in a matter that also involved Mouw. Hauw held the view, which Kwee contested, that *Sin Po* should have good relations with the Office for Chinese Affairs so that the newspaper could be well informed about the government's intentions towards the Chinese. Mouw informed Hauw, in strict confidence, that the government stood behind the Indië Weerbaar movement as it feared that Japan would take advantage of the turmoil of war in Europe to seize control of the Indies. Hauw passed this information on to Kwee — again in confidence — but Kwee proceeded to publish it in full without any prior discussion with Hauw. This naturally made Mouw angry with Hauw who, through Kwee's actions, was shown to be untrustworthy and unable to keep his word. Whether Hauw asked Kwee to resign or Kwee felt he should do so, it seems likely that this affair was the reason for his departure. Kwee's alienation of Mouw was to have even more serious consequences for him a few years later.

Kwee's new business job meant that he travelled frequently to China and Japan, and in 1920, he moved to Europe to look after the firm's business and stayed there for three years. Nonetheless he continued to work as a journalist, contributing articles to *Sin Po*, which attacked the Dutch Government and European colonialism in general. According to

Kwee Tek Hoay, Mouw paid close attention to his writings, including one with the title "The White Peril" (Bahaja Poetih) attacking Governor-General Dirk Fock. In 1921, Kwee published his book, *Doea Kapala Batoe* (Two Stubborn Men) in Berlin. Presumably the first book in Malay to be printed and published in Germany, it is a lively, polemical work, conveying his thoughts on the situation of the Indies Chinese and the political currents amongst them. His own position remained firmly with the Chinese nationalist school of thought rather than with the pro-Dutch or socialist school. He believed it would prevail because it was correct. The Chinese in the Indies should retain their Chinese citizenship and be recognized, like the Japanese, as equal to the Europeans. Conflict between the advocates of the different nationalisms in the Indies (Dutch, Chinese and Native) would only be resolved on the basis of mutual acceptance and respect. In an early hint of a later change in his thinking, he wrote in this book that he could "not yet believe in the assimilation sought by Dr (W.E. Burghardt) du Bois", the famous African-American activist and scholar.

While he was in Europe, Kwee was true to his own earlier beliefs, however. He used a Chinese rather than a Dutch passport because he thought of himself as a Chinese citizen. When he returned to the Indies in 1923, Kwee was denied a visa and refused admission to the country. There were widespread protests that he should be allowed to return, but the colonial government, relying on the advice of Mouw, held firm and deported him. The British authorities would not allow him to enter Hong Kong either, so he then settled in Shanghai for the next decade. Although hitherto Kwee had identified strongly with China, living there proved to be a form of exile for him. Born and raised in Java with a Dutch education, and unable to understand Chinese, he was in reality an alien in China. He continued to write from Shanghai for the Malay press in Java, especially for the Surabaya magazine, *Hoakiao*, of which he was a member of the editorial board. His journalism remained controversial and polemical. He continued the critique of the Tiong Hoa Hwe Koan (THHK) Chinese school system that he had started in Doea Kapala Batoe, and in 1925 called for the THHK to be "dumped". In articles in *Hoakiao* in 1926, he attacked the Confucian Religion Association (Khong Kauw Hwee) and the teachings of Confucius. According to Kwee, the teachings of Confucius were incompatible with the spirit of Chinese nationalism and had made China weak. Moreover, he asserted that the leaders of the Confucian Religion Association didn't understand the teachings of the sage. His attack was similar to the one launched some years earlier in a special issue of the weekly edition of *Sin Po* (21 April 1923), which was prompted by the decision taken at a conference in Yogyakarta to form a General Association of Confucian Religion (Khong Kauw Tjong Hwee).

After this controversy, Kwee devoted himself to a business he set up in Shanghai, importing timber and rattan from Samarinda. He seldom wrote and declined the offer of a teaching position at Jinan University. He was eventually permitted to return to Java in 1934, with a guarantee from Oei Tjong Hauw, son and business successor of Oei Tiong Ham. The Oei Tiong Ham Concern (OTHC) promised him the position of editor-in-chief of a new daily newspaper, *Mata Hari*, which first appeared in Semarang in August 1934. Once again Kwee created a storm by writing an editorial titled, Baba Dewasa (A Mature Baba [peranakan]). He now proposed that the peranakan Chinese in Indonesia should take their place as "Sons of Indonesia" (Poetra Indonesia) and went

on to argue that they should assimilate totally into indigenous communities. This agenda went well beyond even Liem Koen Hian's Partai Tionghoa Indonesia (PTI – Indonesian Chinese Party) and was criticized by many Chinese and indigenous Indonesians. It was too radical to gain support in the 1930s, but in the 1960s, an emergent assimilationist movement claimed him as a pioneer.

Kwee enjoyed considerable editorial independence — to the extent that he labelled the Chung Hwa Hui, which was fully supported by the OTHC, an opportunistic organization. The company may have allowed him this latitude so that his controversial stands would boost the paper's circulation and profitability. But when *Mata Hari* refused to join an anti-Japanese boycott and continued to accept Japanese advertisements after the outbreak of full hostilities between China and Japan in 1937, both Kwee and the company were attacked by the peranakan press and the Chinese community and the paper's circulation declined drastically.

Kwee was in poor health in his later years and died on 27 June 1939 aged forty-seven. His fearless and critical journalism was widely appreciated, even by those he had criticized severely. One exception to this was Kwee Kek Beng, his successor at *Sin Po*, who was apparently unable to forgive his apostasy from the Chinese nationalist cause. Kwee Hing Tjiat married only three years before his death, and had no children.

Charles A. Coppel

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Kwee Tek Hoay

(郭德怀, Guo Dehuai, 1896–1951)
Writer, religious leader, Indonesia

Kwee Tek Hoay was a very able writer. He was a novelist, playwright, philosopher and a scholar in religion. He is less well-known as a commentator on the Chinese community and politics, or as a steadfast proponent of the Sam Kauw religion (Tridharma).

Kwee's father was a small textile trader in West Java. Some say Kwee attended a Dutch private school, but others believe that he went to a traditional Chinese (Hokkien) school and studied English with a tutor. He received little formal education, but could read Dutch and English and was fluent in Malay. His talent in writing was apparent from youth. He published his first play, *Allah yang Palsu* (A False God), in 1919 in which he criticized the Chinese community for worshipping money. He also wrote for the Chinese Peranakan daily in Jakarta, *Sin Po*, which supported Chinese nationalism. Later, he became editor-in-chief of *Sin Bin* in Bandung. *Sin Bin* belonged to *Sin Po*.

Kwee was also active in Tiong Hoa Hwe Koan (THHK), a Chinese organization that ran Chinese schools. THHK was related to the Confucian religion. Kwee's knowledge of Confucianism is reflected in Kwee's conservative opinions that stressed order in his writings on society and politics before

the early 1930s but this did not mean that Kwee was unaware of the shortcomings in Confucian teachings.

When Indonesian Nationalist Party (PNI) leaders were rounded up by the Dutch in 1929, Kwee wrote that the PNI was headed by intellectuals who "wouldn't arbitrarily take shortsighted actions". Kwee stated that the PNI was different from the PKI and thus criticized the Dutch government for suppressing the PNI. Kwee thought that the Chinese inhabitants of Indonesia must sympathize with the Indonesian nationalist movement.

Kwee had made an in-depth study of the THHK movement and Chinese education. His work *Asal Moelahnja Timboel Pergerakan Tionghoa jang Modern di Indonesia* [The Origin of the Modern Chinese Movement in Indonesia] discussed the background of the Chinese movement, which centred on the founding of THHK in 1900 in Java. Kwee explained that the organization aimed to modernize Chinese customs and Confucian teachings were used to address this problem. To study Confucius, the command of the Chinese language was necessary. Therefore, THHK established schools and later specialized in managing educational issues. Kwee understood the situation then and had access to important materials. This merited an English translation of Kwee's study by Professor Lea E. Williams which was published by Cornell University.

With the influence of Chinese nationalism and the influx of immigrants to Indonesia, the Peranakan-controlled THHK schools were gradually managed by the Totok (newcomers). After the founding of THHK, the Dutch colonial government, which had previously neglected education for the Chinese, set up HCS, a Dutch school for Chinese children with similar curricula to those in European schools.

Kwee lived in West Java and was active in THHK and Djawa Hak Boe Tjong Hwee (All-Java Organization for Educational Affairs), a Chinese educational organization. The organization, in 1919, suggested that the THHK school curriculum be adapted to conditions in Indonesia but his proposal was not implemented. Kwee felt that the THHK schools were "stuffed with ideas about how to use one's energy to bring progress, to support China, to raise the status of one's race, and so on, all in the nationalist character. At HCS, one is immersed in everything western". He further complained that an HCS education pushed Peranakan Chinese to become clerks or low-level officials.

Kwee connected education with the economic status of the Peranakan Chinese. He pointed out that the Peranakan were losing out in competition to the Totok who would take over the fields controlled by Peranakan: automobiles, buses, printing, produce and drinks companies, batik factories, and rice mills. In addition, he thought that to get a job in European stores, the Peranakan Chinese had to compete with Eurasians and native Indonesians. Kwee felt that Chung Hwa Hui Dutch East Indies Organization was not able to do much for the Peranakan. To prove that Chinese did not dominate the economy and that wealthy Chinese were few, Kwee quoted the *Batavia Nieuwsblad* which had published some figures showing that there were 21 millionaires in Java. Kwee said that the ratio of European to Chinese inhabitants was 2:10, but the economic strength of the Europeans to Chinese was 10:1.

Kwee disagreed with the leaders of *Sin Po*, especially Kwee Kek Beng. They differed on the question of education for Peranakan Chinese children, on the issue of citizenship or sovereignty which was closely tied to Chinese participation in the government of the Dutch

East Indies, and on the matter of sending young Peranakan to China as soldiers. The *Sin Po* Group wanted the Peranakan to speak Chinese like the Totok, supported the THHK schools and opposed the segregation of Peranakan and Totok. Kwee, however, believed that wealthy Peranakans should attend Dutch schools that also taught Chinese language and culture while poor Peranakan could attend Malay schools.

On citizenship, the *Sin Po* Group felt that the Chinese in the Netherlands Indies were still Chinese, not Dutch subjects. In 1919, *Sin Po* sponsored a campaign among the Chinese to bring down the Dutch Sovereignty Law and found support in the Netherlands Indies. But the campaign did not convince the Peranakan to consider themselves as Chinese citizens because China acknowledged the jurisdiction of the Dutch colonial government over the Peranakan who were born and lived in the Netherlands Indies.

As the number of Dutch-educated Peranakan increased and the Dutch colonial policies towards the Chinese changed, the ideas espoused by *Sin Po* faltered. In 1927, this issue came up again, and Kwee supported the Peranakan who wanted participation in the government. The Peranakan were Dutch subjects to Kwee, and therefore, had to guard their own interests.

Kwee's concept of "Chinese" meant Peranakan who spoke Malay or western languages as their native tongue but held fast to Chinese tradition. He believed that the Peranakan could not become Totok again. In his view, Peranakan Chinese should be given the same rights and responsibilities as native Indonesians, including the right to own farm land, but *Sin Po* called for the Chinese in the Netherlands Indies to be made equal to the Europeans and Japanese (who had the same status as the Dutch). Perhaps Kwee realized that, in practice, the Chinese would not be given equal status as the Dutch because the government did not want to encourage feelings of nationalism among native Indonesians.

Kwee supported the idea of Liem Koen Hian (*Soeara Publiek*) and Chung Hwa Hui (CHH) members who believed that the Peranakan were Dutch subjects who must participate in government, but Kwee was antagonistic towards the *Sin Po* Group. He felt that *Sin Po* had misled the Chinese, particularly in the Yi Yung Thoan or "the Brave and Just Brigade" incident. Peranakan youths were sent to China to help the government of the south fight north mercenaries but many, who could not stand the hardships, fled and foundered. Kwee criticized *Sin Po* in *Panorama*, a magazine he headed, and even wrote a play "Yi Yung Thoan Victims" in 1928.

As the Chinese movement gained momentum in the Netherlands Indies, Kwee was more affected by Confucianism. He believed that the Khong Kauw Hwee (Khonghucu Religious Organization) leaders did not know much about Confucianism, and the way Khong Kauw Hwee spread the religion was outdated. Over time, spiritualism and reincarnation became dominant themes in his literary works, including his famous novel *Kembang Roos dari Tjikembang* (The Rose of Tjikembang) (1927) and his best novel *Drama dari Boven Digul* (Drama from Boven Digul) in the 1930s.

Kwee spread Sam Kauw, or (the three religions together), Confucianism, Buddhism, and Taoism. When Kwee founded Sam Kauw Hwee (Three Religions Organization), he wrote in the magazine *Sam Kauw Gwat Po* that "they do not mean to forge the three religions into one but rather to maintain the identity of each".

To attract followers, Kwee incorporated the Chinese culture in Indonesia into Sam Kauw. Actually Kwee wished to give meaning

and rationale to Chinese customs and wanted the Peranakan to maintain their Chinese identity. Sam Kauw (later called Tridharma) followers were generally Peranakan.

Kwee Tek Hoay, the pioneer of Sam Kauw, continued to be active in the organisation up to the end of his life. Even during dangerous times when the elderly Kwee lived in Cicurug, he continued to be present at the organization's meetings in Jakarta. Finally Kwee was found dead in his yard on 15 July 1951. His body was cremated according to his wish. It is said that this proponent of Tridharma pioneered the practice of cremation in Jakarta.

Leo Suryadinata

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Kwek Leng Beng

(郭令明, Guo Lingming, 1941–)
Property developer, hotelier, Singapore

Kwek Leng Beng has distinguished himself as a bargain hunter in property and hotel deals. He made headlines in 1995 when he teamed up with Saudi Prince Alwaleed Talal Alsaud to buy Plaza Hotel in New York from Donald Trump. The hotel was sold in 2004 for a record price of US$675 million. In 1999, he bagged the trophy Seoul Hotel at a global auction. Through Hong Kong-listed CDL Hotels and its London-listed subsidiary, Millenium & Copthorne Hotels, Kwek has made his presence felt on the global business. He was named "Tourism Entrepreneur of the Year" by the Singapore Tourism Board. At home, his property arm, City Developments, was the top seller of private condominiums in 2007 in terms of the number of units sold. U.S. magazine, *Forbes*, in 2006 ranked him the second richest man in Singapore and put his wealth at US$3.6 billion.

Kwek is a second-generation businessman who built on the success of his predecessor and expanded the business footprint beyond Singapore and the region. His father, Fujian-born Kwek Hong Png, came to Singapore and worked as an apprentice in a hardware store for twelve years before striking out on his own. The elder Kwek set up Hong Leong Company in 1941 to deal in ropes, paint, ship supplies, and rubber estate supplies. After the Second World War, the elder Kwek seized the opportunities and made a fortune from rubber plantations and properties.

Kwek was born in Singapore in 1941, the eldest of five children. As with many Chinese families, Kwek as the eldest son was the natural choice to succeed his father in the business. On graduating from the University of London with a law degree in 1963, he wanted to play a backroom role in his father's business and help in making the organization more efficient. But the elder Kwek had a bigger plan for him, redirecting him to sales and deal making instead. The training stint was rigorous. Kwek recalled how one day in 1968, "I felt so pressured by my old man and sought refuge in Penang for a few weeks to escape his shellings."

Kwek was inducted into Hong Leong Finance Limited in 1966 as director. King's Hotel (now known as Copthorne King's Hotel) at Havelock Road, which opened in 1970, was his first hotel. In 1972, he acquired a controlling interest of the public listed property developer, City Developments Limited (CDL),

which is now one of Singapore's largest listed property companies by market capitalization.

Between October 1984 and August 1990, Kwek took over the chairmanship from his father of an array of companies, including the family holding company, Hong Leong Holdings. He stepped out of his father's shadow from 1989 when he set up the Hong Kong listed CDL Hotels International to drive his global hotel buying spree. With more than US$20 billion in diversified assets spread worldwide, an annual turnover of US$4.55 billion, six listed companies trading on stock markets in Singapore, Hong Kong, and London, and a global staff strength of over 40,000, the Hong Leong Group is now a global player engaged in a wide range of businesses in the Asia Pacific, Europe, North America, and the Middle East.

Kwek prides himself in being a bargain hunter. He has described himself as "the first Singaporean to grab opportunities to buy hotel cheap" in Europe and the United States. His interviews with the media have often been peppered with remarks such as: "We've always stressed that we're not going to be emotional and pay high prices for the sake of adding numbers. I will go ahead with an acquisition if I think the price is right."; "Your timing has to be right to make the best profit."; "You have to be very bottom-line and cash flow-minded. I'm a financier. I look at the bottom-line, cash flow." With this business philosophy, the Hong Leong Group survived the Asian Financial Crisis in 1997 and still recorded profits during those turbulent times.

Kwek's acumen as a businessman and entrepreneur has won him many accolades such as: the "Businessman of the Year" title from the Singapore Business Times; "Outstanding Contributor to Tourism" honour from the Singapore Tourism Board; "Tourism Entrepreneur of the Year" award from the Singapore Tourism Board; "Business Achiever Award" from *Yazhou Zhoukan* (a Chinese weekly), and "Asian Hotelier of the Decade" title from the Asia Pacific Hotel Industry Investment Conference (organized by Jones Lang Lasalle Hotels and Arthur Anderson).

He was also conferred an honorary doctorate in Business Administration in Hospitality from the Johnson & Wales University (Rhode Island, the United States) and an honorary doctorate (DUniv) from Oxford Brookes University (the United Kingdom).

Kwek has been roped in by Singapore government agencies to serve in different capacities on various committees, such as being chairman of Hub Services Subcommittee (June 1997), a member of the Board of Trustees of the Singapore Management University (March 2000 to 2003), and a member of the steering committee of Tourism 21. But his views, though taken seriously, have not always been shared by the government. And his Hong Leong Finance, the largest finance company in Singapore, has stopped short of having a full-banking licence.

However Kwek's ambition is to be a global enterpreneur through acquisitions. As early as 1971, when he was given the tourism award, Kwek proclaimed that Singaporeans could be world-class hoteliers. At the award citation, the then Singapore Tourism Promotion Board said that Kwek was one of a breed of Singapore businessmen who dared to dream big and had made a mark internationally. Kwek also talked about grouping together Singapore hoteliers under the Singapore flag and having a Singapore Inc. chain to become a world-class name just like the Hyatt, Hilton, and Sheraton all are. He said: "I want to do some more to carry the Singapore flag, set an example for other Singapore companies. I'm not selfish in that respect."

Kwek has one brother and three sisters. His half-brother, Leng Joo, is executive director of the Hong Leong Group and managing director of City Developments. Kwek also has a billionaire cousin by the name of Quek Leng Chan, head of the Hong Leong Group in Malaysia. (Quek and Kwek are written the same way in Chinese) Quek Leng Chan is the son of Kwek Hong Lye, the brother of Kwek's father. Kwek Hong Lye was sent by Kwek's father in 1963 to then what was Malaya to extend the family's operations there. Over time, the Malaysian branch has grown substantially into one of the biggest conglomerates in Malaysia. When Kwek Hong Lye died in 1996, Quek Leng Chan took over the Malaysian business.

Though both sides continued to hold shares in each other's companies, Kwek Leng Beng from Singapore, and Quek Leng Chan from Malaysia, have kept to their respective turfs and coexisted. Talks have surfaced now and then about possible joint ventures between the two, but they have yet to materialize into significant businesses. Kwek has denied that there is any family feud between them. He said: "Leng Chan had a disagreement with my old man. But I was a neutral party. It was not personal."

Kwek is married to lawyer Cecilia Kok Phooi Lin. They have two children. Those close to him say the disciplined tycoon rises for a game of tennis each morning and keeps a twelve-hour days. In one of the media interviews, he said: "My motto has always been to work hard, talk less and do more."

Meanwhile, Kwek Leng Beng has been on the prowl again since the U.S. subprime crisis happened with asset prices worldwide taking a hit. As Kwek says he's always waiting for the right moment to buy.

Yong Pow Ang

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Straits Times Library, newspaper clippings, and Kwek Leng Beng's office.

Kwik Djoen Eng

(郭春秧, Guo Chunyang, 1895–1935)

Owner of a large trading company dealing in sugar, rice and tea before WWII, Indonesia

Kwik Djoen Eng was the owner of one of the biggest Chinese trading companies in Semarang, Trading Society Kwik Hoo Tong Ltd. (KHT, 郭河东), a strong competitor of Kian Gwan in the 1920s. The company was multinational and had an extensive network of branches and agencies all over East and Southeast Asia. Kwik Djoen Eng was a Taiwan *sekimin* (台湾籍民), that is, a Japanese subject who enjoyed European status in the Dutch colonies. As such he had close relations with the Netherlands, Taiwan, Japan, and China. He was one of the foremost clients of de Javasche Bank (JB) owing to his stake in the sugar trade, and also as chairman of the tea association in Taipei, and an adviser of the Japan China South Bank.

Kwik Djoen Eng (in Dutch Indies' Hokkien) or Guo Chunyang (in Mandarin), was born in Tongan district in Fujian, China, the third son of Kwik Hoo Pek. In 1876 when he was seventeen years old, he moved to Java with his uncle, Kwik Hoo Tong, who was engaged in the trading business in Java under a *kongsi* (company) named Gin Mo Ho. Kwik learned the trade through travelling in the interior of Central Java. After the Kwik family registered their *kongsi* as an unlimited company, NV Handelsmaatschappij Kwik Hoo Tong (Trading Society Kwik Hoo Tong, KHT) in 1894, the company developed rapidly. The main business was trading in sugar, rice, tea, and

agricultural products. Under Kwik Djoen Eng, who was appointed managing director in 1911, KHT's business expanded, almost ranking with Kian Gwan, which was under Oei Tiong Ham. By the 1920s KHT had set up agencies in Surabaya, Yogyakarta, Solo, Cilacap, Singapore, Xiamen, Shanghai, Hankow (Hankou), Tientsin (Tianjin), Chinkiang (Jinjiang), Hong Kong and Taipei, and established representative offices in Kobe and Osaka in Japan.

KHT's success was largely attributable to Kwik's multinational approach. He established close relations not only with the colonial institutions, but also with the Taiwanese, Japanese, and Chinese authorities. Even in the early days of KHT, Kwik Djoen Eng was JB's foremost client in the principalities of Solo and Yogyakarta.

At the beginning of the twentieth century, when KHT started exporting sugar, Kwik enjoyed credit facilities from JB. That business was highly profitable and developed rapidly. By 1910 KHT had become a client of major commercial banks in the Dutch East Indies. At the beginning of the 1910s Kwik tried to set up his own sugar factory in Fujian, China, but failed.

During World War I, KHT enjoyed considerable success in the sugar export trade and the company quickly became one of the leading sugar exporters in Java. KHT was given advances by four Dutch financial institutions amounting to 30.3 million guilders. While many Chinese sugar traders went bankrupt because of the lack of shipping and financial facilities in 1917, KHT and Kian Gwan were the only two Chinese firms to continue with their businesses.

At the height of the Javanese sugar industry in the 1920s, KHT was always listed among the five biggest exporters in the world, the others being Kian Gwan, Fraser Eaton, Erdman Sielken, and Suzuki Co. Japan. KHT exported Javanese sugar to China, Hong Kong, Singapore, British India, and Europe. Kwik was also successful in the tea business. He made use of his connections with Taiwan and Japan as a Taiwan *sekimin*, a status which enabled him to have access to Japanese shipping and banking credits.

Taiwan *sekimin* means " persons who are registered in Taiwan", and those who became Japanese subjects after the Sino-Japanese War (1894–95). In 1899, Japanese "citizens" in the Dutch East Indies were given European status; this ruling applied not only to migrants from Japan proper, but also to inhabitants of Japanese colonies. Some Chinese in the Indies who were given discriminatory status such as "foreign orientals" in colonial Indonesia were quick to see the advantages of registering themselves as "Japanese", and Kwik was one of them. He obtained this status around 1903 on the basis of his being a Taiwan *sekimin*.

Kwik's interest in the tea business had started since the 1880s. In 1903 he sent some Taiwanese Baozhong tea (包种茶) to the Osaka Exhibition and won the first prize. Baozhong tea is a kind of Chinese tea with a jasmine flavour. After the Taiwanese Government began promoting of the tea, business took off. Kwik believed that Java would be a huge market for this product as nearly half a million Chinese were living there. He opened an agency in Taipei, branded the product Ching Siong, and started exporting to Java. He was appointed chairman of the Tea Association in Taipei. When the Dutch colonial exhibition was held in Semarang in 1914, the Japanese Government built a Taiwanese-style tea house promoting Baozhong tea. Two years later, the quantity of tea imported from Taiwan to Java increased to 2,855 tons, a tenfold increase in five years. One third of it was handled by

Kwik. KHT's tea brands were sold all over Central Java.

Kwik's relations with Taiwan and Japan were not confined to the tea business. He actively supported Japanese economic expansion in Southeast Asia. For instance, he supported Kazue Tsutsumibayashi, his legal adviser, in opening a Japanese shop (Toko Jepang). In 1912 he proposed a joint venture bank between Japan and the Chinese in Southeast Asia. This idea was accepted by the Japanese Government, but was postponed because of World War I. The plan was later realized through the setting up of the Japan China South Bank in 1919, with its head office in Taipei, and branches in some important cities in China and Southeast Asia. Kwik was appointed an adviser to the bank.

Kwik also invested in a warehouse company, Nanyo Veem, which was founded by Taiwan Bank in 1920. Such facilities provided by the Taiwanese Government complemented his sugar business. In the 1920s, KHT obtained credits from Taiwan Bank. In turn, businessmen such as Kwik, who knew the Javanese market well, were very valuable for the Taiwanese and Japanese Governments. As Kwik held dual nationality (Japanese and Chinese), he was able to make use of this to offset the risks. In the 1920s, he left Java to do business in Hong Kong where he imported a huge amount of Javanese sugar for the Chinese market. Using the name Ching Siong Land Investment for this business, he started a project in the reclaimed area of North Point to build a modern sugar factory. The construction continued until 1927, but hardly any progress was made thereafter. Now his legacy remains through Chun Yeung (春秧) Street (in North Point), which is the Cantonese pronunciation of Djoen Eng.

KHT's business in Java was passed on to his first son, Kwik Siang Kaw. But KHT's financial situation gradually deteriorated in the 1920s. In 1927 the company suffered heavy losses through its sugar business, which led to its voluntary liquidation in 1934. In the following year, seventy-seven-year-old Kwik Djoen Eng passed away in Taipei.

Kwik Djoen Eng was also known as a charitable person. He was a devout Confucian, and used to order textbooks on Confucian teaching from Shanghai for Chinese elementary schools in Java. In Japan he donated 300,000 yen to co-establish a Confucian association with a famous Japanese entrepreneur, Shibusawa Eiichi. But the plan was not realized. Kwik was also one of the founders of a Chinese English School in Semarang.

In China Kwik donated a large amount of money to his lineage temple in Tongan and established a primary school. As chairman of a fund-raising committee at the time of the 1911 Chinese Revolution, he raised $200,000 abroad.

Yuko Kudo

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Kwik Kian Gie

(郭建义, Guo Jianyi, 1935–)
Economist, political leader, Indonesia

Kwik Kian Gie is a respectable economist and leading political activist who is admired for his courage in criticizing various corrupt practices. He has served as cabinet minister twice since the fall of Soeharto. In the 1999 *Kompas* opinion poll of eighty-five top Indonesian economists, he was voted the most admired economist by *Kompas* readers (42 per cent), followed by Sri Mulyani, then minister of the economy and finance (23.2 per cent), and Emil Salim (16.5 per cent).

Born in Juwana (Central Java) on 11 January 1935 into a Peranakan family, Kwik is number five of seven siblings. Although he does not speak Chinese, his religion is registered as Confucianism.

He graduated from a local secondary school (commerce stream) in 1955 and continued his studies at the Faculty of Economics at the University of Indonesia, Jakarta, for one year before going to Holland. During his student years, he was president of the Indonesian Students' Association (Perhimpunan Pelajar Indonesia) and active in student politics. In 1963 he obtained a Drs degree from the Nederlandsche Economische Hoogeschool, Rotterdam (presently the Erasmus Universiteit Rotterdam). After graduation he worked in the Indonesian embassy in the Hague. In 1965 he established an import-export company there, but the company did not do well and was eventually closed down. He continued to work in the Netherlands for a few years before returning to Indonesia in 1970.

Kwik was active in business for twenty-five (1964-89) years, but in 1989 gave it up to concentrate on educational matters and politics. In the field of education, he established the Institut Bisnis dan Informatika Indonesia (IBII) in 1987 and became its director. Kwik was also an executive committee member of the Trisakti University Foundation (Jakarta) between 1970 and 1992. In 1983 he was one of the founders of the Management Institute of Prasetya Mulya and served as its director until 1988. From 1988 to 1992 he was a member of the supervisory council of the Management Institute of Prasetya Mulya, and secretary of the daily committee of the Prasetya Mulya Foundation. He gave up all these positions in October 1992.

Kwik has also been active in politics. Known as an effective speaker, he joined the PDI (Indonesian Demokrasi Party) and participated in the 1987 parliamentary elections but was defeated. Between 1987 and 1992 he was a member of the MPR (People's Consultative Assembly) working committee, representing the PDI. He was barred from participating in the 1992 parliamentary elections due to late registration. He was chairman of the Research and Development Body of the PDI and was sympathetic to small and medium enterprises (SMEs) while criticizing big businesses for being unfair. The PDI split into two factions and Kwik sided with the Megawati faction, but this faction was derecognized by the Soeharto regime. When Soeharto stepped down and his deputy, J.B. Habibie, became the president, Kwik was offered a cabinet position which he declined. He was reluctant to serve in a cabinet with what he believed to be "doubtful legitimacy".

After the fall of Soeharto, the Megawati faction of the PDI was recognized as a political party and its name was changed to PDI-P (Partai Domokrasi Indonesia-Perjuangan) and Kwik then participated in the parliamentary elections representing it. When Abdurrachman Wahid became the president of Indonesia,

Kwik was appointed the coordinating minister for Economics and Finance (1999–2000). Many big businesses were critical of him and eventually he was forced to resign. During the Megawati presidency, he was made minister of National Development Planning cum head of the Bappenas (National Planning Institute) for 2001-04. Again he continued to be outspoken during his term as cabinet minister and was a severe critic of corruption and nepotism. In November 2001 Kwik made a well known speech on the "Effective use of foreign aid", which shocked the Consultative Group on Indonesia (CGI), an international body which gave aid to Indonesia:

> I feel totally embarrassed to be confronted with the task to justify an activity, which essentially amounts to begging for debt [loan] on behalf of our nation.…I cannot promise you that some of this new debt [sic] will not be corrupted again as it has been in the past…Aid funding is considered effective if it reaches [the targeted people] without waste or corruption.…In addition, since the crisis of 1997, the government has not only been burdened by the debt repayments, but also by the massive theft and corruption performed by a handful of conglomerates.

However his crusade to eradicate corruption and nepotism was not successful.

Kwik saw himself as a member of the Indonesian nation, and declared himself an Indonesian nationalist without changing his name. He was of the view that Chinese Indonesians were "assimilated" (*berbaur*) culturally, but continued to be separated by both the indigenous and the Chinese populations. He commented that this was a state of mind which should be changed. He believed that the Indonesian nation building process had to continue. As to how one could contribute to nation building in Indonesia, Kwik said (in 1998) that it was through actively joining an Indonesian socio-political party, in his case, the PDI. Nevertheless he also said:

> I have integrated into [Indonesian] society and have taken an active role in the social and political organization in Indonesia. For me, the racial problem which occurs from time to time is a disease embedded in this nation. Therefore as a member of this nation, I have chosen to stay home [that is, not leave the country], and tried my best to help cure this disease. I would like to stress that this attitude is subjective as my environment is a subjective one; this is not a criticism of others who do not do it my way.

Kwik has been a frequent contributor to *Kompas* and has published several books, including *Konglomerat Indonesia: Permasalahan dan Sepakterjangnya* (Indonesian conglomerates: its problems and behaviour) (Jakarta, 1991), as co-editor; *Saya Bermimpi Jadi Konglomerat* (I dream of becoming a tycoon) (Jakarta, 1993); *Analisis Ekonomi Politik Indonesia* (Indonesia's political economy: An analysis) (Jakarta, 1994); *Pikiran yang Terkorupsi* (Corrupted mind, 2006, 2008), which consists of his essays published in *Kompas* between 1999 and 2006, and a companion volume entitled *Kebijakan Ekonomi Politik dan Hilangnya Nalar* (Political economic policies and the loss of logical reasoning, published by *Kompas*) in 2006.

While studying in the Netherlands Kwik married a Dutch woman, Edith Johanna de Wit, with whom he has one son and two

daughters. The son graduated from Stanford University and received a master's degree from Syracuse University (USA). The second child, a daughter, graduated from her father's *alma mater* in the Netherlands and lives with her mother, while the third child, another daughter, graduated from IBII in Jakarta and works as an entrepreneur.

Leo Suryadinata

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Kyaw Khine

(林成隆, Lin Chenglong, 1917–95)
Businessman, community leader, Myanmar

Kyaw Khine was a resourceful and resilient businessman. His career suffered a series of setbacks, and he even had to start from scratch, but he was never disheartened and eventually succeeded. He gave back to the society by taking up leadership positions in both Chinese community organizations and educational institutes.

Kyaw Khine was born in 1917. His father, Lin Yinshui (林银水), came to Burma to earn a living in Wakema, a small town in the Irrawaddy Delta in Lower Burma, during the turbulent years following the downfall of the Qing Dynasty, when China was ruled by warlords.

In 1920, when he was three years old, and the situation in China stablilized, his parents took him back to their native village, Donglian Village in Luoyang (洛阳), Hui-an County (惠安), Fujian, China. However, within a year, after the outbreak of an epidemic disease in the native village, eight persons in his family, including his parents, caught that deadly disease and died the same day.

The young Kyaw Khine survived, but became an orphan under the care of his grandmother who raised him. At the age of eight, he began basic Chinese education under private tuition in the village. He terminated the tuition after one year when his grandmother became blind. U Kyaw Khine then had to start earning a living for himself as a child-labourer, doing whatever was available for him to bring food home.

In 1928, his uncle, Lin Zi Qiong, a migrant to Burma, returned to China for a visit and saw their poor situation. He took pity on them and thus brought Kyaw Khine, who had then turned twelve, to Burma and enrolled him in a mission school. After that, Lin sent him to the north-west of Burma to attend Guang Hua School and, at the same time, learn to work for one year. At the age of fourteen, the youth left school and entered the world of business. It was then that U Kyaw Khine started to display his intelligence and picked up trading, which became his livelihood and marked the start of his success in later years.

When he was eighteen, Kyaw Khine set up a transport company in Mandalay to transport dried fish and shrimp from the Irrawaddy Delta in Lower Burma to Mandalay. From Mandalay, he transported bean produce and other local products to Lower Burma. Through his transportation business, he gradually became a domestic trader in commodities. In 1927, when he was twenty, his two granduncles returned to

China for their retirement. He took over as general manager, managing the five branch offices left behind by his granduncles.

In 1942, when the Japanese invaded Burma, U Kyaw Khine left Burma with his wife and two children to seek refuge in his ancestral village in China until the end of the Japanese Occupation. The family returned to Burma from China via Thailand empty-handed in 1946. He had to start all over again and got himself a job as a shopkeeper. It was in 1952 that he was appointed by Haji Salmon Co. Ltd., an international company run by Indians, to manage their business. He made a profit for the company and was recognized as an outstanding staff member.

Then in 1955, Kyaw Khine struck out on his own and set up a company called Dong Ya Trading Agent Co. The company operated as an agent of China goods and products of Mitsubishi Co. Ltd. of Japan. He imported a complete machinery plant from Shanghai and set up factories for the production of pins and control buttons. He also sent technicians to China to learn new technologies for the factories. However, disaster struck again in 1963 when the Myanmar Government nationalized all businesses.

In 1967, the government discriminated overseas Chinese in Myanmar. The "6.26" incident broke out on 26 June 1967 in Rangoon. U Kyaw Khine, together with several locally born Chinese, including Yang Lao Qing and Wang Si Hua, were arrested by the Myanmar Government as patriotic Chinese. Fortunately, they were all discharged after the intervention of the Chinese Embassy. In the *China Daily* 《人民日报》on 28 February 1968, the Chinese Government praised them as "Good children of Zhonghua, China; and also good models of all Overseas Chinese!"

When the Myanmar Government amended the nationalization policy in 1973, private enterprise sectors were again reopened, and the government compensated those who had suffered losses in the nationalization process. U Kyaw Khine, undeterred by his failures and difficulties in life, restarted his business with the approval of the government. His main focus was then the local products of Myanmar.

Then in 1988, when Myanmar began her open-door policy and market-oriented economy, U Kyaw Khine seized the new opportunity to expand his businesses. He set up a company called Shwe Myanmar Co. Ltd., which involved exporting Myanmar products worldwide. This was when his career finally took off.

As a leader in the Chinese community, U Kyaw Khine took up several responsibilities, including being chairman of the Myanmar Overseas Chinese Charity Association; chairman of the Yangon Jiu Long Tang, Lin Clan House; acting president of Jian De Zhong Tang ; vice chairman, Fu Jian Tong Xiang Hui (Hokkien Kongsi). He was also chairman of the biggest Chinese secondary schools in Myanmar, namely Hua Qiao Zhong Xue (华侨中学) and Nanyang Zhong Xue (南洋中学). U Kyaw Khine's leadership role and contributions were also recognized by the Chinese Government. In 1981, he was invited as a distinguished guest to attend the 70th Anniversary Ceremony of the Xin-hai Revolution (辛亥革命), organized by the Foreign Affairs Ministry of the Chinese Government.

U Kyaw Khine died in 1995 as a result of old aged sickness.

Daw Win

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Kyee Paw

(柯聚宝, Ke Jubao, 1917–2008)

President of Burma Medical Association, the first cardiothoracic surgeon, Myanmar

Dr U Kyee Paw was former president of the Burma Medical Association, British Medical Association, American College of Surgeons, International College of Surgeons, College of Cardiothoracic Physicians, and International Academy of Proctology, and a member of the Burma Medical Council. He was also a member of the Burma Medical Registration Board and was reported by medical journalists to be the first surgeon to succeed in thoracic and cardiac surgery in Burma under the British colonial administration. He pioneered several surgical procedures, some of which are still practised by medical surgeons today.

U Kyee Paw was the son of U Shan and Daw Ngwe Ain, both Chinese of Hokkien descent. He was born in Htonbo Village in Myaungmya District, in the Irrawaddy Delta in Lower Burma, on 10 January 1917.

As a boy, he began his primary education in U Po Htwe Private Burmese School, north of Myaungmya. Upon graduating from this schoo, he continued his secondary and high school education from 1926 to 1935 at the English-Burmese State High School, which is now the top school in Myanmar and is known as the Myaungmya State High School. His early school records show that he was an outstanding student who took only six months instead of the usual one year to complete each level of study. U Kyee Paw was reportedly awarded scholarships at the fourth and seventh grades in middle school. In 1935, he graduated from the Government AV High School, Myaungmya, with a distinction in mathematics. In 1942, he launched his medical career after having obtained his M.B.B.S. degree from the Medical College, Rangoon University.

Sayagyi ("senior teacher") as Dr U Kyee Paw was known to his students, was a dedicated doctor, and during the Second World War, he was a medical officer with the Base Military Hospital in Maymyo, Mandalay, and concurrently, with the Emergency Ward and Maternity Ward of Rangoon General Hospital. He was brilliant and excelled in his work, and so in no time, was made civil assistant surgeon of the state Hospital, Rangoon, and Maternity Hospital. From 1942 to 1945, he was also appointed a surgeon at the Daw Yin May Private Maternity Hospital in Rangoon.

U Kyee Paw was supposed to receive training for obstetricians and gynecologists (OG), but due to the lack of a special course for OG at the Royal College of Surgeons (RCS), London, he took up the fellowship in OG offered by RCS Edinburgh instead, following in the footsteps of his mentor, Professor Daw Yin May, another equally renowned medical practitioner of the early days in Burma. After the OG training, U Kyee Paw specialized in cardiothoracic surgery.

After the Japanese War, U Kyee Paw won a scholarship from the Burmese Government to study in the United Kingdom. In 1947, he was awarded the F.R.F.P.S. (now F.R.C.S., Glasgow) degree from the Royal College of Surgeons, Glasgow. In 1948, he completed a general surgery course in gynecology with the Royal College of Surgeons in Edinburgh, Scotland. His major interests lay in studies of peripheral vascular diseases and tobacco carcinoma of the oesophagus, which are studies of throat and lung cancer resulting from smoking of cigarettes. He attended several conferences in the course of his distinguished medical career,

including the training conference in general surgery at the Glasgow Royal Infirmary (1946–47); the training conference in general surgery and gynaecology in Edinburgh; the training conference on pulmonary tuberculosis at the Christian Medical College and Hospital, Vellore, and the Madnapoli TB sanatorium in India (1950–51); the All India Surgeons' Conference, Vellore (1952); the training conference in thoracic and cardiac surgery in Groningen, The Netherlands (1953); the training in thoracic and general surgery in Washington D.C., Baltimore, Chicago, Minneapolis, and Mayo Clinic (1956), on a Fulbright scholarship. He was also sponsored by the World Health Organization (WHO) on a tour to Moscow, Leningrad, Tbilisi, and Kiev to study undergraduate medical education in 1962. WHO also sponsored his postgraduate medical education in London, Cambridge, Liverpool, Manchester, Glasgow, Belgrade, New Delhi, Chandigarh, and Calcutta in 1969. There are several publications to his credit, including "Surgical Treatment of Pulmonary Tuberculosis" in the *Burma Medical Journal* 3(4), 1955, and "Survey of Gastro Duodenal Hemorrhage" in the *Union of Burma Journal, Life Science 2*.

U Kyee Paw was commended by his peers for his philanthropic spirit, as he never took money from patients who came from Myaungmya or the Myaungmya District, Ayeryarwaddy Delta region in Lower Myanmar, where he was born. One of his students, Dr U Myo Myint, the present rector of Institute of Medicine in Yangon, recalled the time when he was trained as a house surgeon under U Kyee Paw. To the *sayagyi*, the youngest member of the surgical team must be the first to arrive at the operation theatre. Another strict demand of the *sayagyi* was that every house surgeon must personally push the patient into the operation theatre because if the ward boy did it, the patient might fall off the side of the trolley and get hurt. Another former student, Dr Johnny, commended U Kyee Paw's excellent control of bleeding during operations, so much so that even the drapes next to the incision would be unstained with blood. U Kyee Paw was known to be a very strict senior surgeon, who taught his students to respect and consult senior medical practitioners as if they were parents, to follow medical ethics, and be interdependent, as well as to keep the confidentiality of the records of in-house patients. He further made it a requirement for medical practitioners to attend medical conferences and clinical meetings to exchange and improve their knowledge.

From 1959 to 1978, U Kyee Paw was professor and head of the Department of Surgery, Rangoon General Hospital, and Institute of Medicine, Rangoon. On 3 June 1978, he retired from nearly thirty-six years of service with the government medical service. In 1980, he joined the Jivitadana Free Hospital in Rangoon as an honorary surgeon and assisted in the establishment of its surgical unit. Fifteen years later, he contributed most of his past medical research and records to the medical library of the hospital.

U Kyee Paw was married, and his family still lives in Yangon today. One of his children is a neurologist at the state hospital. U Kyee Paw passed away on 12 October 2008 in Yangon, Myanmar, at the age of ninety-two. Prior to his departure, he specifically requested his children not to publicize too much of the family.

Daw Win

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Kyin Bin

(吕振膑, Lü Zhenbin, 1935–)

Community leader, philanthropist, Myanmar

U Kyin Bin is a charitable leader of three major Chinese organizations in Myanmar: Myanmar Fujian Native Association, Overseas Chinese Charity Association, and Overseas Chinese Chamber of Commerce. His administrative skills are evident from the remarkable contributions he has made in education philanthropy, as well as in mustering aid and relief for disaster-hit areas in China and Myanmar on several occasions. He has also played diplomatic roles, such as representing the ethnic Chinese of Myanmar in historic events of China, and has had meetings with Chinese state leaders such as Premier Zhu Rongji , Premier Li Peng, and President Hu Jintao.

U Kyin Bin was born in April 1935 in Nan Qiao Tian Ban Village, Nan'an district (南安县) in Fujian Province, China. His father, Lü Yu Fan, and mother, Lim Cui, were members of the Hokkien clan in China. The young Kyin Bin used to help his parents in the farm when he was a child. He was, however, determined to strive and excel beyond his role as a poor peasant. Thus, in 1950, he left for Myanmar to meet with his elder sister, Lü Xi, and her husband, Huang Yingwei, who had migrated there earlier. On arrival in Myanmar, he started to work as a shopkeeper and began to learn how to manage a business. He was diligent and was promoted to manager at his brother-in-law's rice mill. In 1964, together with his friends, he started a rice flour mill and a noodle factory. Several more ventures in Myanmar followed: the establishment of Rui Li Da Export and Import Co. Ltd., and Golden Lion Co. Ltd. in 1990, which dealt principally with the importing and exporting of agricultural products.

Following his success as an entrepreneur, he began to hold positions in various clan associations: in 1991, he was the deputy-in-charge of the Myanmar Overseas Chinese Charity Committee, which led him into the world of charity. Since 1995, he has been chairman of the Myanmar Fujian Native Association (旅缅福建同乡会), formerly known as the Hokkien Clan Association (福建会馆), which had Hokkien clan associations in Yangon under its wings.

U Kyin Bin has been known to be a man with a kind heart, who is always ready to help victims within Myanmar and his native village in China. After fires and other natural disasters, he would gather his colleagues to deliver aid to the disaster victims. In 1987, when a fire occurred in Lashio City, along the China-Myanmar border, he and the other Chinese community leaders sent a trainload of 2000 bags of rice and 500 bags of table salt to the disaster area. In 1989, when another fire disaster occurred in Myeik City (Lower Myanmar), he was also quick to involve himself in the relief work. More recently, not long after a deadly cyclone struck Myanmar, U Kyin Bin helped the survivors of the cyclone-hard-hit regions in Laputta in Ayeyawaddy Delta, Lower Myanmar. On 11 May 2008, he played an active major role

in organizing several Chinese organizations to raise funds for reconstruction works. The associations made donations totalling 50 million kyat through the Ministry of Social Welfare, Relief and Resettlement, the Union of Myanmar. According to a report by Xinhua News Agency (新华社), about 500 households, comprising a population of about 3,000, were hit by the cyclone "Nargis". Besides charitable works in Myanmar, he donated generously to the victims of the Yunnan earthquake disaster in 1996, and to those of the flood disasters in eastern and southern China in 1989 and 1998 respectively.

U Kyin Bin has always been aware of the importance of education. Thus, he mustered the cooperation of some of the local Chinese community leaders to start a Chinese language school for the ethnic Chinese to enable them to continue preserving kinship ties with family members in the hometowns of their forefathers. He has also supported two old schools in his native village in China — Nan Qiao Primary School and Nan Yang Secondary School — where he received his early education.

He has the strong support of the Chinese in Yangon, particularly from the Hokkien community. Good timing has also been a crucial factor in his rise to leadership. To his credit, he stepped in to help the Myanmar Fujian Native Association, which has a history of 140 years, when it was in need of a new premise. Its office, which was a room in the Fujian Guan Yin Temple, became insufficient for the needs of the association. In 1999, after Kyin Bin became its chairman, he started a donation drive and collected over 1.5 billion kyat from individual Myanmese and other overseas Chinese associations — enough to acquire a four-storey building located at No. 110, Sing-Oo Dan Street, Latha township. The building became the head office of the association and its grand opening on 1 January 2001 coincided with the commemoration ceremony of the 140th anniversary of the Myanmar Fujian Native Association. U Kyun Bin invited local government officials and then Ambassador of China to Myanmar, His Excellency, Liang Dong, to grace the auspicious occasion.

Leading the way in promoting Myanmese cooperation and friendship with ethnic Chinese organizations in the world, he led a delegation of Hokkiens from Myanmar to the 2nd World Hokkien Friendship Conference held in Malaysia, and led another delegation to the third conference in this series in September 1999, in Quanzhou City (泉州), Fujian, China. As an eminent "peace-broker", he has represented the ethnic Chinese of Myanmar in a few historic events of China, namely, the Hong Kong handover ceremony at midnight of 30 June/1 July 1997, and the Macau handover ceremony at midnight of 19December/20December1999.InSeptember 2000, at the World Overseas Chinese Sports Meeting in Beijing, he was also a guest at the state banquet hosted by Premier Zhu Rongji. In Myanmar, he has had many opportunities to welcome many Chinese state leaders visiting Myanmar. Some of those he had welcomed include Premier Li Peng, who visited in 1994, and President Hu Jintao in 2000.

U Kyi Shwin and Nyan Kyaw

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La Doãn Chánh

(La Hối, 罗允正, Luo Yunzheng, 1920–45)
Musician, martyr, Vietnam

With one of the most evergreen hits of Vietnam, *Xuân và Tuổi Trẻ* (*Spring and Youth* 青年与春天), to his credit, La Doãn Chánh, better known by his pseudonym, La Hối, is the pride of Hoi'an town and Quảng Nam province. For the greater part of his ephemeral life, he was a serious passionate music lover and teacher, and founder of a music association in Hoi'an. His brave and selfless struggle for independence and freedom has become an emblem of anti-imperialist resistance manifested by ethnic Chinese revolutionaries against contentious imperialist forces of those days.

"La Hối" is transcribed from the Cantonese articulation of *Luo Kai* (罗开). Born into landed gentry, La Hối attended the Cantonese vernacular school managed by Hối Quán Quảng Triệu (Guangzhao Native-Place Association) in Hoi'an at a tender age. His grandfather, La Cẩm Hoa (Luo Jinhua 罗锦华, 1820–1906), was a petty official who hailed from Hanxi village (寒溪乡), Chashan (茶山镇) of Dongguan city (东莞市) in Guangdong province, China. La Cẩm Hoa established a commercial enterprise, La Thiên Thái (罗天泰商号), in Hoi'an and Hue and exported such indigenous produce as cassia and pepper corns from the Trà My hills (斜眉山; 邪眉山) of Quảng Nam (广南) province. His business flourished and later served the developmental imperatives of both Hue, the Nguyễn capital, and Hoi'an. It grew into a well known property development company straddling three places, and family members ran the business in Hue, Guangdong province, and Hoi'an. La Bính Tường (Luo Bingxiang 罗炳祥), his eldest son, worked in Hue, and Luo Jixiang (罗吉祥), his third son, in China. His properties could be found on one of the streets which he developed called Canton Street (广东街) in Hoi'an, currently called Nguyễn Thái Học Street (阮泰学街). It is the street where La Hối lived and where some of La's descendants still reside.

Both academic and non-academic publications claim that La Hối's grandfather took Phan Thị (潘氏, 1854–1914), a Vietnamese woman of royal background, as his wife, thus making the elder La Hối seem like a prototypical nineteenth-century long-time Chinese sojourner who expanded business networks by entering into strategic nuptial alliances with local women. Phan Thị, endearingly called Bà Thiên in the community, in fact, did not have royal Vietnamese lineage. She was born in Qiongzhou (Hainan, China) to Chinese parents, but her family had settled down in Hue (imperial capital of Nguyễn dynasty from 1802–1945). Until today, Bà Thiên is remembered for having owned extensive paddy fields that "vanished into the horizon" and bountiful granaries "likely to feed several generations".

La Hối, fourth-generation in the La genealogy of Hoi'an, was the sixteenth child

of La Đức Tường (Luo Dexiang 罗德祥). La Đức Tường was the tenth child among La Cẩm Hoa's children from five marriages, but he was the youngest from the marriage of La Cẩm Hoa with Bà Thiên. La Hối was born in 1920 in Hoi'an. He lived with four of his siblings, family, and servants in a huge house at 91 Nguyễn Thái Học. The ground floor of the house, which has been sold in recent years, is now used by incumbent tenants as an apparel shop. The La family was and still is known to be music lovers. Since young, La Hối and his siblings were exposed to western music: La Hối played the piano; his brother, the mandolin, and La Thoại Yến (罗瑞燕) (1917–), currently still living, learnt the violin.

At the age of fourteen, La Hối was determined to carve out a career in music. He developed a fondness for the hand organ and harmonica. From 1936–38, he spent time learning music in Saigon and even won second prize in a music competition there. On returning to Hoi'an, he formed the Société Philarmonique in 1939, an organization for music lovers. Amongst the musicians with whom he had shared his knowledge were Dương Minh Ninh, composer of *Gấm Vàng*; Lê Trọng Nguyễn, composer of *Nắng Chiều*; Lan Đài, composer of *Chiều Tưởng Nhớ*; and La Gia Xuân (罗嘉春, 1919–66), his cousin.

Tales of his love for freedom and solitude abound, but they never reflect recluse tendencies. The slim, immaculately dressed youth who had prominent cheek bones and an elevated forehead is remembered for his merry, carefree spirit: He would whistle cheerful tunes while walking with hands thrust in his pockets. Palpable joy exuded from his rhythmic rendering of the catchy *Rose, Rose, I Love You!* (玫瑰玫瑰我爱妳), a 1930s hit written by the Shanghai-born pioneer of Chinese popular music, Chen Gexin (陈歌辛). He genuinely sought the things in life such as dousing himself in soft, fading light by the tranquil banks of River Thu Bon (秋盆河) at dusk.

His insouciant demeanour in halcyon times of peace belies a meditative, unfathomable sacrificial courage in troubled times. Folks around him were amazed at the alacrity with which he wrote his music. In 1938, he composed the melody, *Spring and Youth*, the song of the Hoi'an Chinese Youth Salvation Team (会安华侨青年团), the Chinese lyrics of which were penned by Diệp Truyền Hoa (叶传华), the intellectual of Hoi'an.

Diệp Truyền Hoa first set the Chinese lyrics for *Spring and Youth* to its tune in 1944 during the Japanese Occupation. In 1946, during a performance tour with the Anh Vũ Musical and Dance Troupe in Hoi'an, Thế Lữ (世吕, 1907–89), a northern Vietnamese poet and writer and posthumous recipient of the Ho Chi Minh Prize (2001) for theatre, was sufficiently stirred by the tune and the martyrdom of its composer to furnish it with the Vietnamese lyrics. The Vietnamese version is called *Xuân và Tuổi Trẻ* (*Spring and Youth*).

La Hối's most highly rated musical composition is *Xuân và Tuổi Trẻ*. Both the Chinese and Vietnamese versions are widely accessible on the Internet today (assessed in 2005 and 2007). The Vietnamese version is heard annually during the Vietnamese (also the lunar) New Year in variety shows, in accompaniment to stage performances, and is also broadcast on radios during the New Year period.

In 1940, La Hối represented the Guomindang Chapter of Hoi'an in joining the Overseas Chinese scouts (华侨童子军战地服务团) in Saigon, which aided the war salvation efforts in Guangxi province, China. A year later, he performed intelligence activities while resuming music teaching at the only

Chinese school in Hoi'an, Zhonghua Public School (中华公学), a merger of the vernacular schools of the *bang* during the war. *Bang* refers to dialect groups; in Hoi'an then, they were: Fujian, Guangzhao, Chaozhou, Hainan, and Jiaying. La Hối, while walking home at night in March 1945, was arrested by the *kempeitai* and subsequently executed at the foot of Phước Tượng Mountain (福祥山), in south-western Danang, in April 1945, together with nine other ethnic Chinese from Hoi'an, Hue, and Danang. They were collectively commemorated as "The Thirteen Martyrs of Hoi'an" at the common *bang* cemetery and memorial guarded by the Qing Ming Ancestral Hall (清明祠), Hoi'an. La Hối, aged 25, was the youngest among them (see Diệp Truyền Hoa).

La Hối was inspired by the anti-fascist and patriotic ideas that reverberated in Hoi'an. Despite the failure of the late Qing revolutionaries in China, books on Liang Qichao (梁启超) and the Chinese revolution were imported by La Thiên Thái enterprise and sold in Đức An, a bookshop owned his aunt. These books helped fan the spirit of earlier Vietnamese revolutionaries such as Trần Quý Cáp (陈贵合) and Huỳnh Thúc Kháng (黄促抗). La Hối's aunt, La Thị Am (name in geneology: La Ngọc Am 罗玉龕), was the daughter of La Cẩm Hoa and mother of Cao Hồng Lãnh (real name: Phan Hải Thâm 潘海深; alias Phan Thêm, 1906–2008), a revolutionary *par excellence*. Cao had led the Vietnam Communist Party Youth Movement of Hoi'an and worked alongside President Ho Chi Minh.

Unlike Cao Hồng Lãnh, whose legacy is a glorious slice of revolutionary history, La Hối's own legacy is one of musical inspiration in Hoi'an, in Vietnam, and in overseas Vietnamese communities. But like Cao Hồng Lãnh, his bravery in the battle for freedom has endured for generations in his country. A street in An Hội near the Hoi An Riverside Resort, owned by hotelier Triệu Quốc Hưng has recently been named La Hối.

Grace Chew Chye Lay

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Lai Kui Fang

(赖桂芳, Lai Guifang, 1936–)
Artist, Singapore

Lai Kui Fang is an internationally acclaimed Singaporean artist, well known for his talent as a portrait artist-cum restorer. His parents, who are Hakkas from Guangdong, had migrated to Singapore and Malaya before World War II. Lai was born in Gemas, Malaysia, in 1936, during the early stirrings of World War II. When his family fled into the forest at Labis, Johor, to escape the invading Japanese, the five-year-old Lai drew inspiration from the flora and fauna around him to draw pictures using charcoal. Snakes, butterflies, and tigers found their way into his drawings, which were often rendered on the wooden walls of his home. Hence, though his parents preferred that he treaded a more conventional career path, such as becoming an engineer or doctor, his artistic talent and inclination were already coming to the forefront at an early age.

As a youth, Lai moved to Singapore, where he received his secondary education at Chung Cheng High School, and his formal art education at the Nanyang Academy of Fine

Arts in the 1950s. As his passion and talent were recognized, he was shortlisted for a French government scholarship. To prepare him, the principal of the academy gave him $250 — no small sum then — to take up a French language course at the Alliance Française. During this period, Lai worked for Grant Advertising, which was the biggest ad agency in Singapore then, earning $500 month. During his employment with the agency, his artwork went into many recognizable ad campaigns, including those for Esso Gas, Nestle, Fab, Land Rover, and Colgate.

In 1963, Lai went to Paris where he studied on a French Government scholarship at the École Nationale Supérieure des Beaux-Arts. Such was his talent and dedication to his art that he had the distinction of having the scholarship renewed a record four times, and obtained the Diploma Superieure D'Art-Plastique in 1969. He continued to hone his skills in bronze casting, stone sculpture, fresco painting, mosaic, and stained glass for the next three years. By 1972, he had obtained a diploma in painting in sculpture, equivalent to a master's degree.

Lai was the first Asian to receive the prestigious decoration of Knight of the French Order of Arts and Letters in 1968, an honour in recognition of his talent in the French classical painting tradition. This honour was upgraded to the Knight and Officer of the French Order of Arts & letters in 1975, the highest possible accolade for a practitioner of the arts in France. During his studies in France, he received numerous awards, including the Silver Medal, Salon Des Artistes Français in 1965; the Gold Medal, Salon Des Artistes Francais in 1966, and Grand Prizes from the city of Paris and the French president. The Italian Government also gave him a scholarship to study in Rome in 1968, and the same year, he received a four-year Lee Foundation study grant.

On completing his studies at the École Nationale Supérieure des Beaux-Arts, Lai remained in France for the next fifteen years, building a solid reputation as a restorer of damaged works of art masters and creating new works of art. He was also commissioned as a coin designer for the Paris mint. His talent and expertise at precision work earned him the privileged title of official restorer and copyist for masterpieces of the Louvre Museum. Although an internationally acclaimed restoration artist, Lai is best known for his skills in portrait painting. Lai paints mainly with oils, a "heavy" medium that allows him to retouch, shape, and colour to satisfy his desire for a realistic effect.

A Lai Kui Fang painting can be distinguished by its keen attention to detail that results in a high degree of lifelikeness. Lai spent years developing his mastery in painting that follows the French classical style, where a lighter background is chosen to highlight the model's features. In this preference, he is said to be influenced by two French painters, Ingris and David. His portraits are amazingly lifelike. A self-confessed perfectionist, Lai feels that the face is the most important feature of a portrait. He also places much attention on the hands of his subjects when he paints them, to capture subtle nuances that will result in a more realistic painting.

During his attachment to the Louvre and major museums in Europe, Lai restored over 200 masterpieces, including a large private collection — retouching, shaping, and colouring them to lifelike realism. He also applied spontaneous brush strokes of the Romantic style to give his works an impressionist feel. Such are his deeply entrenched links and contributions to France that he has been entitled to French resident privilege since 1970.

From the late 1960s to the early 1980s, Lai staged a number of one-man exhibitions at international as well as local venues, such

as the Galerie de la Ville de Paris (France), the Triton Museum of Arts (California, the United States), the Victoria Memorial Hall, the Alliance Française, and the National Museum. He has also participated in group exhibitions in China, France, Germany, Australia, Italy, and the United States. His works feature in national collections, including those at the Triton Museum of Arts (California, the United States), the city of Paris and Juvisy in France, Singapore's national museums, and Henan city in China. His paintings are also much sought after by private collectors in Singapore and abroad, including Malaysia, Hong Kong, France, Italy, The Vatican, Switzerland, Germany, Spain, Belgium, Australia, Canada, Argentina, the United States, Japan, Taiwan, and China.

To date, Lai has won over forty medals for artistic achievements. He is listed in the French Who's Who. He was accorded an honorable doctor's degree in arts from the Albert Einstein International Academic Foundation in 1991. and a doctor's degree of fine arts by the Pacific Western University, the United States, in 1993. Lai's talent can also be seen in his sculpture works. He has completed several bronze busts of famous local personalities including Yeo Kim Seng, a surgeon and former Speaker of Parliament. His monumental bronze statues stand in Chung Cheng High School and Pei Chun School, and another 2.5-metre high "Joy" green bronze sculpture stands in the garden of Choa Chu Kang constituency.

Trained in Chinese art as well, Lai was able to leave his mark not only in Europe, but also in China. He has been commissioned to do various projects in China, and was asked to consider the restoration of a mural entitled, "Tile God of Mount Taishan On A Tour of Inspection and Homecoming". In 1987, Lai was the first Singaporean to be invited to contribute a poem-cum-calligraphy to be inscribed on the famous Henan Stone in Henan Yellow River. His poems in the form of calligraphy have also been inscribed on the famous stones in Taishan, Kaifeng. In addition, Lai has taken up the post of lecturer in fresco protection of the China National UNESCO Committee, and served in various appointments including foreign adviser of *Teenagers in China & abroad Magazine*, honorable dean of the Institute of Poetry, Painting and Calligraphy of Tien Shui, consultant of the Academy of the Zhang-Zhi Eastern Han Memorial Hall Dunhuang, and of the Hanyen Famous Stone Inscription Committee, adviser for Luo-Yellow River archaelogical study in Gongyi City, Henan, China, chairman of the World Renowned Artist-Review Committee, and a member of the Academy of Taishan. From 1990 to 1993, he was called upon to attend major art events and symposiums in Taishan and Henan. In June 1993, he was recognized as one of the "World's Great Artists" by the Artist-Review International Committee in China.

Since his return to Singapore in 1988, Lai has been much sought after as a portrait master and mentor for aspiring artists. He has been commissioned by both local and foreign clients, including politicians, doctors, bankers, and professionals, who sought to be preserved on canvas in the combination of European classical, Romantic, and realistic tradition, unique to Lai's style. On home ground, he is known for his series of historical paintings featuring former Prime Minister Lee Kuan Yew at the swearing-in ceremony in 1959, and wall-sized works depicting the Japanese Occupation of Singapore.

Lai feels that although such large works require much study and contemplation, they are of great value to him and he enjoys working on such a large scale. He has also been commissioned to do portraits of past presidents, and has worked with other art media such as bronze, pewter, cement fondue, marble, clay, and

fibre glass. In addition, he has designed greeting cards for use by the Singapore Cabinet, as well as another series of greeting cards for former Prime Minister Goh Chok Tong.

In August 2002, Lai completed a historic oil painting titled, "September 911 — America Under Attack", which depicts the chaotic moments preceding the collapse of the Twin Towers in New York after they were hit by two commercial airlines. The large-scale painting measuring 2m by 4m long took Lai 473 hours to complete, and was then valued by private collectors at US$1.5 million.

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Lao Lianben

(刘安民, Liu Anmin, 1948–)
Artist, Philippines

Lao Lianben is a quiet man who shuns the spotlight. Unlike him, his creations are much sought after and cannot avoid being the centre of attention. In an auction for the benefit of the National Bookstore Foundation (NBSF) in March 2011, Lao generously put up one of his masterpieces — the four-by-three-foot "Elements of Light" — that sold for P1.7 million. Two years earlier, his "Moon Magic" (1982, acrylic and burlap on board, 152.5 × 178 cm.) fetched over P1.6 million in a Christie's art auction in Hong Kong. This prompted art enthusiasts to predict that there would be increasingly more Lao imitators. For more than forty years, Lao's works have been casting an irresistible spell; resisting the attraction of changing artistic idioms and movements, Lao treks an individual path. For him, the process of becoming an artist and the realization of one's identity take a lifetime of work.

Lao was born on 21 April 1948 in Manila to Mariano Lao and Martina Tan. Tan was born on 11 November 1911 in San Carlos, Pangasinan, where her grandfather ran a copra business. Soon she returned to China with her parents and stayed there until the dawn of the Second World War. The war forced the family to return to the Philippines in the hope of evading the Japanese army. In the Philippines, Tan met Mariano Lao, who was years her senior, and born in 1920 in Amoy, China. They got married in 1945. Mariano Lao was a salesman, and later ventured into the jewellery business pioneered by his family. They had seven children, Lianben being their third.

When he was young, Lianben did not work for his father's business. Instead, he constantly competed and won first prize in art competitions sponsored by his grade school, Quiapo Anglo Chinese School. He did not excel in academic subjects, and so was "unknown" among his teachers, until the last year in grade school, when he won first prize yet again in an art competition, earning him recognition from his teacher. Alongside these competitions, Lao constantly helped create visual aids for his teachers and illustrations used in various classes. He spent his secondary school at the University of the East (UE) in Manila and enrolled in art lessons in the local YMCA. One day, Lao saw an exhibition in UE

featuring paintings by students from the UE School of Music and Arts (UESMA). He then committed himself to pursuing painting for the rest of his life, and thus enrolled in UESMA to study Fine Arts. Though he grappled with his personal identity throughout secondary school, according to Lao, seeking his identity was not the reason he pursued art. He recalls that his mother, due to war displacement, felt alienated in the Philippines, and because of her brewing alienation, Martina taught her children that they should do what they wanted to do as long as it was not a bad thing. When he asked whether there has been a struggle for identity, his mother's outlook resonates in his assertion that the struggle for identity — whether a person is Chinese or Filipino — is not important. What is important is that he is a good person.

Lao's painting career began as a student at the UE. A year after graduation, he held his first one-man show at the Solidaridad Galleries in 1973. His first foray into art introduced the use of found objects and indigenous materials for his art pieces. Using wood as artistic material, Lao assembled panels glued and hammered with all sorts of found objects — stones, shells, twigs, wood planks from old houses. This first show opened the Philippine art scene's eyes to the possibility of Philippine abstract art that was completely non-objective (when, in light of the new martial law regime, safety in subject matter counted a lot). Lao's use of "surface dynamics" bagged him the Cultural Center of the Philippines (CCP) Thirteen Artists Award in 1976. Recipients of the award are artists touted as innovators who have made a break with tradition and perhaps started new styles and traditions. They are men and women of the fine arts who do not pander to the gallery.

Through the changes in the Philippine art scene, Lao has "remained true to his identity as an artist, choosing only to branch into the discipline of painting and drawing to highlight his devotion to bringing out the balance between spare color and forms, the nervous tension of gouges, overlays and roughened textures that characterize his work". Some critics pigeonhole Lao's works as Zen, but the artist refuses to be stereotyped. In one interview, Lao said: "They say my pieces are Zen paintings but then when I started reading about it, the more it confounded me. For me, it's a matter of personal taste. … I just like works that are quiet, works that don't bother you. I like blacks, whites, and grays — colors that don't conform and are just there."

Lao says, "How can one explain intuition? My painting is intuition." He does not blame his parents — or anyone — for not understanding his paintings because he himself does not. In his artistic journey, he has always maintained that he did not choose art, but that art chose him. Coming from a middle-class family whose awareness constituted surviving everyday life, Lao had received no assistance or encouragement from his parents to nurture his craft. This hindrance was also reinforced by a lack of books on art, art materials, galleries and museums, facilities in schools, and finance, to make these resources available. Writer Reuben Ramos Canete emphasizes that Lao's works are not merely decorative or idle playthings for the rich, but have attracted debate about its relevance to the burning sociological issues of poverty and institutional violence in the country. Just because there are no "real" objects found in his work does not — and should not — equate with irrelevance to society. For each piece, there is an historical process of thinking and art making.

Lao's work is quite Filipino — being a mixture of western and eastern, modernist and traditional, formal in nature and sensual in feeling. Lao asks his audience "to learn how to walk slowly for a moment and learn

from something as rare nowadays as studied silence, rather than run towards the colorful, illustrational wall of noisy ignorance". As Dean Leovino Garcia aptly puts it: "Without meaning to [do it], Lao changes your life — with his graphic silence, that is, indeed, eloquent in its discretion."

Carmelea Ang See

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Lau Ah Kok

(刘锦国, Liu Jinguo, 1920–)

Businessman, community leader, Brunei

Lau Ah Kok, who is later known as Pehin Kapitan China Kornia Diraja Dato Paduka Lau Ah Kok, is a legendary figure well known throughout Brunei Darussalam. He epitomizes the perfect rags to riches story of early Chinese immigrants to Southeast Asia. He also serves as the bridge between the Chinese community and the Malay community, especially with the Sultanate.

Lau was born in 1920 in Pengcheng (彭城), Henan (河南) province, China. He came from a traditional Chinese family background, but his great-grandfather first moved to a small village in Jinmen (金门) and later Lau and his siblings re-migrated to the rural Fujian's Tong'an (同安) county. But Lau attended school in Jinmen from the age of seven. When he was 16, the Japanese invaded China, and he was forced to stop schooling.

A major decision that was made in 1938 became the turning point of his life. As a seventeen-year-old boy, Lau left his beloved parents and decided to venture abroad. He got on a ship named Jin Shen, which carried three hundred passengers to Xiamen (厦门). Within a period of two years he travelled to Hong Kong and Singapore, finally settling down in Brunei in 1940. He was nineteen years old at that time with only ten Bruneian dollars in his pocket. He worked at his brother-in-law's grocery store. After years of struggle and hard work, he established a company called Hua Ho 华和 in 1947. The name Hua Ho signifies peace and harmony and he hopes that he could contribute to peace and harmony of the community.

In 1950, he married Lin Gui Ying (林桂英), who gave full support to Lau and his career, and they have three sons and four daughters. Today, Lau has sixteen grand children and one great-grand son. On 3rd January 2010, Lau and his wife celebrated their 60th Diamond Wedding Anniversary with almost a thousand guests in their own Manggis Mall ballroom.

As a Chinese community leader who is now at the age of ninety, he still remains active in liaising with the Government and the Chinese community to enhance good relationships between the two parties and

to build up various ethnic links in order to strengthen cooperation and provide a foundation for communications. Lau has been actively involved in the celebration of various national festivities. Through these activities and programmes, he got the Brunei Chinese community to participate in nationwide celebrations by organizing the events and giving donations to show their loyalty to his Majesty.

In recognition of Lau's efforts and commitments in Chinese society and government activities, on 21st April 2004, he was bestowed the title of Pehin Kapitan China Kornia Diraja by His Majesty the Sultan of Brunei Darussalam. Again on 15th July 2006, during the occasion of the Sultan's 60th birthday celebration, Lau was bestowed the title of Dato Paduka, which is a meritorious medal. On 29th August 2008, in recognition of his business achievement in Brunei, the Kuala Lumpur-based regional non-governmental organization called the Enterprise Asia awarded him the Asia Pacific Entrepreneurship-Lifetime Achievement Award.

Lau's philosophy has always been to extend his gratitude to the community in terms of sponsorship to schools, charities and caring for the elderly and needy. He said that "if the people need food, we should always provide; only then can our economy be balanced." Instead of reinvesting his money overseas which would have reaped much more profit for his business, Lau's policy has always been to redirect the profits from his businesses into the development of Hua Ho within the Sultanate, believing in returning to the community and country what he obtained from them.

"Human elements are important for a harmonious life, and should respect and cherish our family and Chinese culture. Without our ancestors, we will not be where we are today." Lau said. He added that "being honest in business is a form of goodwill, and lend confidence to consumers towards the company and ensures that they return for repeated purchased". And this is exactly Hua Ho's current formula to success.

Lau has come a long way to gain such a profound success and built his business empire. He endured hardship and experienced many failures while engaging with previous businesses. It is his strong determination and perseverance that made him a successful person. In 2005, he opened the Hua Ho Manggis Mega Mall, and in 2006, the Bunut Mega Mall followed. And in 2007, for the third consecutive year, Hua Ho opened its third mega Mall in Tutong in the form of Hua Ho Petani Mall. At present, Lau's very own well established Hua Ho Department Store has become one of the biggest chained department stores in Negara Brunei Darussalam. Nine outlets are located at strategic locations from Sengkurong to the newly opened Hua Ho Petani Mall in Tutong.

In addition to that, Lau has set up several Hua Ho Agricultural Farms to supply vegetables, fruits, chicken and eggs all over the country. In 2000, he also set up a Hua Ho Cultural Foundation to help preserve and promote Chinese culture. The activities of the foundation include Chinese Calligraphy classes, and also financial support to students from less well-to-do families.

Lau is a man almost single-handedly built a great and successful business venture in Negara Brunei Darussalam.

Choo Jun Lee

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Lau Hong Siong

(刘鸿祥, Liu Hongxiang, 1921–85)
Entrepreneur, Brunei

The inhabitants of Putien (Putian), commonly known as Hing Hua (Heng Hua), in the Province of Fujian, China, are prominent in the transport sector or businesses related to it such as spare parts shops in Southeast Asia. Lau Hong Siong, who was born in Putien in 1921, was a good example of such overseas natives of Hing Hua. He started life in the world of business when he was sixteen years old as a bicycle shop dealer in Kuala Belait. He later expanded and diversified his business. In due course, his bicycle shop became a motor spare parts shop selling batteries and tyres as well. From then onwards he established himself as a reliable contractor supplying sand, a bus operator, a haulage contractor for Shell, and finally a successful developer.

In 1934 Lau Hong Siong and his father fled their village in Putien County where a plague had broken out. They sailed to Singapore from Hong Kong by junk. In Singapore, the young Hong Siong was put in the care of a relative who ran a bicycle shop. For nine months he lived on his own without a friend or playmate and was often sick. After nine months he joined his father in Miri, Sarawak, where his father and his uncle ran a bicycle shop under the name, Hock Joo Hin (福聚兴). In 1937 Lau Hong Siong was instructed to start a branch in a neighbouring town, Kuala Belait, with B$360 as initial capital from Hock Joo Hin in Miri (A plate of *kwei tiao* [rice-noodle] cost three Brunei cents then). It was the first bicycle shop there and its appearance stirred the town. Malay folks liked to call him *taukeh kechil* or simply *kacik* because he was then only a teenager. Lau recalled that for every bicycle he sold at B$12, he made a B$4 profit. The rental was B$24 per month, of which he paid only half, the other half being borne by his subtenant. Business was brisk until it was interrupted by the Japanese invasion in 1941.

Life was tough during the Japanese Occupation and his family retreated to the interior (Labi) to escape Japanese atrocities. Everyone survived on the bare necessities. There were times when he sneaked back into the town to try and earn a living there. By chance, he got to know a Japanese mechanic of mixed blood from whom he acquired the basic skill of repairing vehicles, which helped him enormously to cope with the harsh conditions of living in war-torn Kuala Belait. After the Japanese surrender the British returned and immediately embarked on a series of reconstruction projects. Shell too lost no time in rebuilding its production capacity. With the war compensation he received from the British, Lau restarted his bicycle shop in one of the makeshift *atap* buildings. In 1953 two rows of concrete shop-houses were completed. He spent the next ten years expanding Hock Joo Hin to Seria and, in the 1970s, to the capital. The firm became the sole agent for prestigious bicycle makers such as Rudge and Raleigh which were distributed by Robinson in Singapore. It was also the sole distributor of the much sought-after Goodyear tyres. It was well stocked in spare parts imported from Hing Hua suppliers in Singapore.

Lau claimed that he owned the first ever truck in town that he reassembled it himself. He bought the ex-army vehicles at B$30 per

unit at a public auction and, before long, was the owner of a fleet of reconditioned trucks, some of which were later converted into dipper trucks. He became a popular contractor transporting sand on his trucks from the beach to various building sites and by 1955, his fleet had increased to sixteen trucks. His biggest job came when he won a government contract to supply sand for the trunk road to be built from Seria to Danau in the 1950s.

As more immigrants and foreign workers arrived, the demand for a public bus service charging fixed fares and running on schedule became acute. Soon the early "taxis" with wood chassis gave way to new buses imported from Singapore. By 1954 Lau Hong Siong had become one of a handful of bus operators instrumental in the formation of a bus company called B.U.T.C. (Belait United Traction Co).

Lau's dealings in bicycles, cars, trucks, and buses led him to motor trading during the period 1960–70. He had established his first motor complex (comprising a showroom, an office, and a workshop) in the Seria Industrial Zone in 1957. The following year, he acquired his first motor franchise, namely Holden (an Australian product) from Wearne Brothers Ltd. (an Australian company) in Singapore, and from 1962 onwards, was appointed sole distributor of some popular British cars such as Hillman Minx, Humber, Singer Gazelle, etc. In 1964 he took over the agency of Morris from Sime Darby and three years later, Austin from Borneo Motors Limited. Lau thus became Brunei's Wearne Brothers.

When Lau succeeded in his motor trading business, he was barely forty, and had had no formal education. He knew very little English — just enough to follow conversations in the language. In those days he could not even find an experienced manager who could competently do what he could not, especially in handling the correspondence. Two good friends from Shell, one Chinese and the other, Indian, both senior staff, helped him unstintingly after office hours over a long period of time. Very often the common language among them was Malay; Lau Hong Siong was a Brunei citizen and quite proficient in Malay. His agony was over only after his younger brother returned from the United Kingdom as a qualified lawyer who was ever willing and ready to share his burden in running the family business.

Lau's leading position in the motor trading business remained unrivalled until Japanese cars appeared on the scene in the early 1970s. Japanese car producers posed a challenge on two fronts: lower prices and, at a later stage, better quality. Their offer of longer warrantee periods and excellent after-sales service broke any lingering resistance to Japanese products. The British had no answer to the Japanese challenge, and the British manufacturers let Lau down. Beginning in the early 1970s, he was beset by falling sales, increasing defaults of hire purchase payments for vehicles sold with personal guarantees provided by him, mounting pressure from his bankers to keep within the limits of credit facilities granted to him, and above all, having to meet minimum sales requirement. Seeing no prospects in the business, he boldly wound it down and switched to new ventures.

He then focused on two new areas namely, business with Shell and property development. On the advice of his brother, he successfully secured through open tender a contract with Shell for the haulage of oilfield cargoes. This contract called for a long-term investment on a fleet of heavy duty trucks, complete with trailers to be imported from Singapore, and workshop facilities considered adequate to ensure the smooth operation of the fleet. This new venture turned the tide for him. The

steady contract payments from Shell improved his cash flow and his overall financial position. The contract came to an end about the time Brunei attained independence in 1984.

Lau's business as a property developer started initially on a small scale. He bought vacant pieces of land before their market values appreciated and engaged reputable contractors to build bungalows on them, which he then put on the market for sale or rent. His next big step was to develop an estate for rent to Shell's international contractors for housing their staff. The completion in 1984 of Komplek Harapan, a three-storey complex consisting of twenty-three units of showrooms or shops on the ground floor, and offices on the first and second floors, was his greatest triumph. The building site was the depot of BUTC which had ceased to operate just after independence.

Lau was a simple and humble person who was thrifty, dressed simply, and never bothered with what was in fashion. He never took a holiday in Taiwan, Bangkok, Genting Highland, or other popular resorts as the peers in his days did. He made several trips to Hong Kong to help his youngest brother settle there after leaving the mainland. He was, however, helpful to the needy and generous in giving to education and welfare bodies. In 1978 he donated a school building consisting of eight classrooms at a cost of B$150,000 to Chung Hua Middle School in Kuala Belait. This was an unprecedented donation sum in Brunei at the time and it took place at a time when he had just barely overcome his setbacks in business and was not really "cash rich".

Lau married Chee Sung Kiaw in 1934 and the couple had seven children — four sons and three daughters. All except one son are married and take part in the family business. Lau died in Mexico in the presence of two of his children while undergoing medical treatment for liver cancer.

Law Fah Ngin

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Law Fah Ngin

(刘华源, Liu Huayuan, 1936–)

Lawyer, community leader, Brunei

Law Fah Ngin is a prominent personage in Brunei Darussalam, marked for his versatility and popularity. He is a lawyer and a businessman, and is active in community affairs. In recent years, he devotes his attention to literary writing, mainly on matters and issues of local and national interest.

Born in Miri, Sarawak, in 1936, Law followed his father in emigrating to Kuala Belait in Brunei a few years before the Japanese invasion, with the intention of settling down there permanently. The little fishing village was then fast developing into an oil town, serving the needs of oilfield workers and staff recruited by the British Malayan Petroleum Company, owned by Royal Dutch Shell, which was the forerunner of the present Brunei Shell Petroleum Company Sdn Bhd (BSP). His late father used to remind his family to think of Brunei as their home country, saying, "The prospect of earning a decent living in Brunei is promising, the future is good!"

Law is one of the very few bilingual barristers-at-law practising law in Brunei. He received his primary education in a Chinese

school immediately after the war and afterwards pursued further education in Penang's Chung Ling High School, a famous Chinese secondary school noted for its bilingual policy. It was there that the foundation for his mastery of the English language was firmly laid. After four years in Chung Ling, he was accepted into the Nanyang University in Singapore for a four-year Bachelor course in industrial and commercial management. By the time he completed his tertiary education at the only Chinese university outside mainland China at the time, President Soekarno of Indonesia had launched a "Crush Malaysia" campaign, throwing Southeast Asia into turmoil. Law then decided to study law in London. He believed that legal practice would yield a respectable income and enable him to assert formidable social influence. It was also his belief that should the political circumstances in his part of the world change, and peaceful and constitutional struggle become a feasible alternative for effecting political change, his professional qualification would be useful in the event that should he decide to venture into politics. In the summer of 1963, he was admitted as a member of the Honourable Society of Lincoln's Inn. After satisfying all the requirements set by the society, he was finally called to the Bar in 1968. He did not start his practice until a few years later, being deeply involved in the family business run mainly by his elder brother, Lau Hong Siong (刘鸿祥), on behalf of the estate of his late father, who died in 1952 intestate.

In the first few years after his return from England, Law devoted his attention mainly to his family business, which comprise running public bus services, extracting timber for sawmilling, and motor trading. It was rather messy and disorganized due to rapid expansion or poor planning. Law changed his brother's traditional way of doing business, and introduced modern management techniques and methods. His brother learned to get used to accounting and budgetary controls, read management reports and statement of cash-flow projection, and make major decisions based on, whenever possible or practical, feasibility studies and in management meetings. Gradually, the family's fleet of buses was able to run on schedule, the company's workshop was properly manned to ensure fewer breakdowns, and public confidence in the reliability of the service was restored.

However, Law's brother's decision to venture into the timber business in late 1960 was a mistake. He soon realized that it demanded the full attention which his other diversified interests would not allow him to devote to it. Besides, he lacked the knowledge and experience of operating in a concession area, and the sawmill was not very far from it but very distant from the motor showroom and office situated in the Light Industrial Zone in Seria. He thus had no option but to jettison it in order to concentrate on his family's core business, namely, motor-trading, which was then in bad shape due to the changing market condition. Japanese cars made serious inroads into the market where British products formerly held sway. Being the sole distributor of almost all the British vehicles distributed by Wearne Brothers of Singapore, the Law family in Brunei suffered too. On Law's advice, his family decided to phase out motor-trading and ventured into property development and contracting business with BSP. This move turned the tide. Law and his elder brother in partnership secured a haulage contract from Shell, and employed a fleet of heavy duty trucks equipped with 40 feet long trailers to transport oilfield cargoes and equipment. This contract provided a steady income and

regular payments and improved the cash flow position of their family business. Their joint effort in property development also bore fruit, and made money from building bungalows, estates, including a multi-million showroom cum office complex named Komplek Harapan (consisting twenty-three units of three-storey structures), completed in 1984. The complex was at the time a landmark in Kuala Belait. It stabilized the financial position of the Law family headed then by his elder brother, the late Lau Hong Siong.

Law's legal practice, which he started in early 1970 and kept till he retired towards the end of the 1990s, exposed him to various business opportunities. He was invited by a few Shell's retirees to incorporate a company for the production of industrial oxygen and other gases for the local market. It was a successful attempt with all the shareholders playing their respective roles, each complementary to the others, until it dawned on the company that necessary expansion would require greater capital injection and the acceptance of Singapore Oxygen Ltd., a giant subsidiary of British Oxygen Ltd., headquartered in the United Kingdom, as a shareholder. This change resulted in minority shareholders like himself being bought out, albeit with an offer too good to turn down. That was his first experience in witnessing how the giants in the business world behaved in wrestling control from local shareholders. He was also invited by a well established British firm based in Singapore to enter into joint venture agreement to take over a local engineering and machining workshop operated by an outgoing Hong Kong Chinese under the trade name of Alex Wong Engineering and Construction Company. This venture turned out to be a success. The company was the predecessor of AWE Sdn. Bhd., a wholly owned *bumiputra* company and one of the few well established contractors registered with Shell. He remains its consultant under a contract of employment.

Law is a typical Chinese educated intellectual who is always conscious of his duties and responsibilities to society. He is a strong supporter of Chinese schools, having served on the management committee of his alma mater, Chung Hua Middle School of Kuala Belait, first as a member in 1970, later as school superintendent, and for ten years as chairman. After retiring from the committee in 1989, he was appointed its permanent honorary chairman. In 1970, the Brunei Government ceased to grant financial aid to all Chinese schools, causing chaos in Chinese community. The school was unable to pay salaries to teachers and staff who then threatened to go on strike. Students' parents started mulling over the question of whether to send their children to mission schools. It was a crisis. Law was then elected to chair the management committee. He took charge hands on, devoting a lot of time to raising funds through activities such as holding a lion dance during Chinese New Year, and a school fund-raising grand dinner party, and concerts. The first resolution passed at his management meeting was to appoint educator Chiew Chee Phoong as the new principal, with the special task of introducing necessary systems and procedures, and reorganizing the administration of the school. Both Law and Chiew worked in tandem. It took Law and his committee eight years to restore the vitality of the school to a condition that satisfied the expectations of the Chinese community. The duo, being professional and articulate, played a crucial role in persuading the Brunei Government to accept the gradual approach of converting Chinese schools into schools that comply with the government's national education policy. In the early 1970s,

this was the critical problem faced by the Brunei Chinese community.

Law Fah Ngin married Wang Keok Yin (王昭英) in 1963 in Singapore just before they sailed to London for further studies. His wife, who received a bachelor's degree, majoring in Chinese Language and Literature from Singapore's Nanyang University in 1962, is a Chinese language writer. They have one son and two daughters.

Chiew Chee Phoong

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Law Sit Han

(Lo Hsing-han, 罗星汉, Luo Xinghan, 1935–)

Drug lord turns tycoon, Myanmar

Law Sit Han, also known as Lo Hsing-han or Luo Xinghan, was identified as the drug trafficker who has become a leading tycoon in Myanmar. Law was born on 16 September 1935 in a village in the Kokang Special Region in Northern Shan State of Myanmar. His ancestors were from Jiangxi province of China. His father was Luo Chao Xing (罗朝兴, born in 1916), known locally as Luo Law-pan (Boss Luo), and his mother was from the Duan (段) family. He is the fourth son of five siblings.

Law was brought up in a traditional Chinese family, so not surprisingly he speaks Chinese and is immersed in Chinese culture. As he received his early education up to primary two in a village school and later moved to a state-run primary school in a small town, he was therefore influenced by ethnic Shan and Myanmar culture. He later got married and had five sons and four daughters. Among his able sons is U Tun Myint Naing, a successful businessman who has led Asia World Company, a large and diversified conglomerate in Yangon since 1992.

Law earned his infamy from the Western press as the person who controlled the opium business in Shan State during 1970s. He was reported to have started his opium-trafficking career as commander of a local militia called Ka Kwe Ye (KKY), which was set up with the support of General Ne Win to fight the remaining members of the Kuomingtang who were driven from Yunnan Province into Eastern Shan State by both the People's Liberation Army of Mao Zedong and the Communist Party of Burma.

Law was one of KKY commanders based in Lashio, a town near the Sino-Myanmar border in Northern Shan State. The Government of Myanmar was at the time fighting the insurgents in Kokang and the Wa State. He reportedly used his government-approved smuggler status to grow his fortune and power, accumulating among other things, the ability to finance and acquire weapons and arms, and in the process creating an army feared even by the state government.

Law was later arrested and charged with "insurrection against the state" for meeting with the Shan rebels and received a death sentence. However, he was released in the 1980 General Amnesty after being jailed in the Yangon Insein Prison for seven years. With the blessing of the State Law and Order Restoration Council (SLORC), he returned to the drug business, this time with former commanders of the Communist Party of

Burma in the Sino-Myanmar borderlands. In 1989, through his brokerage, Law succeeded in helping the Myanmar Military Government reach a ceasefire with the Communist Party of Burma (CPB), which was led by Peng Jia Sheng (彭家声). Not long afterwards, seventeen military components of the CPB concluded similar deals and restored an uneasy peace. Kokang, which was transferred to Myanmar's Special Region No. (1), became a narcotics-free area, especially after 2002. Under the leadership of Peng Jia Sheng, resettlement efforts have been made in the area, such as cash-crop cultivation (tea, sugar cane, rubber) and livestock breeding to replace the growing of poppy; improving transportation, education, and health care services etc.

In June 1992 Law founded the Asia World Company, reportedly the largest privately controlled commercial firm in contemporary Myanmar, after the government declared its market-oriented, open door policy in 1989. His son U Tun Myint Naing, alias Steven Law (罗炳宗), is the managing director. He manages various arms of the company such as its Asia Light Supermarket, and then the Yangon-Mandalay highway passenger transport and other major infrastructural construction projects. Among its flagship projects are the Yangon Traders Hotel (in which its has a 10 per cent shareholding), Ahlone Container Wharf (Yangon), Yangon International Airport Extension project, toll highway construction in Shan State (for easy access to the Sino-Myanmar borderlands), and a deepwater port in Kyauk Phyu in Arakan State.

Asia Light Co. Ltd., Asia World Port Management, and Asia World Industries Ltd are subsidiaries of Asia World Company in Myanmar. Asia World has created business networks with its Singapore associate, Golden Aaron Pte. Ltd., and nine other Singapore-based companies. Golden Aaron Pte. Ltd. is associated with a contract between Myanmar Oil and Gas Enterprise and a business group including China National Offshore Oil Company Myanmar Ltd., to carry out oil and gas exploration in Kyauk Phyu, in the Arakan State of Myanmar. It built a deepwater port for cargo ships on the island of Ramree to service China's shipping needs. The port at Kyauk Phyu to be connected to a new 1,950 km highway to be built through Myanmar directly to Kunming, the capital of Yunnan Province in China. Asia World is now involved in constructing the Myint Sone hydropower project, located 42 km north of Myintkyina, the capital Kachin State and another Sino-Myanmar border town. It also participated in reconstruction projects of 2008 Nargis cyclone-affected areas in the Irrawaddy delta in Lower Myanmar.

Law is interested in fostering the development of Chinese traditions and culture; he was responsible for promoting Chinese language learning in over twenty schools in 1956. The first Kokang minority-language school was established in northern Shan State in 1966. He negotiated with the authorities and succeeded in making Chinese language an official teaching medium in Kokang. Law also organized the Kokang School Alumni in 1989 to support school funding and administration. He was chairman of the school until 2004.

In 2003, when Myanmar Government declared Kokang region a narcotics-drug-free area, Law assisted ethnic Chinese, creating new survival opportunities, and spread his influence from the east bank of Thanlwin River (former Salween River) to the west bank of the river and beyond, such as Lashio, Muse, Kukai, Thibaw, Mandalay, and Yangon.

Although he is unmistakably a person steeped in Chinese culture, he has assimilated

other religious cultures. As a Chinese Buddhist he is not only a believer of Goddess Guan Yin, but also a supporter of Maitreya Gospel that is spread among ethnic Kokang and those of Yunnanese descent. He is reported to be one of the devotees of the Chantethan Buddhist Temple (阐德五戒佛院 or 天恩弥勒佛院, opened in 2003) in Yangon.

He was reported to be responsible for forging the unity between pro-Taiwan Yunnanese descendants and pro-Beijing Yunnanese descendants for reforming the Yangon Yunnan Clan Association in 1998. For his dedicated service to the ethnic Yunnan society in Myanmar, Luo has been appointed permanent executive adviser to the Yangon Yunnan Hui Guan, also known as the Yangon Yunnan Association.

To overcome the economic isolation of the country in a globalizing era, Law took it upon himself as a senior statesman to try and make a difference by organizing an inaugural two-day Yangon Yunnan Clan Chinese Lunar New Year Trade Fair (see Xinhuanet, 21 February 2010) as part of the 2010 Chinese New Year celebration programme in the precinct of the Yangon Yunnan Clan House. The Chinese Ambassador to Myanmar, H.E. Ye Da Bo (叶大波), was invited to the opening ceremony as guest of honour. Twenty local-born Yunnanese enterprises participated in the fair to showcase locally manufactured household electrical goods, household products, furniture, foodstuff, agricultural produce and pesticides, etc.

Daw Win

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Lee Chee Shan

(李志城, Li Zhicheng, 1909–86)
Businessman, banker, Myanmar

Datuk Lee Chee Shan was synonymous with Singapore's Chung Khiaw Bank (崇侨银行) in the 1950s and 1960s. It was the era when the one-man show was very much alive. He was a product of the times, relying on his own initiative and business acumen to make the bank a household name then. He was very active in charity, but his wealth diminished at the peak of his bank's growth.

Lee was a Teochew *gabiah* (hybrid Hakka and Burmese), born on 11 April 1909 at 38 Min Lan Road, Daik-U, a small Burmese market town 135 km north of Rangoon. His father was Lee Kyin Tayone, and mother, Daw Pone. His grandfather was Lee Yeong Yang, a Teochew immigrant from China, and his grandmother, a Burmese lady called Daw Mon. Lee's father was the younger cousin of "Tiger Balm King", Aw Boon Haw (胡文虎), and his aunt, Lee Kim Peck, was Aw's mother.

Lee had thirteen siblings, but ten died in infancy. His father ran a grocery at the front of his home. Like all Buddhists in Burma, Lee's parents made him a novice monk at the Khin Mai Thi Monastery when he was ten.

Lee studied at the King Edward Memorial Buddhist School in Rangoon, where the teachings were in English and Burmese, until the seventh standard. After passing the state examination at his seventh standard, he was sent to Ahlone Cushine

School, also in Rangoon, as a boarder, before being transferred to a government high school in Pagoda Road (Rangoon). His elder sister, Aye Tin, sold *longyi*, the sarong-like Burmese garment, and textiles at the Daik-U market to support Lee through school. The government high school was a day-school without boarding facilities, and he had to reside with Aw Boon Par's first devout Buddhist wife, Tay Piah Lan, a principal then.

Upon his graduation, the Aw brothers (Boon Haw and Boon Par, 胡文豹) sent him to Singapore, where Aw Boon Haw had moved in 1926. At the age of twenty, Lee started his career as a junior cashier at Eng Aun Tong (永安堂) in Neil Road, where the Singapore headquarters of the Aw brothers' enterprise was located, while residing at the Aw brothers' old house at No. 2, Tanglin Road. He then married Aw Cheng Hu ("Emma"), the 17-year-old daughter of Aw Boon Par and his second wife, Daw Saw.

During World War II, Lee escaped on the last ship out of Singapore to Sydney, where he landed a job as a counter clerk at the Bank of China, Sydney Branch, which opened for business on 1 July 1942. Its premises were in the Prudential Building, at 38 Martin Place, opposite Hotel Australia. Lee learned banking while building good relations with the Commonwealth Trading Bank and the Bank of New South Wales. He returned to Singapore after the war ended.

Lee's father-in-law, Aw Boon Par, died on 7 September 1944 in Rangoon at the age of fifty-nine, when Lee announced the birth of his second son, Teng Lay. They moved into a house owned by Eng Aun Tong in Craig Road, near Eng Aun Tong, which Lee and Aw Boon Haw had revived.

On 4 February 1950, Aw Boon Haw and his fellow Hakka merchants founded Chung Khiaw Bank with a capital of $2,564,250. Local banks at the time were formed according to dialect groups and Chung Khiew Bank was no exception. Aw became its first chairman, and since he had been eager to reward his nephew for reviving Eng Aun Tong after the war, made Lee the managing director. Lee's banking experience in Sydney definitely came in handy. He pioneered many aspects of banking that were unheard of under the traditional system by using the media to the fullest. When television was introduced in 1963 in Singapore, Chung Khiaw Bank was the first to utilize it to reach out to households.

Lee's philosophy was "little drops make a mighty ocean". In 1956 he promoted awareness in banking by distributing booklets and pamphlets widely published in Chinese, English, Malay, and Tamil, to urge the public to make banking a part of their lives. Among his initiatives was the introduction of the Chung Khiaw Bank Gift Cheques, coin-banks for children, and the creation of current accounts for women called the "Pink Ladies' Accounts". In 1958 Lee launched the Mobile Branch, a bus that drove to six rural areas in Singapore regularly to bring banking to the doorstep of villages. Lee also never forgot team spirit and warmth in business. The Chung Khiaw Bank anniversary dinner for his customers and staff had been the talk of the town until it was abandoned due to the difficulties in organizing for such huge crowds.

On 14 October 1960, an employee of *Sin Chew Jit Poh* (《星洲日报》) failed to withdraw cash immediately with his salary cheque, and news of the incident was blown out of proportion. This led to a bank run, but Lee managed to secure an interbank overnight loan on time from the Chartered Bank, Hong Kong and Shanghai Banking Corporation, and the Overseas-Chinese Bank Corporation, and saved the bank from the withdrawal disaster. The frenzy of demands for payment on the

bank lasted six days, but Lee managed to honour all of them, and his display of courage and leadership helped to restore public confidence in the bank.

In 1966 Lee was bestowed the honour of D.M.P.K., with the title of "Datuk", by the sultan of Pahang, Malaysia, and his wife thus known as Datin Lee. It was the second award Lee had received, the first being Justice of Peace, awarded by the colonial government.

In 1971, Chung Khiaw turned twenty-one and was Singapore's second largest local bank, in terms of assets, with thirty branches: thirteen in Singapore, five in Malaysia, and two in Hong Kong. In May 1971, Lee agreed to sell his shares to Haw Par Brothers International and accepted a nominal position as president for life at Chung Khiaw Bank, which was renewable after five years. Meanwhile, Slater Walker Securities (SWS) of Britain, in its expansion into the Far East, quickly acquired Haw Par Brothers International, which owned both Chung Khiaw Bank and the *Sin Chew Jit Poh* press, and became its new major shareholder. When SWS stripped its assets on 18 June 1971, United Overseas Bank (UOB) purchased them for $22 million, which strengthened its domestic and international networks and further boosted its assets by including the Haw Par Brothers' famed Tiger Balm business.

Apart from being a successful businessman, Lee was a philanthropist as well. In 1977 he donated a piece of land for the construction of a rehabilitation centre in 1977 at the Tan Tock Seng Hospital. The Little Sisters of the Poor in Penang was one of his favourite charities. Mount Alvernia Hospital, as well as the Children's Charities Association of Singapore (CCAS), also received his support. Lee went beyond donations, organizing activities for the needy as well. Some examples include activities for the CCAS at Wonderland, a recreation centre in Kallang, and at the Golden Lotus Hotel in Malaysia. The Spastic Children's Association of Singapore was treated to magic shows at the Island Ballroom in Shangri-La Singapore.

To his native town, Daik-U, Lee sent anti-cancer drugs, machinery, housing materials, and other products unattainable in Burma. In one of his trips to Daik-U, he donated a large statue of Buddha to a monastery. The Tiger Vocational School for Orphans founded by Aw Boon Haw had also been Lee's favourite charity in Rangoon. He was honoured as "U Chee Shan" by the Chinese Merchants Club, Rangoon.

Lee's medical history included two serious strokes and diabetes, which left him incapacitated in 1983. On 22 June 1986, he died of kidney failure in his home in Singapore at the age of seventy-seven. Lee had two sons and two daughters.

Daw Win and Nyan Kyaw

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Lee Chong Wei

(李宗伟, Li Zongwei, 1982–)
Badminton champion, Malaysia

Lee Chong Wei is one of the greatest Malaysian badminton players of the modern era. He has broken many boundaries by setting new records and

milestones over a decade and has also been a constant thorn in the flesh of Olympic and four-time world champion Lin Dan of China. Except for the Olympic and Asian Games gold medals and the world title, Chong Wei has won almost all other major Open titles since first breaking into the senior league in 2001. He has forty-one international titles under his belt. For fourteen months — between September 2010 and October 2011 — he reigned supreme, reaching fifteen back-to-back finals and clinching ten titles to underline his consistency at the highest degree. He has also held the world No. 1 ranking since August 2008.

Lee's road to stardom began when he made the brave and bold decision — at the tender age of seventeen — to uproot himself from Penang to Kuala Lumpur. He was an unknown at the Badminton Association of Malaysia (BAM) academy in Taman Maluri, but he persevered. Finally his diligence paid off big time. Now, not only is he the country's megastar, but is a global sports figure as well. As incisive as he is on the court, he is just as astute off it, co-owning a badminton hall and helming several businesses. He is also one of the biggest money-making sports icons in the country, acting as an ambassador for many well known products. He has won many accolades and awards for his contribution to the sport and society. And, fittingly, he was conferred a *datukship* after winning the silver medal at the 2008 Beijing Olympic Games. In 2011, he was named the most popular male badminton player in a fan poll taken by the Badminton World Federation (BWF).

Lee was born to Lee Ah Chai and Khor Kim Chooi in Georgetown, Penang, on 21 October 1982 and is the youngest of four siblings. His two brothers are Lee Chong Hoon and Lee Chong Eng and his sister is Lee Mei Ching. His family's support has been pivotal in his rise as a world-class shuttler. It was his father, a small businessman, who introduced him to badminton when he was just nine years old and he took to the sport like fish to water. He received his early education at the Jit Sin Primary School and his secondary education at the Berapit Secondary School in Bukit Mertajam. Instead of devoting his time to his studies like most of his peers, his mind and soul were always on badminton. He first trained under Teh Peng Huat and he still makes it a point to visit his mentor whenever he visits his family in Penang.

Lee joined the BAM Academy (then at Taman Maluri) at the age of seventeen. He nailed his first national junior title at that age and defended it a year later — ending his junior career on a high. He was promoted to the senior backup team in 2001, where he struggled for two years — held back by a lack of significant results and indiscipline. But his fortune changed after he won the 2002 National Grand Prix Finals. His first real breakthrough at the premier local tournament, marked by a crucial win over senior Wong Choong Hann, catapulted his prolific rise. Since then, he has never allowed any player to beat him on the local scene.

Over the years, as he transformed himself from a wide-eyed junior shuttler to a world-class senior superstar, Lee has had the privilege of learning from several top-notch coaches — Morten Frost of Denmark (briefly), the late Indra Gunawan of Indonesia, Li Mao of China, and Misbun Sidek and Tey Seu Bock of Malaysia. Each of them contributed significantly to his meteoric rise from a potential talent to a world-beater, but it is Misbun who probably holds a special spot in Lee's heart. After all, it was Misbun who spotted and earmarked him as a future star for the country and treated him like his own son. In fact, Lee's highest achievement — winning the Olympic Games silver medal in Beijing — came when he was under Misbun's guidance.

Thanks to the wide range of coaching influences he enjoyed, his style of play became more solid and steadier and his game became more difficult to predict. He is super fast on court and his fitness is always at the highest level. He boasts a variety of attacking options to his game and often catches his opponents off guard with his deceptive moves. Barring injuries, he is one of the most difficult players to overcome.

Lee has over the years crossed swords with many opponents, but three men — China's Lin Dan, Indonesia's Taufik Hidayat, and Denmark's Peter-Gade Christensen — continue to stand ominously in his path. Of the three, Lin Dan has grown to be his arch-enemy, especially since his first defeat to China's most gifted player in the quarter-finals of the Asian Junior Championships in 2000. Lee Chong Wei and Lin Dan have met twenty-eight times in senior tournaments, with the Malaysian winning just nine of them. Four-time world champion Lin Dan has denied the Malaysian of all the major titles — the Olympic Games, world championships and the Asian Games — so far.

Lee experienced his biggest disappointments at the hand of Lin Dan — at the 2008 Olympic Games and the 2011 world meet in Wembley. In Beijing, Lin Dan inflicted a crushing win over Lee in one of the most one-sided men's singles finals in the Olympic Games series. In Wembley, Lee was just a point away from becoming the first Malaysian world champion when Lin Dan staged a superb comeback at 18-20 in the decider to win the title. Lee, however, has turned the tables on Lin Dan as well. Two incidents come to mind. In 2006, he produced a remarkable fightback from 14-20 down in the decider to beat Lin Dan in the Malaysia Open final. Then, in 2010, he defeated Lin Dan to win the 100th edition of the All-England at Birmingham — finally overcoming the choker's tag following his failure in major events.

Lee will seek to end the country's chase for the elusive gold medal at the 2012 London Olympic Games in August and the 2013 World Championships in China before finally calling it quits. He plans to be involved in business although he has admitted that he may turn to coaching after his retirement. He has won many accolades, thanks to his string of successes over the decade. He was named the National Sportsman of the Year in 2005 and 2008, and the Penang Sportsman for four years (2005, 2007, 2008, 2009, and 2011). In 2008, he was named the male Olympian of the Year. He was also voted the Badminton World Federation's (BWF) Player of the Year in 2008 and 2011.

Lee Chong Wei has been hailed a national hero for winning the silver medal at the Beijing Olympic Games. To many juniors in this multifaceted country — whatever their race, culture, ethnicity, or religion, Lee has become their idol and role model. In major tournaments such as Olympic Games and world championships, the whole nation comes together to throw its support behind him. He unites the nation through his excellence in sports. For a country that is so diverse and divided by its political and socio-economic differences, Lee has been a uniting force. His dedication and commitment on court have been exemplary and he has been selected as an ambassador by many sponsors for their products because of the fine example he sets as a successful badminton player. His rags to riches story, as scripted in his autobiography, *Dare to be a Champion*, is an inspiration to many. The book was officially launched on 18 January 2012.

Sport has never been highly regarded as a viable source of income, but Lee changed that perception with his exploits, proving to one and

all that playing badminton can be financially rewarding too. Besides devoting his time to badminton, the ever innovative and shrewd Lee has also ventured successfully into the world of business. He has several landed properties and owns quite a collection of expensive cars. He also has a team of consultants to take care of his finances and business plans. He even teamed up with several partners to build the 10-million-ringgit Lee Chong Wei Sports Arena at Taman Sentosa that is run by the Looi Badminton Academy. This academy, established in 2006, runs regimented training programmes for inspiring players. Despite his hectic schedule, Lee always takes time to motivate the juniors by conducting coaching clinics. He also has a heart of gold, and is always eager to help those in need and are less privileged. He was the prime mover in rallying support to raise donations for the tsunami victims in Japan.

Rajes Paula

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Lee-Chua, Queena N.

(李婷雅, Li Tingya, 1966–)
Scholar, educator, Philippines

Queena Lee-Chua's passion is to share and spread the value of understanding science both inside and outside the lecture hall. Numerous books, articles, lectures, columns, and other communication tools in her name mirror a vastly creative and disciplined persona. "In this millennium, science literacy is paramount to remain competitive in the global arena. All channels of creative and interesting science communication need to be harnessed for Filipinos to achieve technological understanding and appreciation," according to the citation of the Outstanding Science Communicator awardee in 2008 from the Department of Science and Technology (DOST).

Born on 13 April 1966, Lee-Chua never dreamed of becoming a teacher. In primary school at the Immaculate Concepcion Academy, she thought she would become a doctor like her parents, Anita and William, and maternal grandfather, Benjamin Ngo Lio, a prominent physician who died of hepatitis B because he treated patients with this disease at a time when there were no precautions against it. In secondary school, she was so shocked with her first dissection of a frog that she changed her mind and vowed, instead, to one day become the boss of her own business and make loads of money. However, she always had an equal love for both the humanities and the sciences and thus had quite a decision to make before going to the Ateneo de Manila University

in 1987. She chose to take up mathematics eventually, figuring that the course would open doors to multinational corporations, financial institutions, and, ultimately, her own business. As Lee-Chua recounted in her acceptance speech for her 2003 Metrobank Outstanding Teachers Awards, fate intervened in her senior year at university. Two professors invited her to teach at Ateneo after her graduation with a degree in BS Mathematics, *summa cum laude*, citing the clarity of her presentations and oral examinations. Her promise to teach for only a year before embarking on her "money-earning business" has turned into more than two decades of mentoring students, primary and secondary school teachers, colleagues, parents, civic groups, businesses, etc. Lee-Chua also received a master's degree in counseling psychology and a doctorate in clinical psychology from Ateneo, where she is now full professor at the Department of Mathematics.

Lee-Chua has a list of accomplishments and activities that stretches out to a prolific frontier. She has written science and maths books, a newspaper column, and teaches both subjects to students, parents, the media, etc. She acknowledges that Filipinos are generally not known for their maths or science ability, and thus in various fora, she has spoken about the disparity in the country's educational system — an Asian country using an American system. Her work brings to the fore this disparity and ways to improve maths and science learning, making them "fun" through "simpler, more understandable language" for students, which means strengthening the rigorous foundations of the two, as well as infusing creativity in the teaching process. She remains consistent in her goal and is never tired of sharing her passion, bringing the "fun" in science to print, radio, television, online, and interpersonal audiences. Lee-Chua is a much sought-after speaker in various fora, from the classroom to media to local and international conferences. She is also a consultant to family businesses, finance corporations, schools, and non-profit organizations, the Department of Education, and the DOST. A governing member of the National Book Development Board, she specializes in mathematics and science education and learning psychology, especially in maths, science, and child cognitive and behavioural development.

One example of Lee-Chua's outreach to the public is the column "Eureka!", begun in 1991, which appears every week in the Learning Section of the *Philippine Daily Inquirer*, the leading English daily newspaper in the country. She also writes a monthly column, "Homework", for *Working Mom Magazine*. She has written more than twenty books on mathematics, science and IT, parenting, family businesses, and inspirational stories. She used to host the TV show, *Fun with Math* on PTV 4. The volume of email and snail mail she receives from the general public across the nation is testament to how well received her writings are.

In research, Lee-Chua headed a team from Ateneo de Manila University that studied how public and private school students excel in school. The main finding of the studies was that family was a significant factor in school achievement. From the studies, the team came up with best practices that were published in *Helping Our Children Do Well in School: 10 Best Practices from the Ateneo de Manila High School Parents Study* (2004), which won the National Book Award in 2004, and *Magaling ang Pinoy: How and Why Filipino Public School Students Achieve* (2007), which won the Ateneo Loyola Schools' Most Outstanding Scholarly Work with Social Impact. Lee-Chua and a partner in the study have given more than 100

talks to date on their findings in schools, parent groups, and also in training for public school parents in Marikina City, and Quezon City (at the invitation of city mayors), and are now branching out to other areas. In these training sessions, the team discusses how parents can help their children achieve in school.

Lee-Chua has garnered many awards, among them the TOYM (The Outstanding Young Men), the TOWNS (The Outstanding Women in the Nation's Service), the Metrobank Outstanding Teachers Award, the OYS (Outstanding Young Scientists), the Jose Rizal Awards for Excellence, the National Book Award, the National Science and Technology Journalism Awards, Outstanding S & T Columnist, and the Carlos Palanca Memorial Awards for Literature. She was also named among *Asia Inc. Magazine's* "Who's Hot in Asia" in 2004, and the Philippines' 25 Incredible Women in *Marie Claire Magazine* in October 2005, and was an Outstanding Teacher Honoree of the Bato-Balani Foundation in September 2006. Most recently, she won the first Regional Prize for Public Understanding of Science in the East and Southeast Asia and the Pacific from the Third World Academy of Sciences for her *Philippine Daily Inquirer* column on maths and science. Her publications also won critical acclaim. One of her books, *Ten Outstanding Filipino Scientists*, won the Ateneo Loyola Schools Publications Awards. The book is intended primarily for secondary school and university students, but is appreciated by the public in general. *Why Be Afraid of Math and Other Mysteries* was her first popular science book. The second was *In The Beginning and Other Scientific Journeys*. Her *Student Workbook* for Casio FX-991MS Calculator was intended for science secondary-school students, and university and graduate students and the exercises in the book were the most advanced, but still catered to a wide range of levels from trigonometric functions to calculus. The workbook has been exhibited, translated, and sold abroad in other languages.

Carmelea Ang See

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Lee Dai Soh

(李大傻, Li Dasha, 1913–89)
Cantonese story-teller, broadcaster, Singapore

Lee Dai Soh was probably Singapore's best known Cantonese storyteller who lived in the twentieth century. A household name since the early fifties, Lee spent fifty of his seventy-seven years spinning his yarns on radio and Rediffusion. For decades, this professional storyteller entertained generations of Singaporeans with his stories culled from folklore, popular swordfighting novels, and even the Chinese classics. Many of his stories were broadcast in Malaysia, Hong Kong, and Australia as well. They were also made into tapes and CDs later.

Lee Dai Soh or Li Dasha, whose name means the Big Fool, was born Lee Fook Hong in 1913 in Telok Blangah. He was the third of five sons of a steel burner repairman, Li Geng, who came from Guangdong province in China. Lee's father made his fortune from contracts awarded to him by the Port of Singapore Authority. In his early years, the family was so well-to-do that Lee and his brothers could be ferried to and from school in a rickshaw.

But the good days were over soon after his mother's death while giving birth and his father became insane and died in China. Supported by his two elder brothers, Lee studied in Yeung Ching (Yangzheng) School in Singapore up to Secondary 2, after which the school discontinued its secondary school section. He then continued his education in the English-medium Anglo-Chinese Continuation School. But he dropped out after only a short stint in the school and started working.

A man of many trades and talents, Lee worked in several jobs, including a short stint as a Chinese newspaper reporter. He went into storytelling on radio quite by accident in 1938. That year the Chinese department of Radio Malaya, the predecessor of Radio Singapore, was recruiting a Chinese storyteller for the first time. An old schoolmate of his from Yeung Ching School recommended him to the radio station because he was already an outstanding storyteller and stage performer during his school days. He went for the audition and was readily offered the post.

He became the first ever storyteller on the airwaves in the whole of Malaya and Singapore. He started with a fifteen-minute weekly programme called "Tan Tian Shuo Di", or talking about heaven and earth. The programme, aired every Sunday morning from 9.30, had him talking about everything under the sun — from folklores and traditional Chinese beliefs to legendary heroes and villains in Chinese history, to current affairs topics. The popular programme which shot him to instant fame was one of the longest-running in the broadcasting history here, lasting more than thirty years.

Lee changed his original name, Lee Fook Hong, to Lee Dai Soh when he started the weekly programme because the radio station wanted him to be known by an easy to remember name. Since the signature song of the programme, which was sung to the tune of the popular Cantonese folk number, *Hon Tin Looi*, by musician Ho Dai Soh, he called himself Lee Dai Soh for convenience and stuck to it from then on. And because his original name, Lee Fook Hong, was also the name of an accountant in town, he received a letter from the tax department one day by mistake, accusing him of not declaring his accounting firm's income. Though he wrote in to the department to say he was not the accountant they were looking for, he still changed his name on his identity card to Lee Dai Soh to avoid a similar mix-up in future.

A born performer, Lee showed his potential when he was barely eight years old and a primary school pupil at Yueng Ching. Every Wednesday, his schoolmates would gather in the school hall where they took turns to make speeches, tell stories, or to perform a play or Chinese opera. The young Lee cherished all these opportunities to perform and did very well on stage, impressing all his teachers and fellow pupils. Years later, when he looked back to those early school days, he realized he owed his success to the training and exposure he had in school.

Except for the Japanese Occupation years between 1942 and 1945, when he worked in cinemas giving Cantonese summaries and explanations to Japanese movies to the audience, his storytelling career on Singapore Radio and Rediffusion was smooth and uninterrupted

until the "Speak Mandarin" campaign started in 1979. All Chinese dialect programmes, including his stories in Cantonese and those of his colleagues, Ong Toh and Ng Chia Keng, in Hokkien and Teochew respectively, were then banned from broadcast on radio and Rediffusion by 1982 as the campaign sought to promote Mandarin as the common language among all Chinese Singaporeans.

Overnight Lee lost his job as a storyteller on radio and Rediffusion. Although he was already nearly seventy years old and long past retirement age, he was still disappointed. He felt he was still able and healthy and his stories on the airwaves were still enjoying a large following. So Lee moved from the radio studio to tell his stories in other media, writing columns in the Chinese newspapers, publishing books of his stories, and making recordings of his tales to market them as cassette tapes and later CDs.

He published his autobiography in Chinese in 1984 and was invited to give public performances at shopping malls and during Chinese festivals, when he would relate stories connected to the festive celebrations, such as the Chinese New Year and the Mooncake Festival. He even tried telling his stories in Mandarin in public.

Lee became active in Chinese clan associations, including Tung On Wui Kun and Kwong Wai Shiu Peck San Teng, in his last years. He was still telling his stories to members of the *Tung On Wui Kun* weekly and recording his stories in Cantonese for broadcast in Australia when he died of a sudden heart attack on 23 March 1989, aged seventy-seven.

Since his passing, Lee has been remembered fondly as the greatest Cantonese storyteller in Singapore. Barely three months after his death, the Singapore theatre group, Practice Theatre Ensemble, staged "Dramatic Encounters", which included a narrative tribute to the legendary storyteller that came with a slide show and a playing of his recordings by the group's artistic director, Kuo Pao Kun, who said the value of Lee's art could not be refuted.

In 2007 local Mandarin drama group, Toy Factory, produced a musical play, *Lee Dai Soh*, in his memory and to document his achievements and legacy.

Lee left behind two wives, Wong Chow Foon and Meng Yeow Hon, son Chee Leong, and daughters Yun Han and Oi Lin.

Leong Weng Kam

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Lee, Dick

(Richard 'Dick' Lee Peng Boon, 李炳文, Li Bingwen, 1956–)

Composer, lyricist, performer, music producer, Singapore

Dick Lee is a Singapore-born composer and performer whose central achievement was to attempt to be 'the spokesman for the New Asian generation', as his own website phrases it. His popular music and musicals experimented with a mix of Anglo-American and various Asian musical forms, and he also mixed languages such as English, Mandarin-Chinese and Malay

together — both steps were innovative for the 1980s and 1990s. The result, in many regards, reflected the diversity of Singapore's cultural heritage and citizenry. Identity issues thus were essential to Lee's (often witty, and sometimes over-the-top and campy) musical representation of a cosmopolitan and multicultural pan-Asia. In 1990, a Japanese academic commentator contended that Lee's new sound 'attain[ed] a consistent multiplex structure, so much so that his music suggests the possibility of the mingled existence of multiple rhythms in one song.... Dick Lee as a Singaporean is free from a strong drawing force to the [once-]motherland [of China] and therefore has attained the freedom as well as the sorrow of a nomadic subjectivity' (cited by Iwabuchi, p. 165).

Lee started off in the mid-1970s writing English-language pop music, and by the early part of the 1980s, started incorporating specific local touches into his music. His regional success really took off with his 1989 album, *The Mad Chinaman*. Three more key albums soon followed: *Asia Major* (1990), *Orientalism* (1991) and *The Year of the Monkey* (1992). In 1990, he went to Japan, where he continued his career announcing the arrival of a confident New Asian sensibility. In 1998, he was headhunted to be the regional vice-president for Artists and Repertoire for Sony Music's Asian division. This saw him relocating to Hong Kong and being responsible for the pop-music scenes in ten Asian countries. In 2000, Lee returned to Singapore, where he worked in television and also as an associate director of the Singapore Repertory Theatre. His music was initially not well-received by the Singapore state's humourless cultural authorities — the 1980's song 'Fried Rice Paradise', for example, was banned from the airwaves for its populist sending-up of local life. By the mid-1990s, though, with regional success established, Lee came to be celebrated by the same authorities, and in both 2002 and 2010 was appointed the creative director of Singapore's National Day Parade. The state awarded him the Cultural Medallion in 2005 and, prior to that and importantly, he was the recipient of the prestigious 2003 Fukuoka Asian Culture Prize for the arts and culture.

Lee grew up in Singapore in an upper-middle-class *Peranakan* (or Straits-Chinese) family in which English was spoken. He was educated at the St Joseph's Institution and later attended the Harrow School of Art in England, where he studied fashion design. He participated in the local music scene in talent contests and made a number of appearances in variety shows on the then-Radio and Television Singapore. In 1992, Lee married jazz singer and stage actor Jacintha Abisheganaden; they were subsequently divorced in 1997.

As mentioned, identity is a major thematic in Lee's work. *The Mad Chinaman* blends traditional Chinese and Southeast Asian music and older Chinese popular music either to create his own compositions, or to be played on top of more contemporary rhythms. What is apparent is that Lee sees the Anglo-American West as part of his (and Singapore's) cultural mix. The music becomes an investigation of the links between the West and Singapore-Asian plural identities, and indicates that there is no need for cultural 'purity': we are what we are, and this is positive. In the liner notes of *Asia Major*, Lee writes: 'I've always felt this need to find a musical answer to my identity problem. You see, coming from Singapore, where east truly meets west on an island largely of immigrants, there's always this thing about how we should dress, speak and sound.... Why not throw in the traditional aspects in with the contemporary,

add a few of my own touches, and mix them … to create a new kind of Asian pop.'

However, this 'new kind of Asian pop' should not be rehashed traditional exotica that is stuck is the past. In the suitably electro-pop title track of *Orientalism*, Lee sings: 'all of us are no / Caricatures or stereotypes, / No token yellows! … This is the new Asian / Ready for the twenty-first century!' The significant economic context that frames his work — a context that is hard to separate from the cultural achievement — is what in the 1980s and 1990s was called the 'East Asian Miracle', a period during which the 'Tiger' economies of Singapore, Taiwan, Hong Kong and South Korea followed the post-war Japanese success story, and inevitably became keen to take a more equal place in the world, now that they were more on par with the former colonial West. Lee's music contains a combative narrative of progress that anticipates Western scepticism over a now-achieved 'Asian' modernity.

Japan was Dick Lee's most successful Asian market. *The Mad Chinaman* and *Asia Major* were his best-received albums there because of the hybrid musical style in which the Asian exotic was combined with sophisticated Western music styles. However, the popularity was not sustained beyond a point. *Orientalism* had less of the juxtaposition of the Asian traditional and the modern, which seemed to be what the Japanese market found attractive.

Lee also contributed in a signal way to the rise of the Singapore-made and Singapore-themed musical, written either completely by him (*Fried Rice Paradise* [1991; also 2010], which was set in the 1970s; *Mortal Sins* [1994]; *Forbidden City: Portrait of an Empress* [2002; also 2003, 2006]), or in partnership with others. Singapore playwright Michael Chiang merits a particular note, as together they created the popular paean to the 1960's Cantonese-Chinese melodrama, the often-staged *Beauty World* (1988; also 1993, 1998 and 2008). Such musical work contributed towards a wave of nostalgia for the 1960s and 1970s that since has influenced other theatre and televisual productions in the city-state. Lee also contributed to *Snow.Wolf.Lake* (1997), which featured the Hong Kong singer and actor Jackie Cheung as both the lead character and the artistic director of the musical. The most important musical of Lee's career is probably *Nagraland* (1992), which dealt with the struggle between the contemporary and the traditional, and the need to be both at the same time. It was a 'first' in being a Singapore musical staged outside the city-state — in Japan and Hong Kong. Described in the publicity (perhaps a little grandiosely) as an Oriental pop operetta, *Nagraland* had an artistic team that drew upon the talents of notable regional figures, including the late doyen of Malaysian theatre, director Krishen Jit, Malaysian choreographer Marion D'Cruz, Japanese rock star Miyazawa Kazufumi and Singapore designer Yang Derong — all this is in keeping with Lee's pan-Asian cultural rhetoric. The musical cost an unprecedented Singapore $6.4 million, with significant funding from Japanese corporate giant Mitsubishi.

While Lee's work is not always regarded as 'serious' — critics at the peak of his popularity in Singapore in the late 1980s and the early 1990s felt that the music was commercial and gimmicky pastiche — the music and the theatre productions crucially worked to give legitimacy to the staging of the multiplicity of Singaporean identities in the serious and popular arts at a point when a self-defeating postcolonial cultural cringe was prevalent in Singapore life. In broader symbolic terms, the *Los Angeles Times*, in their 19 May 1992

edition, may have been right to suggest that 'in appealing for Pan-Asian pop culture unity, Lee stands as the clearest symbol yet of an intriguing shift afoot … in the Pacific Rim'.

C. J. W.-L. Wee

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Lee Hau Shik

(李孝式, Li Xiaoshi, 1901–88)
Tin-miner, banker, cabinet minister, Malaysia

Popularly known as Henry H.S. Lee, Lee Hau Shik played a key role in Malaysia's economic and political development from 1930s until his death in 1988. Lee was Malaya's first finance minister in 1957. However, he is better remembered as a founder leader of the Malayan Chinese Association (MCA) and for forging an MCA-UMNO alliance in 1952. Following Lee's death, the Malaysian Government renamed High Street in Kuala Lumpur to honour him.

Lee who was born in Hong Kong, studied at the Christian College in Guangzhou and Queen's College in Hong Kong, and completed his law and economics degree at Cambridge University.

After graduation, he served in the Customs Department on Hainan island, but left shortly to join P and O Bank in Hong Kong.

In 1924, while on a business visit to Malaya for his family firm, Kam Lun Tai, Lee bought a tin mine near Kuala Lumpur. He then set up the Tai Yau company as a subsidiary of Kam Lun Tai. More importantly, Lee made a momentous decision to stay on in Malaya.

Facing a labour shortage, Lee recruited men from Gaozhou, his home area in China. With the arrival of Gaozhou migrants, Lee helped set up a Gaozhou association to provide welfare support. Through this association, he became actively involved in the local Chinese guilds and clan scene, helping to form the Guangdong Association, the All-Malaya Chinese Mining Association, and the Selangor Chinese Chamber of Commerce.

Lee was also concerned with events in China. With reports of Japan invading China and in the aftermath of the Marco Polo Bridge incident in July 1937, Lee helped set up the Selangor China Relief Fund. Elected president of the organization, he led a delegation to the inaugural meeting of the Southeast Asia Federation of China Relief Fund in October 1938 in Singapore. The federation, formed that year, was headed by business tycoon Tan Kah Kee.

At the outbreak of World War Two, Lee was made Civil Defence Force head in Kuala Lumpur. But as Japanese forces advanced rapidly into Malaya, Lee and his family evacuated to India as Lee was certain that he was on the Japanese wanted list because of his anti-Japanese activities. While in India he served as colonel in the British and Chinese nationalist armies.

After the war Lee was appointed to committees entrusted to rebuild the Malayan economy. Most notably, he served in the War Damage Commission that gave out compensation for losses suffered during the war. Lee made a tour of the devastated areas of the country and recommended that $20 million be allocated to the Chinese Tin Mines Rehabilitation Loans Fund. He also revived the Selangor Chinese Chambers of Commerce and, through this, reactivated the national-based Chinese Chamber of Commerce. He was also made a member of the Malayan Union Advisory Council, the Federal Executive Council, and the Federal Legislative Council.

With the declaration of the Emergency in 1948, Lee became an adviser to the director of operations. Earlier in 1946, he had founded the *China Press*, a Chinese-language newspaper, to counter the pro-left wing newspaper, *Min Sheng Pao*. Lee was a strong supporter of the Kuomintang even though he was not elected to the movement's Selangor leadership in 1948.

In 1949 he helped found the MCA. Then in the 1952 Kuala Lumpur Municipal Council elections, Lee worked out an UMNO-MCA electoral alliance with Datuk Yahaya bin Datuk Abdul Razak, a Selangor UMNO leader, to contest against the Independence of Malaya Party (IMP) of Dato Onn Jaffar. The IMP, favoured by the British, was expected to win. In the end the UMNO-MCA alliance won and that electoral partnership formed the basis of a national-based Alliance Party that is now the ruling Barisan Nasional. After the Alliance's win in the first federal elections in 1955, Lee was made transport minister.

He was part of the Alliance mission led by UMNO president Tunku Abdul Rahman for constitutional talks in 1956 in London, and was the only Chinese signatory to the Malayan independence agreement. When Malaya became independent in 1957, Lee was appointed the first finance minister.

In 1955, Lee lost his Selangor MCA leadership when he was defeated by Ong Yoke Lin. In 1957, he and his son, Douglas, sought to regain control of the Selangor MCA, but failed. It was said that Lee's aloof style contributed to his defeat in the Selangor MCA elections in 1955 and 1957.

He did not contest in the 1959 general elections on health grounds and left the cabinet that year. He was made chairman of the Board of Commissioner of Currency, Malaya, which he served until 1961. But it was clear that his alignment with MCA president Lim Chong Eu during the latter's dispute with UMNO in 1959 contributed to his retirement from politics.

Lee thereupon returned to active business pursuits. But with the tin mining industry in decline, he turned to banking. He established the Development and Commercial Bank in 1966, which subsequently became Malaysia's fifth largest bank, and he led the bank until his death in 1988. Lee, largely through his son Alex, gained control of Roxy Electric Bhd., a publicly listed company soon after establishing the bank. He was also chairman of D and C Finance, D and C Nomura Merchant Bank, On Tai Development, Roxy Malaysia, and vice chairman of Golden Castell Finance Corporation. In the end the Lee family lost control of the D and C Bank, as well as Roxy, largely because of some allegedly questionable management and investment decisions.

Lee was one of the very few China-born Chinese who rose to play such a major social and political role in Malaya. His politics had shifted over the years from a China-oriented outlook towards a Malaysian commitment. A similar transition also took place in his managing of the family business. Lee showed little interest in the wider Kam Lun Tai interests

and concentrated instead in his tin-mining ventures in Malaya.

The significance of Lee in Malaysia's political history lies in the bridging role he played in the years just before the country's independence. Given the different background and expectations of the various communities then, the task was not easy. Within the Chinese community, there were the more localized Chinese and the recent arrivals, the Western educated and the Chinese-educated, the conservative merchants and business groups who belonged to the guilds and associations, and the more radical. Then there was the gap between the Chinese and Malays. For a short period, Lee found himself in a position that enabled him to facilitate dialogue and forge close ties.

His links with British officials and business groups were an asset to him in the pre-independence period. He was a leader whom the British found easy and comfortable to deal with. This could be because of Lee's Cambridge University background and his reported friendship with the future King George the VI while both were students.

During a lifetime of public service, Lee served in many official and unofficial capacities. He was a member of the Kuala Lumpur Sanitary Board (1929–38, 1946–48), the Standing Advisory Committee for Tin Restriction (1946–55), Railway Advisory Board, Agricultural Advisory Board, and the Labour Advisory Board.

He was president of the All-Malaya Chinese Mining Association, Miners' Association of Selangor, and the Selangor Chinese Chamber of Commerce; council member of the Federated Malay States Chamber of Mines, and committee member of the Confucian School and Kuen Cheng Girls' School. He held positions as president of the All Malayan Gaozhou Association (from 1949), Federation of Guangdong Association (from 1962), Selangor Miners' Club (from 1938), and Associated Chinese Chambers of Commerce and Industry of Malaysia (1948–55).

Being an avid golfer, he was president of the Federation of Malaya Olympic Council from 1957 to 1959, and patron of the Malaysian Golf Association. He was vice-patron of the Royal Commonwealth Society (from 1970), vice-president of the Malaysian Zoological Society (from 1965), Institute of Banks in Malaya (from 1977), and member of the Board of Governors of the Lady Templer's Hospital which he helped in setting up.,

He also became a fellow of the Royal Economics Society, United Kingdom.

Lee received many awards during his lifetime. He was knighted by Queen Elizabeth in June 1957 and received the highest Malaysian title of 'Tun' two years later on 31 August 1959.

Two of his sons were also involved in politics. Douglas Lee, the eldest son, won a seat in the Kuala Lumpur Municipal elections in 1952. Alex Lee, the youngest son, helped initiate the Chinese Unity Movement in the immediate post-1969 politics and was later deputy minister in the Malaysian cabinet, and treasurer in Parti Gerakan Rakyaat Malaysia.

Lee was married first to Dawn Kathleen Glen and they had a son, Douglas Lee Kim Kiu. He later married Kwan Choi Lin and they had three sons, George Lee Yau Lung, Thomas Lee Mun Lung, and Alex Lee Yu Lung, and two daughters, Jasmine Lee and Violet Lee.

Lee Kam Hing

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Lee Hsien Loong

(李显龙, Li Xianlong, 1952–)
Third prime minister of Singapore

Lee Hsien Loong is the third prime minister of Singapore and the eldest son of Singapore's first prime minister, Lee Kuan Yew. He succeeded Goh Chok Tong as Singapore's prime minister in 2004.

Lee Hsien Loong was born in Singapore on 10 February 1952, to Lee Kuan Yew and Kwa Geok Choo. He was educated at Nanyang Primary School, Catholic High School, the National Junior College, and Cambridge University. A stellar student, who could read Jawi and Russian in addition to English and Mandarin, Lee won the President's Scholarship in 1970 and was awarded the Singapore Armed Forces (SAF) Scholarship the following year. He read mathematics and computer science at Cambridge University where he graduated with first class honours in mathematics in 1974. On graduation, he resumed his national service as an artillery officer and rose very quickly through the ranks. In 1978, Lee attended the United States Army Command and General Staff College course at Fort Leavenworth before proceeding to the Kennedy School of Government at Harvard University where he was Mason Fellow. In 1980, he graduated with a Master's degree in public administration from the same school.

In 1980, Lee was appointed commanding officer of the 23rd Artillery Battalion, and thereafter, was promoted with great rapidity through the ranks. In 1981, Lee was appointed assistant chief of General Staff (Operations), and then chief of General Staff in 1982 with the rank of full colonel. The following year, he was appointed director of the Joint Operations Planning Directorate and shot to national prominence in January that year when he directed the rescue of persons trapped in Sentosa's cable car system after it was struck by the pylon of a passing oil rig. Lee resigned from the Singapore Armed Forces on 21 September 1984 to enter politics. Although only thirty-two at that point in time, he was the youngest brigadier general in the Singapore Armed Forces' (SAF) history and has been credited with unifying the SAF's three services and the modernization of its weaponry.

Lee joined the People's Action Party (PAP) and in 1984 contested the general elections, winning the seat in Teck Ghee Constituency. He was political secretary to the minister for defence from September 1984 to December 1984. His appointment as minister of state (defence; trade and industry) took effect from 1 January 1985. The following year, he was promoted to full minister and was made minister for trade and industry as well as second minister for defence. Lee's rise within the PAP, as well as in cabinet was as meteoric as it was in the SAF. In 1986, barely four years after joining the party, Lee was inducted into the PAP's Central Executive Committee (CEC). Three years later, he became second assistant secretary-general, and in 1990, was appointed

deputy prime minister. Lee gave up the trade and industry portfolio in 1992 to become the sole minister for defence, a post he held till 1995. That year, he was also elected first assistant secretary-general of the PAP.

Lee was diagnosed with lymphoma in 1992 and his workload was reduced while he underwent chemotherapy treatment. In 1998, he was appointed chairman of the Monetary Authority of Singapore, and in 2001, was made minister for finance. On 12 August 2004, Lee who was now the PAP's secretary-general, succeeded Goh Chok Tong as prime minister of Singapore. He retained his finance portfolio, relinquishing it only in 2007.

At his maiden National Day Rally Speech, Lee announced that the government would initiate a five-day work week with effect from 1 January 2005, and also proposed a two-month maternity leave for mothers of newborn infants, as well as financial incentives for mothers to give birth to a fourth child. In November 2004, he sparked a national debate when he announced the building of two integrated resorts (IRs) which would include casinos. The government decided to proceed with the projects in April 2005 despite a strong body of opposition from members of the public. In February 2006, Lee announced a S$2.6 billion "Progress Package" bonus for all Singaporeans. The scheme was to enable the government to distribute budget surpluses accumulated over the past few years in the form of cash payouts to adult Singaporeans, as well as top-ups to Central Provident Fund accounts, and rental and utility rebates for those residing in public housing. On 6 May 2006, Lee led the PAP to victory in the general elections in which his party won eighty-two of the eighty-four seats. His own six-member team won the Ang Mo Kio Group Representation Constituency (GRC) with a 60.42 per cent majority.

On 7 May 2011, Lee led the PAP to victory in the most hotly contested general elections in post-Independence Singapore. On Nomination Day, all but one constituency was contested and the PAP won 81 of the 87 seats. This majority does not amply reflect the significant change the elections had wrought on Singapore politics. For the first time since its introduction in 1988, the PAP lost one GRC (Aljunied) and three cabinet ministers, including Foreign Minister George Yeo and Lim Hwee Hua (Singapore's first woman full minister), lost their seats. Mid-way through the campaigning, sensing the tide of resentment against the PAP, Lee made a public apology during a lunch-time election rally at UOB Plaza. This unprecedented move helped stem the anti-PAP tide and the ruling party won 60.14 per cent of the votes, the lowest majority it has ever garnered since Singapore's independence in 1965. This represented a 6.46 per cent swing against the Party. Lee himself led his GRC team to victory with 69.4 per cent of the votes cast, a vast improvement on his 2006 performance. When Lee was sworn in as Prime Minister on 21 May 2011, his new cabinet included three newly-appointed ministers. In the meantime, Minister Mentor Lee Kuan Yew and Senior Minister Goh Chok Tong resigned their ministerial positions as did ministers, Wong Kan Seng, Mah Bow Tan and Raymond Lim.

Lee married Malaysian-born doctor Wong Ming Yang in 1978 with whom he had a daughter and a son. Unfortunately Wong died of a heart attack on 28 October 1982, just three weeks after giving birth to their son Yi Peng. Lee married Ho Ching in 1985. They have two sons. Lee lists jogging, swimming, listening to classical music, reading, and tinkering with computers among his hobbies.

Kevin Y.L. Tan

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Lee Khoon Choy

(李炯才, Li Jiongcai, 1924–)

Diplomat, politician, writer, Singapore

Lee Khoon Choy (better known as K.C. Lee) is a leading diplomat who succeeded in establishing the foundation of cordial Singapore-Indonesian relations. He was also a Chinese-educated parliamentarian who represented the non-communist section in the People's Action Party (PAP) during the party's early parliamentary struggle.

K.C. Lee's father, Lee Kim Fook, was a poor peasant. He migrated to Malaya from China and became the richest man in Butterworth, a small town opposite Penang. Lee was born in Butterworth in 1924. His mother, Yong Nyuk Koon, was a *nyonya*. After graduating from Yeok Keow Chinese primary school, K.C. Lee went to Penang's Chung Ling High School, a leading Chinese high school with a strong English programme in 1937, and during this period became a Chinese nationalist which differentiated him from his English-educated friends who considered the United Kingdom their homeland. His studies were interrupted by the Japanese Occupation and he only finished his high school in 1946. He immediately worked for the paper, *Xingbin Ribao* (Penang), and the following year, was transferred to *Sin Chew Jit Poh* in Singapore. In September 1949 he received a scholarship to study Journalism in London's Regent Polytechnic and graduated with a diploma in 1950. It was in England that he joined the Malayan Forum rather than the China Association and changed his political orientation. He became Malayan-oriented and made friends with English-educated student leaders including Toh Chin Chay, S. Rajaratnam, Goh Keng Swee, and Lee Kuan Yew, who regarded Malaya (including Singapore) as their country and homeland.

After returning to Singapore, he continued to serve in Chinese newspapers. He moved to *Nanyang Siang Pau* and was later promoted to be the chief of a section. He was tasked to cover political and international events such as the 1955 Afro-Asian conference in Bandung (Indonesia) and the 1957 talk on *merdeka* for Malaya in London. In 1958 he came into conflict with his boss as a result of defending a friend who was unjustly sacked and forced to leave *Nanyang Siang Pau*. Nevertheless, he was immediately offered a job in *The Straits Times*, then a right-wing English newspaper. In 1959 the PAP decided to take part in the general

elections and K.C. was approached by Lee Kuan Yew, Toh Chin Chye, and Rajaratnam to join the party and stand for election. The PAP wanted him because he was Chinese educated and was known as a non-communist. He accepted the invitation contesting in Bukit Panjang Constituency and won. He served as an MP from 1959–63, beginning his political life. When there was a split in the PAP between the pro-communist group and non-communist group in 1961, Lee sided with the the non-communist group which won a one-seat majority, causing the pro-communist group to form a new party, the Barisan Sosialis. He was promised a high position if he defected to the Barisan, but he declined.

Lee was also appointed parliamentary secretary to the Ministry of Culture (1959–61) and Ministry of Education (1961–63). In 1963 he lost his seat during the general election, but re-entered parliament in 1965 after winning the Hong Lim constituency by election. The same year he was appointed as minister of state for Culture and between 1968–70, minister of state in the Prime Minister's Office.

In 1968 he was asked by Rajaratnam to be Singapore ambassador to Egypt and be accredited to other Arab countries. The purpose was to convince Egypt that Singapore would recognize Israel, but would not change its stand on the Palestinian issue, that is, Israel needed to return occupied land. His diplomacy appeared to have been successful as there was no attack on the Singapore embassy in Cairo when Singapore declared its wish to establish ties with Israel.

While Lee was still in the Middle East, an event occurred which affected Singapore-Indonesia relations. In 1968, the Singapore court decided to hang two Indonesian marines who had bombed Robinson Department Store and killed a number of innocent people during the years of *Konfrontasi* (Confrontation). After that there was no Singapore ambassador in Jakarta. In 1970, K.C. Lee was summoned by the government to serve as Singapore ambassador to Indonesia to improve relations.

Perhaps, his ambassadorship in Indonesia was K.C. Lee's highest point in his career. He succeeded in laying down the foundation of cordial relations between Singapore and Indonesia. Lee studied the history, language, and culture of Indonesia, mingled with the Indonesian press, and got into the Indonesian elite circles. He was eventually accepted by the new Indonesian leadership and succeeded in making preparations for the official visit of Premier Lee Kuan Yew to Jakarta in 1973. It was reported that K.C. Lee even suggested to Lee Kuan Yew to sprinkle flowers on the graves of the marines hanged by Singapore during his visit to the Indonesian Heroes Cemetery. This symbolic act of friendship won over the trust of Soeharto and from that time on, Singapore's relations with Indonesia improved greatly. K.C. Lee also received a medal from the Indonesian Government for his contribution to good relations between the two countries.

Lee was not trained as a diplomat, but he had the acumen of a successful diplomat. After Indonesia, he was sent to Japan as ambassador (1984–88), and again he managed to perform his duties well as he also learned the language and culture of Japan. He also received an award during his ambassadorship from the Japanese. In fact, when he was Singapore's ambassador to Japan, he was also accredited to South Korea which he visited once every three months.

In 1984, Lee expressed his desire to retire from politics as he still kept his position as a member of parliament while being ambassador. In 1988, he eventually retired from politics and diplomacy. However, he did not stop learning and writing. When he was still active in local politics, he published a few books in Chinese.

Later he shifted to publishing books in English. When he was still serving as ambassador in Jakarta, he began to publish books on Indonesian history and culture. He was also an accomplished water-colour painter and published some of his works in books. K.C. Lee also published his memoirs when he was still in active duty. After retirement, he began to visit China and eventually published books on the history and culture of China. Lee never stops working and writing. He told this writer that this is his secret for long life. He is currently eighty-eight years of age.

Leo Suryadinata

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Lee Kim Sai

(李金狮, Li Jinshi, 1937–)
Politician, Malaysia

Dato Lee Kim Sai was minister in the Malaysian cabinet and deputy president of the Malaysian Chinese Association (September 1986–July1996).

Lee (alias Lee Ho) was born on 1 March 1937 in Ulu Klang in Selangor and brought up in Jinjang, a village in the northern outskirts of Kuala Lumpur. The fourth of seven siblings, he grew up in poverty, having to collect scrap rubber to help support the family as his father passed away when he was twelve. According to Lee, his mother did *dulang*-washing, cultivated vegetables, and sewed buttons for tailoring shops to support the family.

Lee completed his Senior Middle III at Chung Wah High School in Kuala Lumpur and was trained at the Teachers Training College in Kuala Lumpur. He started his teaching career in 1957 and later became principal of the Kepong Chinese School.

Lee Kim Sai joined the Malaysian Chinese Association in 1965 and rose fast within the party. He was a charismatic leader and became MCA Youth's secretary general in 1975, Selangor MCA chairman in 1977, head of the MCA Youth in 1979 and, in the same year, was elected MCA vice-president.

In 1984, following a factional conflict, Lee was expelled from the party together with Tan Koon Swan, Ling Liong Sik, and several others. Fighting over what was known as the Phantom Members issue, faction members essentially engaged in what was a power struggle within the party after the sudden resignation of Lee San Choon as president. Lee and his supporters had accused the MCA leadership of adding non-members' and fictitious names to lists belonging to divisions favouring acting president Datuk Neo Yee Pan so as to enable more delegates to attend the impending Annual General Meeting where party elections were to be held. Following his expulsion Lee was also removed as deputy minister.

The party crisis lasted several months and ended only after intervention by Tun Ghafar Baba, then deputy president of UMNO. As part of a brokered deal, party elections were held in November 1985. The Tan Koon Swan faction won the elections and Lee was elected one of the vice-presidents. When Tan resigned as president following his arrest by the Singapore Government over the Pan El affair, Ling Liong Sik, the deputy-president, became

acting president and Lee moved up as deputy president.

Lee first stood for elections in 1969 in the Kepong state seat, but lost to the popular Dr Tan Chee Koon of Parti Gerakan Rakyaat Malaysia. Soon afterwards Lee joined the National Unity Board, a government body set up following the May 13 riots, and served as community relations officer. In 1974 he stood for elections again and won the Rawang state seat. He was appointed a Selangor state executive council member. In the 1978 elections, he retained the Rawang state seat.

Lee was elected a Member of Parliament in 1982 and in June the following year was appointed deputy minister in the Prime Minister's Department. In 1985 he was appointed minister of labour and in 1987 became minister of housing and local government. He was made minister of health from 1988 until he retired in May 1995.

As deputy president of the MCA, Lee was vocal on several controversial issues. In September 1986 Lee spoke of deviations in the implementation of the affirmative action programme introduced under the New Economic Policy. His comments angered sections of the United Malay National Organisation (UMNO), but then Prime Minister Dr Mahathir Mohamed defused the issue when he said that Lee could present his criticisms of the NEP to Cabinet.

A few weeks later, another controversy arose over the use of the term, *pendatang*, (immigrants) by some Malays when referring to the Chinese. In early November 1986, the MCA Selangor, headed by Lee, passed a resolution in its annual convention calling on the government to make it an offence to call any of the three major races *pendatang*. UMNO Youth protested against this resolution, which it interpreted as challenging the indigenous status of the Malays. UMNO Youth called on the prime minister to expel Lee from his government post. Others also appealed to the sultan of Selangor to withdraw Lee's award which carried the title "Dato". Meanwhile, MCA Youth rallied behind Lee Kim Sai. For a while, it appeared that this would turn into an UMNO-MCA crisis. At the height of the controversy, Lee Kim Sai offered to resign. In the end, UMNO's Tun Ghafar Baba worked out a compromise under which the term, *pendatang*, was not be used on any community, and at the same time, the *bumiputera* status of the Malays was reaffirmed.

In October 1987, Lee who was then deputy MCA president and labour minister, took the lead in objecting to moves by the Education Ministry to appoint non-Mandarin speaking Chinese as principals and senior assistants in Chinese school. He joined a meeting at the Tien Hou temple attended by representatives from Chinese-based parties, such as Parti Gerakan and the DAP, demanding the withdrawal of the Education Ministry's directive. For his public association with the opposition and vigorous defence of Chinese demands, UMNO militants once more demanded his resignation from the government.

Indeed, during Operation Lalang at the end of October 1987, when more than a hundred politicians and activists were detained under the Internal Security Act, Lee Kim Sai quietly slipped off to Australia. It was rumoured that he was on the list of those to be detained. On 23 October 1987 Lee was stripped of his title of Darja Paduka Mahkota Selangor by the sultan of Selangor for raising issues which could cause ill feelings towards the Malays and the ruler.

The more vocal of leaders in his time on Chinese language education issues, Lee had the support of the more conservative and Chinese-educated members of the party.

He was referred to as "Golden Lion", which was what Kim Sai in Chinese meant. In 1993 he made moves to challenge Dato Seri Ling Liong Sik for the party presidency, but backed out after finding that he did not have sufficient support. He retired from politics in 1996.

Lee is married to Wan Yuet Fong and they have four children — Boon Guan, Boon Tim, Boon Siew, and Boon Cheng.

Lee Kam Hing

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Lee Kok Liang

(李国良, Li Guoliang, 1927–92)

Lawyer, novelist, politician, short story writer, socialist, Malaysia

Lee Kok Liang was an exceptional Malaysian writer whose vision of a truly egalitarian, just, and transcultural society continues to inspire his contemporaries and the present generation of readers and writers alike. His small but significant literary corpus comprises two novels, two volumes of short stories, and an unpublished journal. Lee contributed to his community in many ways: as a solicitor right up to his untimely death, as municipal councillor and member of the Penang State Assembly for one term (1959–64) and as a leading figure in the advocacy and promotion of heritage and the arts. Lee was a member of the Socialist Front/Labour Party (dissolved in 1969) and, in his legal career, fought cases for oppressed workers. He was a founding member of the Penang Art Gallery and was an adviser to the *Pulau Pinang Magazine*, a periodical devoted to heritage and history. He was editorial consultant for the *Journal of Southeast Asian Literature* or *Tenggara* from 1967 to 1969 and was a judge in the *New Straits Times* Short Story Writing competition from 1987 to 1992.

In 1927 Lee was born into a Straits Chinese family in Alor Star in the state of Kedah in the then British Malaya. Lee's family on both sides has a long history in the land: Lee is a descendant of Lee Yoke Siew who was the private secretary of Sultan Ahmad Tajuddin of Kedah, and, on his mother's side, Lee is related to the Chinese *kapitan* of Kedah, Tai Choon Thow. Lee's father was a staunchly loyal subject of the British and imparted these values to his progeny. Lee had had to exorcise the ghosts of this Anglophilia as a young writer in London. In appraising Lee's first novel, *London Does Not Belong To Me* (published posthumously), writer K. S. Maniam notes: "Because Lee Kok Liang is a meticulous and committed writer, he watches himself go through the process of a disillusioning act of creating a novel based on cultural experiences that do not belong to him" (p. 7). Diversity best describes Lee's scholastic background: he studied in Chinese, Japanese, English, and Malay schools in the 1930s and 1940s. His schools include the

Penang Free School and Chung Ling High School. Lee left for Australia in 1949 to read Law at the University of Melbourne, after which he duly studied for the Bar at Lincoln's Inn in London. In 1954, he returned home and after being called to the Bar, began to practise law.

Lee began publishing stories while in Australia, but it was perhaps in London, the imperial centre, that Lee grappled with issues of identity as an individual and writer from the colonies coming to terms with his own sense of self in an alienating, yet familiar environment. Together with Lee's unpublished journal, *Sketches and Vignettes and Brushstrokes*, the semi-autobiographical *London Does Not Belong To Me* dramatizes the internal conflicts faced by an emerging postcolonial writer caught between his colonial upbringing and the decolonizing process involved in forging his own sense of personhood and nationhood. Bernard Wilson notes: "In terms of Malaysian literature written in English, the novel and journal offer a unique and historical perspective of the fading imperial axis of power, as perceived by a colonial subject whose nation is moving rapidly towards independence" (pp. 314–15). These works, along with Lee's short stories, were milestones in his literary career, affirming his sense of artistic vision, purpose, and technique. These stories compiled in *The Mutes in the Sun and Other Stories* (1964) and *Death is a Ceremony and Other Short Stories* (1992) explores a variety of themes: the tyranny of power relations, personal and social fragmentation, isolation, repression, dispossession, religion, materialism, the absurdity of life, cultural conflict, human relationships, mortality, and the possibility of redemption and love. Central to Lee's fictional world is the figure of the mute who appears not only in *The Mutes in the Sun* but also in his novel, *Flowers in the Sky* (1981). This silent figure personifies the muteness which, in Syd Harrex's estimation, "symbolises the human species' propensity for deforming itself, biologically, socially, psychologically; the alienation of the displaced person; the communication hiatus in personal, family and social relation; and the cancerous silence produced by political oppression and persecution" (p. 175). Lee's treatment of Buddhist and Hindu themes in *Flowers in the Sky* is his reflection on how the diverse faiths of multicultural Malaysia collide and interlock with each other. In this novel, spiritual ideals and values also clash head-on with the corrupting, materialistic values of the world to great ironic effect.

Taken as a whole, Lee's fiction offers an intense, penetrating, and compassionate social and political commentary. Much more than that, however, it also addresses the moral and spiritual underpinnings of humanity in all their tragic and comic ramifications.

Lee Kok Liang died in 1992 in Penang. His wife, Irene, lives in Penang. Their children are Eng Yew, Eng Lok, and Cynthia. His law firm, Lee Kok Liang & Sons, is now handled by his sons.

Agnes S. K. Yeow

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Lee Kong Chian

(李光前, Li Guangqian, 1894–1967)
Rubber magnate, industrialist, banker, philanthropist, Singapore

Lee Kong Chian, alias Lee Geok Kun (李玉昆) was a well known figure in Singapore history, who had contributed immensely to the development of the country's rubber industry, as well as the banking and finance sectors in both Malaysia and Singapore. He was a multi-millionaire businessman for almost four decades after first starting his rubber business in 1927. With his rubber wealth, he then ventured into banking and insurance business by setting up the Oversea-Chinese Banking Corporation (OCBC) and Great Eastern Life. He also diversified his business empire into pineapple and other light manufacturing industries, such as saw-milling and biscuit manufacturing. He was thus considered a rubber magnate, an industrialist, as well as a banker. However, the most important hallmark and legacy he left behind was the Lee Foundation through which he made his philanthropic donations, especially in the education arena. To honour his contributions in higher education, he was conferred the honorary title of Doctor of Law by the University of Malaya in 1958. In addition, he was installed as the first chancellor of the University of Singapore from 3 June 1962 till 1965. For his contributions in Malaysia, Lee was bestowed the title of "Tan Sri" by the Malaysian king in 1966, in addition to the conferments on him of *datukship* by the sultans of Johor and Kelantan respectively.

Lee was first educated in his hometown of Fu Rong Village, Nan'an County (芙蓉村，南安县) in Fujian Province in China, where he was born in 1894. In 1903, he joined his father to come to Singapore at the age of nine to seek a better living there. His father, Lee Kok Chuan, sent him to the Anglo-Indian School in Serangoon to be educated in English. In the afternoon, he would attend Yeung Chia School (predecessor of Chung Cheng School) at Aliwal Street to continue his Chinese education. In 1908, he was awarded a scholarship by the Manchu Government in China to study in Chi Nan High School (暨南学堂) in Nanjing. Three years later, he was admitted to the prestigious Ching Hwa High School (清华学堂) in Peking. He subsequently switched to the Tang Shang College of Mining and Communication (唐山路矿专门学堂) to pursue an engineering course. When the Chinese Revolution broke out in 1911, he had to terminate his education in China and he went back to Singapore in 1912. On reaching Singapore, he was engaged in four jobs and pursued two courses. In the morning, he worked as an assistant in the Survey Department. In the afternoon, he worked for *Lat Pau* Chinese press (叻报) where his main job was to translate English news articles into Chinese for publication. At night, he taught at Tao Nan School and Chung Cheng School. In the meantime, he attended a Special Survey Class conducted by the Survey Department, in addition to pursuing a correspondence course in civil engineering with an American university.

His first engagement in business started in 1914 when he was asked to join the China National Product Company (中华国货公司) spearheaded by Cheng Hee Chuan

(庄希泉). In 1916, Tan Kah Kee (陈嘉庚), a rubber tycoon, invited Lee, who was fluent in English, to join his rubber business as Tan was expanding his business into the American and European markets. Under Lee's management, Tan's rubber company, Khiam Aik (谦益公司), grew by leaps and bounds. Lee was later married to Tan's eldest daughter, Tan Ai Leh (陈爱礼). Having gained more business experience, he started his own rubber company, Lee Smoke House (南益烟房) in 1927 in Muar, Johor. He then renamed the company as Lee Rubber Company (南益树胶公司) in 1928. Following the stock market crash in Wall Street in 1929, the ensuing Great Depression in the early 1930s forced many companies to wind up their businesses. His company, unlike many other Chinese businesses which became bankrupt, survived the Great Depression in the 1930s through a reorganization of the company in 1931 into a limited company. It then ventured into overseas markets, such as Thailand and Indonesia. In the next four decades, Lee Rubber with twenty branches overseas owned about 18,500 acres of rubber estates and fifteen factories. In a move to ride over the financial difficulties faced by the business community, Lee in 1932, with the help of Yap Geok Tui, helped merge in 1932 the Oversea-Chinese Bank (1919), the Chinese Commercial Bank Ltd. (1912) and the Ho Hong Bank Ltd. (1917) into the Oversea-Chinese Banking Corporation (OCBC). In 1938, he took over the chairmanship of the bank and held this post until his death in 1967. OCBC has become one of the three existing local banks in Singapore.

Apart from the rubber and banking businesses, Lee also ventured into other businesses. He founded Lee Pineapple Company, Lee Sawmills Ltd., Lee Oilmills, Lee Biscuits, Lee Printing Company, and Lee Produce Company. His foreign holdings included Hok Tong Company in Indonesia, Siam Paktai Company in Thailand, and South Asia Corporation in New York. Later, Lee invested in shares of big corporations such as OCBC, Great Eastern Life, Sime Darby (Singapore), Singapore Cold Storage, Fraser and Neave Corporation, and the Straits Trading Company.

One of the hallmarks of Lee's philanthropic activities was the setting up of Lee Foundation. In 1952, he set aside about $200 million of his wealth to establish the foundation which was administered by a board separated from his corporate business. The earnings from investments of the foundation were meant for donations to educational, cultural, charitable, and public institutions. Generous donations for building funds were given to the Singapore Chinese High School, Nanyang University, and Xiamen University (formerly known as Amoy University). With the establishment of the University of Malaya in Singapore, Lee donated $250,000 to the University Endowment Fund in 1949 and another $250,000 for the building of the university library in 1957. Apart from education, he also contributed a sum of $370,000 in 1953 to the National Library of Singapore for a section on Eastern Languages and Literature. He also promoted cultural activities and made donations to charitable organizations. The Singapore Swimming Club, Tong Chee Hospital, and many cultural organizations were some of his big beneficiaries. During the Second World War, he helped set up the China Relief Fund. He also contributed $1 million for the establishment of the Singapore Medical Research Fund and was once the chairman of the Social Welfare Association in Singapore.

Lee was equally active in public services in Singapore and abroad. Before the war, he

was the elected president of the Rubber Trade Association in Singapore on its inauguration and represented Malaya in international rubber conferences. Between 1938 and 1940, he was the elected president of the Singapore Chinese Chamber of Commerce and Industry (SCCCI). After the war in 1946, he was elected as the president of the association for a second time. In 1943, he attended an international conference in the United States and was subsequently forced to stay there when Malaya and Singapore came under the Japanese Occupation. While in the United States, he conducted lectures at University of Columbia for U.S. military and civil officers who were about to serve in the war in the Asia-Pacific. Meanwhile, he also served in the U.S. Red Cross Society and organized campaigns to raise fund for war victims in China.

Although he was formerly a member of Tung Meng Hui to rebel against the Manchu rule in China, his political stance towards China changed dramatically after the war. In 1946, he, as the president of SCCCI, spoke against the election of representatives in Malaya, Borneo, and Singapore for the National Assembly in China. In 1947, he led massive demonstrations and strikes in Malaya and Singapore against the British colonial government's proposal of the formation of the Malayan Union, with the aim of separating Singapore from the Union, and the imposition of more severe restrictions on citizenship applications by non-Malay. He advocated the switch of loyalty for local Chinese from China to Malaya and Singapore.

Lee passed away on 2nd June 1967 at the age of seventy-three, leaving behind three sons and three daughters to manage his business empire. However, his legacy that he left still lingers on till today. The Lee Foundation continues its philanthropic traditions of its founding father, especially the donations for education and cultural promotion. Among its many contributions, one notable example was the donation of S$60 million to the Singapore National Library for the new building in Victoria Street. The library named its reference library as the Lee Kong Chian Reference Library in 2005 in honour of Lee's contributions.

Ng Beoy Kui

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Lee Kuan Yew

(李光耀, Li Guangyao, 1923–)

Politician, founder of the People's Action Party, First Prime Minister of Singapore

Famous for being the man who shaped the political landscape of modern Singapore since the country gained independence

in 1965, Lee Kuan Yew is a colourful figure who has gathered both criticism and praise for his policies and his development of Singapore. On one end of the spectrum, he is greatly admired by Singaporeans for his inspiring leadership in the independence movement and the separation from Malaysia. On the other hand, foreign observers and some younger Singaporeans claim that his method of achieving economic prosperity resulted in the lack of political and social freedom in the country. To better understand how these opposing views came about, let us delve into Lee's career.

Lee Kuan Yew was born on 16 September 1923 at 92 Kampong Java Road in Singapore to Lee Chin Koon and Chua Jim Neo. He was their eldest child, and was influenced by British culture as a boy. This was due to the influence of his paternal grandfather, Lee Hoon Leong, who gave his sons an English education. His grandfather also gave him the name 'Harry', by which he is still known to close friends and family. However, Lee later dropped the name 'Harry' when he entered politics.

Lee began his education at Telok Kurau Primary School, Raffles Institution and Raffles College. At Raffles Institution, he was a member of the 01 Raffles Scout Group. The onset of World War II delayed his formal tertiary education. During the Japanese occupation in Singapore, he first taught himself Chinese scripts and later learned Japanese at a school and got a certificate. He helped support his family by working as a clerk in a Japanese company and a clerk-typist in a guild. After a year, from late 1943 to mid-1944, he worked as English langugae cable editor for the Hodobu, the Japanese broadcasting and propaganda department. He resigned in mid-1944 as he anticipated an Allied re-invasion. The war had affected him like it had so many of his generation in a twofold manner: (1) by demonstrating that the British colonial masters were not infallible and were hard pressed to defend both Britain and their colonies, as well as (2) instilling in him a nationalistic mindset whereby Singapore's fate ought to be a matter for its people and not external powers be it the British or the Japanese.

When the war ended, he briefly attended the London School of Economics in Britain before going to Fitzwilliam College in Cambridge to read law. Whilst at Cambridge, he excelled in his studies and achieved Double Starred First Class honours. On his return to Singapore in 1949, he worked at Laycock and Ong as a practising lawyer. Not long after completing his studies and gaining employment at Laycock and Ong, he married Kwa Geok Choo (a lawyer who practised conveyancing and draughtsmanship) on 30 September 1950 in Singapore. He and Kwa would later form the Singapore law firm, Lee and Lee. It should be noted that Lee and Kwa married secretly in Stratford-upon-Avon in 1947 when they were both students in Cambridge. From the eulogy Lee delivered at Kwa's funeral on 6 October 2010, it is clear that he loved and respected her. According to Lee's biography, he met Kwa in 1944 at a party, and went on to court her in 1946. Throughout their courtship and marriage, they had an equal partnership. Lee trusted Kwa and her political acumen, and consulted her throughout his political career. In fact, she drafted the clauses in the Separation Agreement when Singapore had to separate from the Malaysian Federation in 1965. The clauses in the Separation Agreement guaranteed the water agreements between the State of Johor and Singapore. In Lee's eulogy to Kwa and in his biographies, he spoke highly of his wife, her incisiveness, and how she was both his confidante and counsellor.

Whilst Lee and Kwa were working at Laycock and Ong, Lee experienced his first

brush with politics. His employer, John Laycock, allowed Lee to act as his election agent for the 1951 legislative council election. While working as Laycock's election agent under the banner of the pro-British Progressive Party, Lee realised that the party was unable to garner the support of the sizeable Chinese-speaking working class. Thus, when he was in a position to form his own party, he would strive to win the votes of this considerable Chinese-speaking population. He built up his support amongst the Chinese-speaking Singaporeans when he was engaged as a legal adviser to trade and students' unions, thereby allowing him to use his links in the working class Chinese-educated community when he chose to enter politics.

The opportunity for him to deploy all that he had learnt in his dealings with the trade and students' unions, and as Laycock's election agent presented itself on 21 November 1954 when Lee formed the People's Action Party (PAP) with a group of English-educated middleclass men. However, the PAP was at that time allied out of necessity with the pro-communists for the large support base it drew. The pro-communists on the other hand agreed to join the PAP because they needed a smokescreen after they had been outlawed by the British. Therefore, these two groups came together and were bound by their mutual exploitation of each other for their united common aims for self-government and independence from British colonial rule. After an inaugural conference at Victoria Memorial Hall, these two factions elected Lee as the party's secretary-general. It was a post he would hold until 1992.

In that position and as a member of the PAP, Lee contested and won the seat of Tanjong Pagar in the 1955 elections, and in so doing, became the opposition leader against David Marshall's Labour Front-led coalition. When the Marshall-led Labour Front was plagued by civil unrest stemming from trade and students' unions strikes and Lim Yew Hock took over the government, Lee saw that the party stood in a potentially precarious position. He learnt that in order to survive in the political game, he would have to contend with dissent from the pro-communists within the PAP, and suspicion of those from outside the PAP. Thus, he took his first step to distance himself from his pro-communist colleagues and opted not to take part in their protests which were often geared towards undermining the government's authority. However, his position in the PAP came under threat in 1957 when the pro-communists seized control of all the leadership positions. Fortunately, Lim Yew Hock (who had by then replaced Marshall as Chief Minister) ordered the pro-communists arrested and Lee was once again the party's secretary-general. Once the PAP was free from the rabblerousing pro-communists, Lee strengthened the support he gathered from his Tanjong Pagar constituents in a by-election in 1957. It was then that it could be said that he came into his own politically.

His eloquence and his fiery speeches calling for autonomy won for the PAP forty-three of the fifty-one seats in the legislative assembly in the June 1959 elections. He thus became the first Prime Minister of Singapore and sought to gain self-rule for the country from the British. He jumped at the plan to merge with the Malayan hinterland when the Malayan Prime Minister Tunku Abdul Rahman suggested the formation of a federation to include Malaya, Singapore, Sabah, Sarawak and Brunei. Lee's campaigns for a merger with Malaysia were successful as evinced by the 70% of votes cast in favour of his proposal in the September 1962 referendum. But the merger with Malaysia, which was touted to resolve Singapore's problems of unemployment, a stagnating economy, and then-existent

communist threats by instituting a common free market, fell short in the estimation of the PAP leaders. Instead of economic prosperity being allocated or shared equally amongst all the Malaysian states, the Federation launched a series of policies enshrined in the Constitution of Malaysia favouring ethnic Malays, granting them preferential financial and economic benefits. This sort of affirmative action policy did not sit well with the non-Malays, and was responsible for inciting much racial tension between the ethnic Chinese and Malays. Despite PAP calls for a Malaysian Malaysia policy favouring all Malaysians, the dominant party of Malaysia, UMNO, backed the formal institution of the pro-Malay policy in the Constitution. Additionally, Singapore was not granted free trade with the other states in Malaysia, and had to pay the Malaysian Federal government a large percentage of its budget, which would not necessarily be used for the improvement of Singapore. These tensions led to deteriorating relations between the UMNO leaders in Kuala Lumpur and the PAP leaders in Singapore. In the face of these difficulties, Lee Kuan Yew reluctantly agreed to a separation on 7 August 1965 after the Parliament of Malaysia voted 126-0 in favour of expelling Singapore from the Federation. On 9 August 1965 when Lee announced the news on television to his fellow Singaporeans, he was unable to hold back his tears, showing the softer side of the tough leader.

The moment Singapore was fully independent; Lee concentrated his efforts at developing the economy and the infrastructure, as well as improving national security. He did so by arranging for Goh Keng Swee to institute the Singapore Armed Forces. Goh was also instrumental in forming the Economic Development Board to industrialize the country, which was so successful in revitalising the Singapore economy that the unemployment rate fell from 14 per cent in 1965 to 4.5 per cent in 1973.

Lee stepped down as Prime Minister on 28 November 1990 after leading the PAP in seven victorious elections, handing over the reigns of power to Goh Chok Tong. Nevertheless, Lee remained in Cabinet as Senior Minister. As Senior Minister, and subsequently as Minister Mentor in the Cabinet of Prime Minister Lee Hsien Loong (his eldest son), Lee Kuan Yew continues to be much respected in the country and in the government.

Due to his political accomplishments, Lee has received many national and international honours throughout his career. These honours and awards demonstrate that Lee is highly respected by Singaporean and international political leaders alike. For instance, he was presented with the first Lifetime Achievement Award by the U.S.-ASEAN Business Council in October 2009 in Washington D.C. Current U.S. President Barack Obama also dubbed Lee, "…one of the legendary figures of Asia in the 20th and 21st centuries" and lauds him as a person who "helped to trigger the Asian economic miracle". He was also awarded the Order of the Rising Sun in 1967, Order of the Companions of Honour in 1970, Knight Grand Cross of the Order of St Michael and St George in 1972, Bintang Republik Indonesia Adipradana in 1973, Freedom of the City of London in 1982, Seri Paduka Mahkota Johor in 1984, Order of the Great Leader in 1988, and Darja Kerabat Laila Utama, Brunei in 1990. Scholarly bodies and academic institutions have similarly honoured Lee's political achievements. He was made an honorary fellow of Fitzwilliam College, Cambridge in 1969. Lee's contributions to the promotion of international trade and industry

as well as the development of science and engineering study initiatives with the United Kingdom were acknowledged by Imperial College London when they admitted him to the Fellowship in 2002. The National University of Singapore honoured Lee's achievements by naming its school of public policy after him in 2004. Lee's other honours include the Woodrow Wilson Award for Public Service, which he received from the Woodrow Wilson International Center for Scholars in 2006, as well as an honorary Doctorate in Law from the Australian National University in Canberra.

As the founding father of modern Singapore through his political leadership in guiding the country through independence and shaping the country's socio-economic and political landscape, Lee firmly entrenched in the Singapore mindset the notion that Singapore's only natural resources are its people and their strong work ethic. Despite the respect that most of the citizens bear him for all that he has done, Lee is not free from some Singaporean and foreign criticism for being an elitist autocrat who achieved economic prosperity for the country at the expense of much political and social freedom. However, he is still respected as the architect of the modern Singapore political and economic landscape. It is certain that Lee Kuan Yew will continue to play a part in Singapore politics and in shaping the country in the years to come.

Ho Khai Leong

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Lee Lam Thye

(李霖泰, Li Lintai, 1946–)

Politician, social activist, Malaysia

Lee Lam Thye was formerly a famous politician and is now an active social worker and social activist who involves himself in non-government organizations and social work. Lee was born in Ipoh, Perak, in 1946. On completion of his secondary education at St Michael's Institution in Ipoh, he was not able to further his studies due to financial constraints. Not long after that, he started to be involved in politics and the love affair lasted more than twenty years. In his political heydays, he was called the "Father of the Hawkers" and the "Welfare MP". All these titles are testimony to his commitment and service to the people.

Lee Lam Thye's father, Lee Kan Thye was a mechanic. Therefore the family was not so well-to-do when Lee was young so he started working when he was still young and taught for a period of one year. He became involved in politics when he was twenty-three years old

and got married in 1975. He has two sons. Lee joined the Democratic Action Party (DAP) in 1966 and was one of the founders of DAP in Perak. At the time he admired the Singapore Prime Minister Lee Kuan Yew and one of the politicians he respects the most was Tunku Abdul Rahman, the first Malaysian prime minister.

Lee committed himself to the DAP for twenty-five years until he left and retired from active politics in 1990. According to him, "opposition parties play a constructive and positive role in this country. They stir up people's awareness concerning the country issues". He was the elected State Legislative assemblyman for Bukit Nenas, Selangor, from 1969 to 1974. He served as member of parliament for Kuala Lumpur Bandar/Bukit Bintang from 1974 to 1990, was the Bukit Bintang MP for three continuous terms, and was called the "DAP strong man". Even among the government parties and the opposition parties, there was this belief that if Lee Lam Thye was the candidate of the poll, no one from Barisan Nasional (BN), especially the MCA and Gerakan, was able to win the election. His unending service for the people left a strong impression in the hearts of the people in this constituency.

He was the "second man" in DAP and, during "Operasi Lalang" in October 1987, when Lim Kit Siang was detained, Lee was the DAP acting leader. But, his relationship with the grass roots leaders in the DAP was not good. His moderate ways were not accepted and this led to his resignation from the party and retirement from politics.

On 12 September 1990, Lee Lam Thye announced his resignation from the presidency of the DAP Federal Territory. Four days later, on the eve of the general elections, he made a public statement to announce his decision to retire from politics. On 3 October the same year, he resigned from the post of DAP vice-secretary and, with this, retired formally from politics. In September the following year, Lee pulled his membership out from the DAP without stating any reason. Throughout his political life, Lee maintained a very good relationship with the BN leaders. He is respected not only by the Chinese community and the grass root of the society, but is also well received by people from other races and this is one of his great achievements.

Since his retirement from politics, he has been a social activist and continues to serve the country. He was the chairman of the National Service Training Council (PLKN), commissioner to SUHAKAM (2000–02), chairman of the National Institute of Occupational Safety and Health (NIOSH) (since 1994), vice-chairman of the Malaysian Crime Prevention Foundation (MCPF), chairman of the National Organs Transplant Association, director of the National Kidney Foundation, member of the Kuala Lumpur City Hall Advisory Board, chairman of Kuala Lumpur Special Environment Council, member of the Special Royal Commission to enhance the operation and management of the Royal Malaysian Police, and vice-chairman of the National Drugs Misuse Prevention Association (1991–2005). In addition he also serves as adviser for many organizations, such as the Kuala Lumpur Hawkers Association and Kuok Foundation (1991).

Lee is also active in the private sector — he serves as a non-executive director to a number of companies, which include, Arab-Malaysian Corporation Ltd., SIME-UEP Properties Ltd., MBM Resources Ltd., FFM Ltd. and AMDB Ltd. He is also an independent non-executive director of Media Prima Ltd. and is the chairman of the Nomination Committee,

plus a member of the Audit Committee and Remuneration Committee of Media Prima Ltd.

He was honoured by the Yang di-Pertuan Agong with the JMN honorific in 1992, and acquired the DPMP honorific from the Sultan of Perak in 1995. In 1991 he was made a Panglima Setia Mahkota (PSM) with the title of "Tan Sri" by the king. His other awards include receiving the First Onn Jaafar Excellent Achievement Prize from the Malaysian Youth Association and "Friends of The Police" award in 2007. During the awards ceremony of the First Onn Jaafar Excellent Achievement, the Malaysia Youth Association said this of him: "with his excellent style of speech, constructive ideas and intelligence, he is a well-respected politician in the country. Friends or foes, all respect his opinions. These twenty over years, he sacrificed his best years for the people".

Lee Lam Thye was the people's man through and through. The high respect which he commands and integrity he possesses make him an icon in Malaysian politics. Citizens from all walks of life in Malaysia revere him and, as such, he is a household name amongst Malaysians.

Lee Yok Fee

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Lee Loy Seng

(李莱生, Li Laisheng, 1921–93)

Entrepreneur, community leader, politician, philanthropist, Malaysia

Tan Sri Dato' Seri Lee Loy Seng was the last of Malaysia's great rubber barons, a man whose foresight and entrepreneurship created a plantations empire, which included Kuala Lumpur Kepong Bhd., Batu Kawan Berhad, Parit Perak Rubber Holdings Bhd., Glenealys Plantations (Malaya) Bhd., and Batu Lintang Rubber Co.

Born on 22 August 1921, Lee Loy Seng was the fourth son of a well known tin miner in Menglembu, Perak — Lee Meng Hin — who owned the Wan Yuen Mining Company. He was the older of twins, and was thus nicknamed "Tai Kor" (elder brother). Thus originated the name of his private "Taiko" group of companies, based in Ipoh, the capital of Perak state.

He had his early education in Chinese at the Yuk Choy School in Ipoh and, at the age of sixteen, was sent to China for his tertiary education, but had to return to Malaya shortly afterwards when Japan attacked China. After the Second World War, he resumed his education in English at St Michael's Institution in Ipoh. He wanted to study medicine in Australia, but his elder brother, Lee Wan Seng, insisted that he helped out in the family mines instead. Thus he dutifully started his career as a tin miner.

After the death of their father in 1954, Lee Wan Seng was in charge of the family business. Later that year the Lee family bought the Kampar Rubber and Tin Company, expecting to find tin on its rubber land. Unfortunately the prospecting results were disappointing. Lee

Loy Seng was then given the responsibility of looking after the rubber estate and made friends with European planters. In learning all about rubber, he realized that tin mining was a depleting industry, whereas rubber was renewable. Good mining land was getting scarce. His future lay in rubber. He began to buy small lots of rubber estate and visited his estates daily from 6 am till noon and then worked in the mines until late evening.

Until the early 1960s, Lee Loy Seng was still managing the family mines together with his elder brother. Taking his first break after twelve years, he went on a holiday to Japan. There he had time to really think about his future. Dividing his time between managing the rubber estates and the mines would not get him anywhere. He decided to make a complete break from tin mining, leaving Lee Wan Seng to look after the mines. It was a hard decision to make, considering that tin mining was a family tradition. His father had a solid reputation as a miner in Menglembu and his father-in-law was the well known miner, Leong Tian.

Fortuitously at the time many British rubber companies were selling their estates cheaply. The Emergency, or Communist insurgency which started in 1948 and was aimed at destroying British-owned tin mines and rubber estates, had spooked British planters who were feeling uneasy about their future after the country's independence in 1957. Lee Loy Seng's first major acquisition was the Parit Perak Rubber Company Ltd. It owned some 500 acres of rubber with a paid-up capital of $300,000 and surplus cash. Its shares were selling at 80 cents each, below their par value. It did not take him long to acquire a controlling stake. As he explained, "It effectively meant that I was paying $300,000 to get $300,000 in the bank. And the land came for free."

Parit Perak went on to acquire controlling interests in other plantation companies successively: Glenealys Plantations (Malaya) Ltd., Batu Lintang Rubber Co., and Batu Kawan Rubber and Coconut Plantations. Batu Kawan's estates were then valued at only $300 per acre. In 1967, the Penang state government acquired 2,256 acres of Batu Kawan's subsidiary, Pyre Estate, at $4,900 per acre for the purpose of developing Prai Industrial Estate. With the compensation money, he acquired Duff Development and Ulu Benut Consolidated. The next target was his jewel in the crown of plantation companies — Kuala Lumpur Kepong Amalgamated Ltd (KLKA).

In the aftermath of 1969's May 13th riots, KLKA was priced at only 60 cents per share and there was a big parcel of shares in the market with no takers. He initially acquired 5 per cent of the company's shares, and then went on buying until he had acquired control of the company.

All these companies were later reorganized and their domicile brought back to Malaysia. KLKA became Kuala Lumpur Kepong Bhd (KLK). During his stewardship at the helm of KLK, the group diversified from rubber into oil palm, expanded its planted coverage systematically through acquisitions until it had plantations totalling more than 150,000 hectares, and developed resource-based manufacturing activities. Today KLK is a diversified multinational company with shareholders' funds exceeding RM5.6 billion.

Such was Tan Sri Dato' Seri Lee Loy Seng's astuteness and good timing that he acquired his rubber empire with very little capital. Said one British planter of him, "[After the May 13 episode], Loy Seng was driving up and down peninsular Malaysia looking for plantation owners wanting to cash out. In some cases, he was able to buy estates at below replacement

costs. Most of the estates were already mature so that in many cases the revenue from the estates was sufficient to finance his purchases. Loy Seng was also lucky because during 1970–71 the rubber price surged because of a world rubber shortage and he made a lot of money from his post-May 13 acquisitions."

He was a member of the Malaysian Chinese Association (MCA, the second largest component of the ruling Barisan Nasional government), president of the Ipoh Municipal Council in 1976, and a senator from 1971 to 1980. From 1978 to 1992 he was president of the Perak Chinese Maternity Hospital, a private non-profit hospital that gives free treatment to the poor. He was chairman of Multi-Purpose Holdings, the investment arm of the MCA, from its inception in 1977 to 1983. When Multi-Purpose Holdings ran into financial difficulties in the mid-1980's, he was invited by the MCA to return as a director on a board of prominent Chinese businessmen, headed by "Sugar King" Tan Sri Sir Robert Kuok, to restore it back to health. He was well known for his philanthropy, and established the Lee Loy Seng Foundation to provide scholarships for needy Malaysian students to pursue their tertiary education. Lee was also the benefactor of the Lucky Village Old Folks Home in Ipoh. He was awarded the titles of Dato' Seri in 1974, and Tan Sri in 1978. He died on 22 November 1993.

Ho Tak Ming

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Lee Man Fong

(李曼峰, Li Manfeng, 1913–88)

Artist, art curator, Singapore and Indonesia

Lee Man Fong was one of Singapore's most important first-generation artists whose career straddled both Indonesia and Singapore. He was equally active in each country for a long period and made significant contributions to the respective art scenes. Though he is better known for his distinctive painting in the style often described as "Eastern-style oil painting", particularly of Asian and Southeast Asian subjects, Lee left behind a substantial body of works in a great variety of media, styles, and subject matter.

His paintings, especially of scenic landscapes and animals, have long been keenly sought by collectors in the region, particularly in Indonesia where no major art collections can do without his works. Most of his paintings reflect the natural landscape, life, and culture of the people in Indonesia. There are also many paintings from his extensive travels in Europe, China, India, and the United States. Lee's paintings were not included in critical discourse in the 1950s because they were not engaged in issues of the time, such as Indonesia's struggle for independence, revolution, and citizenship. Yet his highly accomplished technique in oil painting, characterized by his use of Chinese brush strokes, strengthened his position among modern Indonesian masters.

To some extent Lee's artistic success and renown as an important artist were sometimes overshadowed by his prominent role as curator and adviser to President Soekarno's presidential art collection from 1961 to 1965. As an ethnic Chinese artist, his close association with Indonesia's first president, who was generally

regarded as an art connoisseur, reinforced his position among the pantheon of modern masters of Indonesia. But after 1965 his position as a Chinese artist became difficult in Indonesia due to increasing restrictions on cultural and artistic expression by the Chinese. Lee then moved to Singapore where he remained relatively active for the rest of his life. Rare among artists of his generation, the influence of his art extended from the region to China and Europe, where he had exhibited his unique oil and pastel paintings during his illustrious artistic career.

Born in a village in Guangzhou in 1913 when China was going through great social and political upheavals, the young Lee was brought to Singapore by his parents in 1915 because the village was devastated by floods. The elder Lee (Lee Ling Khai) took his family to Singapore to join his brother who had a thriving tailoring and antique furniture business in a shop called Lee Leong Cheong in Coleman Street. The child's gift showed early as he distinguished himself in calligraphy when he was admitted to the Yeung Cheng Primary School at five. A year later he was transferred to St Andrew School where he was educated in English. In 1929, Lee's father died and his family fortunes declined due to the Great Depression. The sixteen-year-old Lee, who was eldest son, had to leave school and work in order to support his family. It was during the same year that he completed his very first painting, "Shuang-lin Chan Monastery", a mature work that showed off the great budding talent in the teenager. Never formally trained in art, the young man gradually evolved into an artist even when he was then bearing the burden of providing for the whole family.

In 1932 he left for Batavia (Jakarta) to work in a local newspaper before becoming an apprentice in Kolff & Co, the biggest Dutch printing company in Indonesia then, in 1935. Though he had a well paid job, he resented working for the Dutch because of their discrimination against local staff. A year later he left the job and, together with a few friends, formed his own advertising and design company called Linto Reclame Bureau. It was a move that was to give the twenty-year-old artist tremendous satisfaction because the business his new company was gaining rivalled that of the Dutch company he had previously worked for. His business even included film production, which was credited with some of Indonesia's earliest films.

In 1941 Lee withdrew from the thriving company he had founded due to a dispute with his business partners, and dedicated himself completely to art. The same year he visited Bali for several months, inspired by European artists such as Bonnet, Strasser, Sonnega, Rizek, and Dooijewaard, who created their art from the island. The trip resulted in an exhibition in May, followed by another in July, which were very well received by Indonesian, Chinese, as well as Dutch collectors. It was at this time that Lee began corresponding with Xu Beihong (1895–1953), the renowned Chinese artist he had greatly admired. This led to a meeting between the two when Xu, who was eighteen years Lee's senior, was in Singapore in November 1941. The elder artist had been a role model from whom Lee received much inspiration and encouragement at the meeting. After that Xu returned to China because of the war while Lee arrived back home just before Indonesia fell to the Japanese in 1942.

He was imprisoned by the Japanese military police for suspected anti-Japanese activities, but thanks to a guard named Takahashi Masao who loved art, Lee not only got better treatment than other prisoners, but was also allowed to paint. Even after Lee's release six

months later, both remained friends and were to meet again in 1963 in Tokyo, which Lee visited for the printing of the catalogue for Soekarno's presidential art collection.

After the Japanese surrender in 1945 Lee held an exhibition of his new works, including the drawings he had done showing the Japanese army's atrocities he had seen during his incarceration, and a painting of doves to commemorate the end of World War II.

Among the admirers of his art was the Dutch governor general of Indonesia, Dr Van Mook, who had commissioned Lee to paint a portrait of his wife in 1946. The Dutch officer offered Lee a three-year scholarship to study in Holland. At age thirty-three and with a brilliant career already established, Lee was too advanced for any academic training. Instead he spent the money and time on travels and visits to various museums. Meanwhile, between 1946 and 1952, he also kept himself busy painting and preparing for exhibitions in Amsterdam, Rotterdam, the Hague, and Haarlem. He had seen earlier how the Dutch art critics had found a previous exhibition of Indonesian art disappointing because it was too western and lacking in any eastern elements whatsoever. Drawing a lesson from this, Lee created a distinctive style that was a rich western and eastern blend. His unique approach worked so well that most of his shows in Holland were not only a commercial, but also critical success, which in turn led to invitations from prestigious events in Paris too.

In 1952 Lee returned as a celebrated artist to a homeland now free after 350 years of Dutch colonial rule. A young engineer named Soekarno, whom he had previously met through artist friend Basoeki Abdullah, had now become the first president of the new republic. The president kept up his friendship with the artist and supported the art society, Yin Hua (Chinese Indonesian Artists' Association), headed by Lee during the 1950s. Soekarno valued Lee's contributions as an artist so highly that he personally approved his status as a full-fledged citizen in 1960. In 1956, Lee had led a Yin Hua delegation on a five-month tour of China, visiting many cities and also held exhibitions that left his hosts with a deep impression. In 1961 he was appointed President Soekarno's "palace artist". His close association with the president and his art collection further entrenched his already staunch position as a leading artist of Indonesia, a position he enjoyed until 1965.

In 1967 he came to settle in Singapore where he continued to be active as an artist, travelling, painting, and exhibiting. He died of bronchitis in Jakarta in 1988. Lee's identity as a Singapore artist is sometimes disputed because of his legal status as an Indonesian citizen, but his long-time association with Singapore at the same time. However Lee himself once said, "China is my birthplace; Singapore is my first home where I spent my childhood and a great part of my life; Indonesia is my second home where I won the greatest honours and success of my life."

Teo Han Wue

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Lee, Ricardo Arriola

(1948–)

Fiction writer, scriptwriter, social activist, Philippines

Ricardo Lee (李) is one of the Philippines' most important and influential writers across various genres. Considered the country's best-known and most accomplished scriptwriter, he has garnered almost all of the most prestigious local writing awards. His films have been screened at international film festivals in Cannes, Toronto, Berlin, Cairo, Tokyo, Hawaii, Singapore, and New York. *Himala* (Miracle), his most famous film, was adjudged CNN's "Best Asia-Pacific Film of All-Time", besting masterpieces of other Asian legends such as Wong Kar Wai of Hong Kong, and Akira Kurosawa of Japan.

Thematically, he has exhibited courage with his reportage, fiction, television, and film output that dared cross lines, especially during the dark years of Martial Law (1972–81). He continues to do so in his choice of controversial, groundbreaking, even taboo topics.

Lee was born in a small farming town in Daet, Camarines Norte in Southern Luzon. His father, Dy Hian Chin, migrated to the Philippines from Fujian after World War II. His mother, Clarita Arriola, died when he was still very young after which he and elder sister Lucy, were raised by their mother's relatives. His father saw Lee only occasionally.

Even as a shy, sickly boy tending his aunt's liquor store, Lee's dream to be a writer was the one thing that sustained him throughout his lonely childhood. He read voraciously from the public library, sat transfixed in the front row of Daet's only theatre whenever he could, invented stories which he would narrate to his cousins, and scrimped for postage for his letters to famous, Manila-based writers asking for advice.

His adoptive family could not afford to send him to university despite his being class valedictorian at Chung Hua High School. Thus, he ran away to Manila using the 50 pesos he had earned when his first short story, *Mayon* (1966), saw print in the *Pilipino Free Press*.

Lee spent his early days in Manila as a hungry and homeless migrant. He worked his way through university with a succession of odd jobs (waiter, math and English tutor, soap salesman, proofreader). He majored in AB English, headed the University of the Philippines Writers Club, and was active in other organizations, such as the Kapisanan ng Panitikang Pilipino (Association of Philippine Literature), and the Philippine-Chinese Friendship Association. He dropped out and went underground when Martial Law was declared by President Ferdinand Marcos in 1972.

Lee further honed his writing craft and garnered the top prizes for his fiction in two consecutive years (1969 and 1970) in the Don Carlos Palanca Memorial Awards for Literature, the country's most prestigious literary contest. He was dubbed by colleagues as the Chinese Bicolano, majoring in AB English at the University of the Philippines, and writing in Filipino.

Heeding the call of the times, Lee became an activist. He was secretary-general of Panulat Para sa Sambayanan-PAKSA (Writings for the Nation) and was openly doing critical, anti-dictatorship reportage. Among his most notable work is a profile of Romulo Jallores, one of the first martyrs of the then emerging New People's Army, Asia's most tenacious insurgent group, which is still waging a protracted war after forty years.

"Tsinoys were afraid to get involved politically during the Marcos dictatorship," he

recalled, "Our idols during that time were the brave, crusading Chinese-Filipino journalists like the Yuyitung Brothers (Rizal and Quintin of the *Chinese Commercial News*)."

In 1973 Lee was arrested and imprisoned for a year. On his release, he tried his hand in writing for films. While he also periodically wrote probing magazine articles, he had found a genre and industry that brought together the orphaned child who sought hours of escape and solace through films and the socially critical artist who sought meaning through his writing. Few people know that the first movie script Lee wrote in the early 1970s was inspired by the Chinese-Filipino organization, Pagkakaisa sa Pag-unlad. It was a crime-suspense movie that reacted against the anti-Chinese sentiments of the time, especially in films where the Chinese were always portrayed as villains and criminals. The movie starred Joseph Estrada (who was then Mayor, who became Senator and President of the Philippines) and showed that like Filipinos, the Chinese also have the same problems, frustrations, heartaches and they can be victims and heroes too.

Since 1979, he has written some of the greatest Filipino screenplays for movies ever made: *Himala*, *Moral*, *Brutal*, *Relasyon*, *Jaguar*, *Karnal* and *Salome*, all of which were made during what is now termed "the second Golden Age of Filipino cinema".

Lee enjoys that rare distinction of having both critical recognition and popular acclaim for his screenplays. Appreciation from the film industry, with fifty trophies to date, comes regularly from award-giving bodies. His films are also embraced by the public, as they constantly reflect a familiar reality so true yet absurd. Lines from his films have found their way into pop culture.

National Artist for Literature Bienvenido Lumbera, even went as far as describing Lee as one of the "miracles" of our age, in that he excels in different genres. "He never ceases to learn, to experiment, to be open."

Lee's television credits also span almost twenty-five years — from documentaries to multi-awarded drama series and teleplays, which serve as a precursor to today's Philippine soap operas, and an acknowledged benchmark for excellent small-screen storytelling.

He authored what is considered the local scriptwriting bible, *Trip to Quiapo*, which became a best-seller and a required textbook for university communication courses.

After a three-year scriptwriting hiatus, Lee emerged in 2008 with *Para kay B, o kung paano dinevastate ng pag-ibig ang 4 out of 5 sa atin* (*For B, or how 4 out of 5 of us have been devastated by love*). The book immediately became required reading in literature courses and received glowing reviews from the academe and fellow literary writers.

As one of the country's major fictionists, he has earned top honours for his achievements in the field of Philippine Arts and Letters, including the Gawad Balagtas (1983) from the Surian ng Wikang Pambansa for outstanding contribution to literature and cinema; Gawad ng Quezon City (1995) as outstanding citizen of Quezon City in the field of film and literature; Kalinangan — Diwa ng Lahi Cultural Award for cinema from the City of Manila (1998), and; Natatanging Gawad ng Sining at Kultura (2005) from the Ateneo de Manila University.

Lee was given an award for excellence in the field of arts and culture in the 2002 Dr Jose P. Rizal Awards for Excellence organized by *The Manila Times* and Kaisa Para sa Kaunlaran. Upon acceptance, he felt "very honored and happy... because it's very rare that people remember that I am Tsinoy". His first thought was the wish that his father was still alive as he would have been proud to see his son being recognized by his Chinese-Filipino peers.

Observers consider Lee's generosity of spirit his main legacy to the country and the Asian region. Never-ending causes and countless scholars have been constant beneficiaries of his big heart. His hometown's libraries, including that of his *alma mater*, have been regularly replenished by book drives that he initiates among his colleagues and friends.

Asked about his greatest contribution to the industry, he mentioned his almost two hundred produced scripts, then humbly opined that he might have made more people more aware of "the work of a scriptwriter, the worth of a script".

More than this, Lee takes pride in the free scriptwriting workshops he has conducted for free for thousands of young and aspiring writers since 1982. A great number of writers currently working in the TV and film industry are products of these workshops. Many of them became some of the country's most important and innovative writers and directors.

As a teacher, Lee has also helped shape young minds when he served as professorial lecturer at UP, Ateneo, De La Salle University, University of the East, and New Era University, teaching Filipino, literature, film, broadcasting, and scriptwriting.

Furthermore Lee has always been in the forefront promoting the rights and welfare of writers. He has even stopped joining literary contests, believing that writers should not compete against one another. He has been active in anti-censorship campaigns (Free the Artist) and was the president of the Screenwriters Guild of the Philippines in 2001.

In a keynote speech to graduates of Chung Hua High School, he encouraged them to dream, not necessarily grandiosely, but have the dreams that can "make a difference, if not in the world, at least in the lives of others". He shared his belief that "success is not measured by what you get out of life, but by what you give back", and further enjoined the students to "join the forces of good and fight for justice and the truth... (to) work for a better society".

Mari Santiago

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Lee San Choon

(李三春, Li Sanchun, 1935–)
Politician, Chinese leader, Malaysia

Lee San Choon was the fourth president of the biggest Chinese political party in Malaysia, the Malaysian Chinese Association (MCA). Taking over the helm of the MCA from Tan Siew Sin in 1974, he officially assumed the office of president in 1975 and his tenure ended in 1983. Lee could be perceived as a representative Chinese leader and political figure who rose to power from the grass roots. When he was the president, he steered the MCA towards the path of modernization, and also led the MCA through the political and education changes in the 1970s and 1980s.

Lee San Choon was born on 24 March 1935 in Pekan, Pahang. His father, Lee Debin (李德斌) was from Tianmen County (天门县) of Hubei Province. His mother was Yang Zhenling (杨贞龄). There were six children in the family with three boys and three girls, and he was the third child. His father, who came to Malaysia from Hubei, had a special skill for treating dental problems such ascavities and was also skilled in teeth extraction. The family led a moderate and simple life. In 1945, on the eve of the lunar new year, Lee San Choon's mother passed away. Lee was only ten years old at the time. Because his mother was not there to care

for him while he was growing up, he learned to become a very independent person.

Lee San Choon studied Mandarin at Chung Hwa School, Pekan for two years and was then transferred to Sultan Ahmad School, Pekan, for a year of English education. However, he was forced to stop schooling because his father moved the whole family to Johor Bahru, Johor. He was twelve years old at the time. In 1948, Lee San Choon continued his schooling by attending Remove Class at the English College in Johor Bahru. After obtaining his Cambridge GCE 'O' Level Certificate, he was however not accepted into the Form 6 science stream, so, he went to Singapore to teach English at Dan Zhao (丹兆) Chinese primary school in Geylang, and to study science subjects on his own at night. Later he also passed the Chinese High School Examination organized by the Singapore Government. This showed the standard of his Chinese language competency.

Lee San Choon's interest and sensitivity towards politics is believed to be related to his natural endowment. He had always been very interested in politics since young. His twenty-seven years of political career started in 1956, when he first participated in political activities, and stopped when he called it quits in 1983. He was also a member of parliament for twenty-four years from 1959. He started very young at the age of twenty-four, and retired from politics while he was still fit at the age of forty-eight. In his political career of more than two decades, Lee San Choon witnessed the changes in Malaysia's history. Since leaving the political arena, he has been invited to be president of the board of directors of some commercial groups, and his stints, as such include Multi-Purpose Holdings, IOI Corporation, and Sunshine Holdings.

Lee initiated many important changes during his tenure leading MCA, but he also faced severe political challenges. First, he attempted to change the political image of the MCA as a party comprising *towkay* and also *ang moh kia* (an English-educated person) as perceived by the Chinese community. Additionally, he proposed five long-term development plans when he first took over the MCA as its president. These five major projects were: (1) A massive member recruitment campaign; (2) Construction of the MCA headquarters building; (3) Setting up of a multi-enterprise company; (4) Forming the Malaysian Chinese Cultural Association; (5) Developing the Tunku Abdul Rahman College. These projects injected new vigour into the MCA and brought about a fresh, dynamic outlook in the Chinese community.

At the same time, during his term as the president of the MCA, UMNO of which the MCA was a party, proposed to change the Alliance of the three ruling political parties into the Barisan National (National Front), comprising multiple political parties. This directly affected MCA as it would then be the only political party that represented the Chinese. He tried to defend MCA's position in the Barisan National, but could not change the fact that UMNO had become the single most dominating party, and hence MCA's status as a ruling party started to decline.

In 1978 he announced that he did not support the United Chinese School Committees and Teachers Associations of Malaysia that represented the Chinese associations and community in fighting for Mandarin to be made an official language and in the various Mandarin education (华文教育) campaigns, including the campaigns for the development of Chinese primary schools, as well as independent secondary schools, and the setting up of an independent University. Lee San Choon shared Tan Siew Sin's view that Mandarin education had no future in Malaysia and proposed a kind of Chinese

education (华人教育) based on the demands of the market. Furthermore, he also advocated the transformation of Chinese secondary schools into national type schools. Though Lee San Choon knew Mandarin, the MCA under his leadership disappointed the Chinese community.

In the 70s, the government formulated the Industrial Coordination Act (ICA) and made it compulsory for listed companies to reserve 30 per cent of their shares for *Bumiputra* in order to protect the economic status of Malays. The discrepancies in the implementation of the New Economic Policy dented the economic position of Chinese. In order to promote the economic self-reliance of the Chinese, Lee San Choon proposed the setting up of Koperasi Jayadiri Malaysia, Multi-Purpose Holdings, State Holdings, etc. These proposals brought new hope to the Chinese economy although some cooperatives went bankrupt due to corrupt and fraudulent practices, causing the common people to lose all their capital and hard-earned money. In the end, when economics and politics interacted, many incidents of power struggles and scrambling for profits occurred on the political scene.

Lee San Choon's personal political career is a wonder. When he first entered politics, he defeated the Socialist Front strongman of the rival camp, Dr Wei Lihuang (魏利煌医生) and became the youngest member of parliament. After that, his political career saw a meteoric rise. He had faced the problem of internal power struggles within the party several times in the process of establishing the authority of his MCA leadership. For instance, his presidency was strongly challenged by the Chen Wing Sum's (曾永森) camp, but he remained unshaken. He also set the record of winning all the Chinese constituencies he contested in. In the 1982 general elections, he announced contesting in Seremban, a DAP stronghold, to have a fight to the finish with DAP president, Chen Man Hin (曾敏兴). In the end, he emerged the victor, claiming the seat of Seremban. This indeed spurred the resultant contest of seats all over the country, opening a new chapter in the history of the MCA. In the following year, as his political career was reaching its peak, he unexpectedly announced his resignation from the post of MCA president and later relinquished all his political positions. Lee San Choon's withdrawal from politics was unacceptable to many, especially the Chinese community, which answered his call to give the MCA a chance. It was anyone's guess whether his retirement involved any secrets not to be divulged. However, some commentators were of the opinion that he was not on good terms with UMNO leaders headed by Mahathir, and he failed to fight for the rights and interests of the Chinese, etc. Nevertheless, one of the key factors was that he had become weary of long-drawn-out struggles in his political career.

Wong Wun Bin

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Lee Seng Gee

(李成义, Li Chengyi, 1921–)

Businessman, philanthropist, long-time Chairman of the Lee Foundation, Singapore

Lee Seng Gee was born in Singapore on 25 June 1921, the eldest son of rubber magnate Lee Kong Chian and Tan Ai Leh (the eldest daughter of rubber tycoon and community leader, Tan Kah Kee). At the age of four-and-a-half, the young Seng Gee was

sent to study at the Sin Chew Kindergarten at Tanjong Pagar. Later, he enrolled in two primary schools — the English-medium Anglo-Chinese Primary School (which he attended in the morning) and the Chinese-medium Tao Nan School (which he attended in the afternoon) — because his parents wanted his to have a bilingual education. He continued going to two different schools during his secondary school days — Anglo Chinese School for his English education, and the Industrial and Commercial Continuation School (南洋工商补习学校), for his Chinese education.

After completing his secondary education, Lee was sent to read Economics at the University of Pennsylvania in 1939. There he met Lora Tong, daughter of Tang Shaoyi (唐绍仪, 1859–1938) who had been the first Prime Minister of Republican China (in 1911 and then again in 1922). When he graduated with a BSc in Economics in 1943, he married Lora and then proceeded to the Wharton Business School where he obtained in an MBA in 1944. An excellent student, Lee was accepted into University of Pennsylvania's doctoral programme but he did not complete his dissertation as he was needed back to Singapore in 1946 to help rebuild the family business.

Lee's father, Lee Kong Chian started out in the rubber business after working for his father-in-law for some years. In 1928, he started Nam Aik Rubber Company in Muar, Malaysia, and in 1931, established Lee Rubber Company, that was to be foundation for his multifarious business interests. Soon he diversified into banking (becoming Chairman of the Oversea-Chinese Banking Corporation or OCBC in 1932), oil palm and pineapple cultivation. By 1942, Lee Kong Chian was a highly-successful and respected entrepreneur and community leader. When the Japanese occupied Singapore from 1942 to 1945, all assets of the Lee Rubber Company were confiscated and business operations came to a halt. Lee Kong Chian happened to be in Washington DC attending the Rubber Study Group meeting when the Japanese invaded Singapore and most of the Lee family were unable to return to Singapore till 1946.

When Lee Kong Chian returned to Singapore in 1946, he was able to recover all his assets but had to restart the business from scratch. Most of his former employees returned and with a loan from the Hongkong & Shanghai Bank, he rebuilt his business empire. Lee Rubber's greatest losses during the War were in Indonesia where the Japanese murdered many of their managers and where the Dutch adopted a scorched-earth policy in their fight against the Japanese, levelling and burning all buildings as they retreated. Lee Seng Gee was sent to Indonesia to help rebuild the business there.

Lee spent some 5 to 6 years in Indonesia helping rebuild the processing plants that had been destroyed during the Japanese occupation. Starting out as a general apprentice and general staff, Lee proved himself to be a capable and astute manager and by the time of the Korean War, enabled the Lee group to profit greatly from the boom in rubber prices. Working closely with the Dutch authorities, Lee was able to get the processing plants back in operation within two years.

In 1952, when Lee Kong Chian established Lee Foundation and made clear his intention to spend more time on civic and philanthropic matters, Lee Seng Gee returned to Singapore to run the family's business. In 1955, he was placed in charge of the family's Indonesian companies. In 1965 he took over the reins of the company as Chairman and Chief Executive Officer of the Lee Group of Companies. His younger brothers, Seng Tee and Seng Wee also

joined the business, taking charge of different facets of the family's business interests. Seng Tee was in charge of Lee Pineapple Company while Seng Wee was in charge of the family's interests in OCBC.

Lee Seng Gee ran the family companies very much in the same way as his father did. His approach to expansion and growth was cautious and self-reliant. Factories or new business were only started if the company had sufficient funds of its own to do so. The Lees would not borrow heavily from banks just to expand. At the same time, he ensured the company's managers did not speculate in rubber (as was the common industry practice in those days). High-risk, speculative schemes that would turn a quick profit were eschewed. Instead, the Lees believed in steady and sustained growth through the development of a strong and happy workforce, deployment of modern western business practices and computerisation. Indeed, under Lee's management, the Lee Group became one of the earliest companies in Singapore to computerise its operations. As early as 1954, IBM business machines were used to monitor the Group's operations at its branch offices.

Like his father, Lee treated all employees as family members and took great pains to ensure that staff welfare was given high priority. He managed his staff in a conciliatory manner, spending time to persuade and convince his senior managers of the value of his proposed changes and then letting them decide. But with new and younger staff, he was much firmer in his instructions and decisions.

Lee Seng Gee's first foray into philanthropy came at a young age when he helped his grandfather Tan Kah Kee raise funds for the China Relief Fund which the latter headed. Today, his name is synonymous with the Lee Foundation, the charitable foundation established by his father in 1952 and of which he became Chairman in 1967. The object of the Foundation is to aid "the advancement of education, medicine and cultural activities; helping the poor; and assisting victims of fire, flood and famine". Over the years the Foundation has donated over S$400 million to worthwhile causes, including social welfare, the arts, medical assistance, disaster relief, community outreach, women issues and sports. Particularly noteworthy is the Foundation contribution to education which included S$60 million to the building of the new National Library (2003); S$50 million to the Singapore Management University (2003); S$50 million to the National University of Singapore (2005); S$25 million for the Lee Kong Chian Natural History Museum (2011); and S$150 million to the Nanyang Technological University for the establishment of a new medical school (2011).

The Foundation has garnered numerous accolades and awards, having been named Distinguished Patron of the Arts by the National Arts Council for several years, and the National Volunteerism and Philanthropy Award Special Recognition Award in 2004. Lee Seng Gee was awarded the Public Service Star for his philanthropic work in 1992. The following year, he received the inaugural Ee Peng Liang Award given by the National Council of Social Services for his philanthropic efforts. In 2002, he was conferred an honorary Doctor of Letters degree by the National University of Singapore, and in 2007, was given the Credit Suisse-Ernst & Young Lifetime Achievement Award in 2007 for his success as a pioneering entrepreneur. In 2009, the Nanyang Technological University conferred on him an honorary Doctor of Letters degree.

A man of simple tastes and habits, Lee enjoys the company of his family and friends. His first wife Lora Tong, with whom he

had four children, died in 1978. In 1991, he married Dr Della Suantio, granddaughter of Thio Siong Soe, a well-known Indonesian philanthropist and long-time business associate of his father. She works alongside Lee in his philanthropic work and in 2004 started the DS Lee Foundation.

Kevin Y.L. Tan

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Lee Seng Peng

(李成枫, Li Chengfeng, 1908–95)
Entrepreneur, philanthropist, Chinese education and cultural figure, Malaysia

Lee Seng Peng was a representative personage who devoted his life to Chinese education and culture. He was born in 1908 in the village of Furong (芙蓉), Mei Shan (梅山) of Nan'an County in Fujian Province, China. Due to poverty, he only went to a private school for three years or so when he was young. At age nineteen, he went over to Singapore alone to work at Tan Kah Kee's shoe factory. In 1930, he returned to China to get married. A few months later, he returned to Singapore to work as a clerk at Lee Rubber Co. Pte Ltd which was founded by Lee Kong Chian, a fellow townsman of his. Within the same year, Lee Rubber Co. Pte Ltd set up a factory in Kuala Lumpur and Lee was transferred there as its manager.

A diligent and honest worker of Lee Rubber Co. Pte Ltd, Lee served the company for fifty years. Most of Lee Rubber's staff in Indonesia and Malaysia were personally selected, employed, and trained by Lee. He even proposed and set up a charity fund — Lee Foundation that has benefited innumerable people in need. The eldest son of Lee Kong Chian, Lee Seng Gee, once openly credited Lee Seng Peng with the funding and structure of the Lee Foundation at the Xiamen University. Because of Lee's perseverance in facing hardships and his total devotion to Lee Rubber, he gained the complete trust of Lee Kong Chian and became his most reliable and competent right-hand man.

Lee Seng Peng's biggest contribution to society is in Chinese education. There are three Chinese schools closely associated with his great reputation, namely, Lai Ming (Chinese) Primary School, Lee Rubber (Chinese) Primary School, and Chung Hwa (Private) High School.

Lai Ming Primary School, established in 1929, was not personally founded by Lee Seng Peng, but it had since 1943 continuously been receiving his support and has finally become a well known Chinese primary school. On 13 May 1969, however, it was razed to the ground because of the May 13 Incident. Lee Seng Peng resolutely shouldered the burden of raising funds to rebuild it. He managed to amass over RM400,000 for the school rebuilding fund, thanks to the influence and reputation he had among the locals. However, the reconstruction project required over RM600,000 and was short of about RM100,000. This amount was

taken care of by Lee Seng Peng and Tan Sri Lee Yan Lian, each contributing half the amount needed. Hence, the reconstruction work of Lai Ming Primary School could proceed and was finally completed in 1972. It is currently one of the model primary schools in Kuala Lumpur.

Lee Rubber Chinese Primary School on the other hand was founded by Lee Seng Peng personally in 1949. At that time, he was general manager of Lee Rubber Co. Pte Ltd in Kuala Lumpur and noticed that Chinese pupils in the Gombak area had to commute a few kilometres to study at Chung Hwa Primary School in Setapak. Many of the pupils were children of Lee Rubber Co. Ptd Ltd's staff members and due to the lack of public transport, Lee Rubber Co. Ptd Ltd provided them with transport using the company lorries. However, this could easily cause traffic accidents and Lee was once warned by the police chief of Gombak area that this posed a grave danger, with very severe implication. After that, Lee Seng Peng promptly thought of a solution. He identified and designated part of the land owned by him, situated next to Lee Rubber factory in Gombak, as the construction site of Lee Rubber Primary School. This school was officially completed and opened to pupils on 1 February 1949, with all fees waived and all expenses borne by Lee Rubber Co. Pte Ltd Two years later the land where the school was built on was bought over by Lee Rubber Co. Pte Ltd.

Lee Seng Peng's contribution to Chung Hwa Private High School was something dwelled upon with great relish by the Chinese community in Malaysia. When Lee first held the post of Chung Hwa Private High School's chairman of the board of directors in 1974, there were only 172 students in the school. He worked vigorously on the expansion of the school, and in 1978 the school was moved from Setapak to St Thomas Road, off Jalan Ipoh, where the new building was built;. In 1985, 1990, and 1995, the school successfully underwent three phases of expansion and reconstruction, all thanks to his effort. Currently Chung Hwa Private High School is not only complete with all amenities, but also has an enrolment of over 4,000 pupils. It has indeed become a Chinese Independent Secondary School that is well known far and wide, and on a grand scale too. Not only has Lee played an active role in leading Chung Hwa, he has also contributed a total of more than RM1 million in donation to this private high school.

Other than building and opening schools, Lee donated a large sum of money in 1991 to set up the Furong Foundation in his original hometown in Fujian, China, so that he could actively contribute to improving its public welfare by, for example, building kindergartens, constructing bridges and roads, etc.

In the fields of culture and economics, Lee was a very successful industrialist. He was the chairman of Nanyang Siang Pau from 1983 to 1993, and had held the post of chairman of Lee Biscuits' board of directors. In terms of social organizations, he was the vice-president of the Chinese Chamber of Commerce and Industry of Kuala Lumpur and Selangor, and the president of The Federation of the Rubber Trade Association of Malaysia. He died in 1995 in Kuala Lumpur.

Lim Chooi Kwa

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Lee Seng Wee

(李成伟, Li Chengwei, 1930–)
Banker, philanthropist, Singapore

Lee Seng Wee and his two elder brothers, Lee Seng Gee (李成义) and Lee Seng Tee (李成智), are well known businessmen and philanthropists in Singapore. Seng Wee is also listed by Forbes as one of the ten wealthiest ethnic Chinese in the island state.

Lee Seng Wee was born in 1930 in Singapore, the third and youngest son of rubber tycoon and philanthropist, Lee Kong Chian (李光前, 1893–1967) and his wife Tan Ai Lay, who was the eldest daughter of Tan Kah Kee (陈嘉庚, 1874–1961), another well-known rubber tycoon and philanthropist. Lee Kong Chian initially worked for his father-in-law but in 1927 established his own rubber company known in Chinese as NanYi (Nam Aik) Shujiao Gongsi (南益树胶公司). In 1931, a year after Seng Wee was born, Nan Yi Rubber became a registered company known as Lee Rubber. Lee was also a major share holder of a small bank known as Chinese Commercial Bank Limited (华商银行) which would merge with Ho Hong Bank and Overseas-Chinese Bank to become the Overseas Chinese Banking Corporation (华侨银行 OCBC) in 1932.

Lee Kong Chian went on to expand his business in other areas and set up more companies such as Lee Pineapple, Lee Produce, Lee Printing, Lee Saw Mills and Lee Biscuits. In late 1941 Lee Kong Chian was chosen to represent the Singapore rubber association at a rubber conference in the USA. He took his wife and two sons, Seng Gee and Seng Wee, along with him. When Singapore came under Japanese occupation, the family prolonged their stay in the West. Seng Wee was thus exposed to a Western environment from a young age and only returned to Singapore with his parents after the Japanese surrender.

Seng Wee was educated at the Anglo-Chinese School in Singapore and went on to study engineering at the University of Toronto, Canada, obtaining a Bachelor of Applied Science in Engineering. He then obtained an MBA from the University of Western Ontario where he won the Gold Medal for academic excellence. Upon his return to Singapore, he joined the Lee Rubber Company and worked through the ranks to become its vice-chairman.

When Lee Kong Chian passed away in 1967, his businesses were divided up among his three sons with Lee Rubber under the control of eldest son, Seng Gee, Lee Pineapple under second son, Seng Tee, and interests in the Overseas-Chinese Banking Corporation overseen by Seng Wee. The Lee family had been instrumental in the establishment of OCBC with Lee Kong Chian serving as its first vice-chairman in 1933 and its chairman from 1965 to 1967. In 1965, Seng Wee became a member of the Bank's board of directors and his name has remained on the board since. In 1995, he became chairman of OCBC. At that time, his family was reputed to own 30 per cent of its shares. In June 2001, he made a successful $2.4 billion takeover bid for Singapore's sixth largest bank, Keppel Capital Holdings. He stepped down as chairman of the bank's executive committee in 2003.

Lee has also served in numerous public and civic organisations. He was chairman of

the Singapore International Foundation (SIF) from 1991 to 2001 and was the first private sector board member of the Government of Singapore Investment Corporation (GIC). He also served on the Council of Presidential Advisers, the Board of Commissioners of Currency as well as the Board of Governors of the Chinese Heritage Centre. In 2001, he was conferred the Darjah Utama Bakti Cemerlang or Distinguished Service Order, Singapore's highest civilian decoration and award.

In 2007, Lee became the founding chairman of the Temasek Trust alongside Sim Kee Boon, Ratan Tata and Xu Kuangdi. A S$500 million trust was created to sponsor the activities of non-profit philanthropic organisations such as the Temasek Foundation, the Singapore Technologies Endowment Programme, the Singapore Millennium Foundation and the Temasek Life Sciences Laboratory.

Lee Seng Wee's son, Dr Warren Lee Tih-Shih, has been on OCBC's board of directors since 2003. An Associate Professor at the Duke Medical School as well as at the Duke-NUS Graduate Medical School in Singapore, Dr Lee is also a director of the Lee Foundation and several other companies within the Lee Rubber Group. In 2010, Forbes magazine listed Lee Seng Wee as the 10th richest person in Singapore, with an estimated net worth of US$1.3 billion. In 2006, Lee was honoured by the Woodrow Wilson Center with an Award for Corporate Citizenship at a glittering ceremony in New York.

In 2008, the Lee family locked horns with the family of the late Tan Chin Tuan (long-time Chairman of OCBC) in a public battle for the takeover of one of Singapore's oldest public-listed companies, Straits Trading Limited. The Tan family (trading through their holding company, Tecity) eventually outbid the Lees and have since taken Straits Trading private.

Lee is extremely publicity-shy and does not grant interviews. A Chinese biographer, Li Yuanrong, who wrote a biography of Lee Kong Chian has this to say about Lee Kong Chian's son:

"Lee Seng Wee is a king of wealth, but not many people recognize him. People only know his name, but do not recognise the person, as he seldom appears in public and does not like to show off. We are not only talking about overseas, even in Singapore, if he walks in the street, very few people would be able to recognize him. Lee Seng Wee has a motto: 'I like living a simple and contented life.'"

Kevin Y.L. Tan

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Lee Siew Choh

(李绍祖, Li Shaozu, 1917–2002)

Political activist, medical doctor, orator, Singapore

Lee Siew Choh is best remembered for being the first non-constituency member of Parliament (NCMP) as well as a vocal opposition leader who clocked the longest speech in parliament at seven hours and

thirteen minutes, when opposing the proposed merger with Malaysia. Unbeknownst to many, this colourful public figure who led the Barisan members of parliament to boycott the first parliamentary session in 1965 also trained and served as a medical doctor.

In both his capacities as political figure and medical doctor, Lee strove to do everything that he thought was in the people's interest. Born on 1 November 1917 in Kuala Lumpur, he came to Singapore and graduated from Victoria Institution in 1934 before pursuing medicine at King Edward VII College of Medicine. Following his graduation in 1942, he immediately sought to serve the less fortunate in society by joining Kandang Kerbau (KK) Hospital in Singapore as a doctor. However, his medical career was unable to take off fully due to the onset of the Japanese Occupation. During which time, he was sent to the Thai-Burma border for two years to see to the prisoners-of-war who were building the Death Railway under Japanese orders. The war must have left an indelible mark on him, for he redoubled his efforts at serving the post-war community that was short of many day-to-day supplies, among them medical supplies. Thus, in 1947, he set up his own medical practice in Hill Street, at the International Dispensary, to provide affordable health care to peoples of all walks of life.

As with most of the Second World War survivors, Lee was a committed anti-colonialist who believed that Singaporeans had to defend and protect itself in trying times, rather than depend on a colonial power that was half the world away and unable to do much for its colonies. At the urging of Dr Goh Keng Swee, Lee joined the People's Action Party (PAP) in 1958 and campaigned for Singapore's independence. In 1959, his political career formally took off and he was elected the legislative assemblyman for Queenstown. The following year, he was appointed parliamentary secretary to the Home Affairs Ministry.

However, by 1961, the PAP experienced a schism within its ranks due to differences over the proposed merger with Malaya. Lee was opposed to the PAP not holding a referendum with a clear-cut "Yes" or "No" vote as to whether Singapore should merge with Malaya to form Malaysia. He, therefore, left the PAP and formed the Barisan Sosialis with those who shared his view on 13 August 1961. In his new capacity as chairman of the Barsian Sosialis, Lee made a passionate record breaking speech of seven and half hours in 1961. This speech was spread over two days and took place in parliament, where he argued the merger issue with Malaya.

While his passionate speech gathered him much support, it also seemed to rub the PAP the wrong way. The PAP government detained him in 1963 for allegedly participating in the City Hall riots. Unfortunately for him, he lost his Rochor constituency seat in the 1963 elections even though the Barisan Sosialis won thirteen seats. His never-say-die attitude did not flag with the electoral defeat. Both he and his party continued to remain active in politics, campaigning against what they perceived to be PAP injustices towards the rights of the people. Lee claimed that he wanted to give the people an alternative vision of history that differed from the official PAP history. As part of the protest against the PAP's politics, Lee and thirteen of his party members boycotted the first parliamentary session when Singapore formally withdrew from Malaysia in 1965. He later resigned from parliament. In turn, the Barisan Sosialis refused to participate in the 1968 elections as a mark of protest against what they deemed were the high-handed tactics of the PAP-dominated government.

Eventually, the Barisan Sosialis merged with the Workers' Party in 1988 and Lee took the opportunity to re-enter politics. This showed his indomitable spirit to do that which he thought was right for society. Accordingly, he stood as a Worker's Party candidate in the Eunos GRC. He narrowly lost the contestation, but became the first non-constituency member of parliament (NCMP) when he garnered the largest number of votes among the losers. The high number of votes he gathered demonstrated that his proposals to improve the socio-political lives of the people still captivated many voters. It also demonstrated to the PAP that he was a legitimate political force to be reckoned with. If anything, his foray into politics in 1988 showed that he was still very much a political idealist whose numerous setbacks did not deter him from holding his vision of what was a viable alternative to PAP dominance. Indeed, his status as an NCMP could be interpreted as a tactic nod by the PAP in acknowledgement of everything he had to offer society.

Unfortunately, old age caught up with him and Lee retired from politics in 1993. After battling lung cancer for three years, he succumbed to the disease and passed away on 18 July 2002 at the age of eighty-four. His political legacy of passionate idealism as an alternative to the pragmatic PAP stance remains today in the form of the Workers' Party and its party manifesto.

Sharon Loo

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Lee Sin Cheng

(李深静, Li Shenjing, 1939–)

Leading businessman, Malaysia

Lee Sin Cheng is a prominent player in the plantation and resource-based manufacturing industries and property development. His Industrial Oxygen Incorporated Sdn Bhd (IOI) Group is internationally known as a leading global integrated palm oil player with operations stretching the entire palm value chain from seedlings to plantations to crop oil extraction to diverse value-added manufacturing across major continents, serving global markets in more than sixty-five countries. In Malaysia, his IOI Group is also prominently known as one of the leading property developers with significant investment holdings of prime real estates.

Lee was born in 1939 in Jeram, Kuala Selangor, north-east of Kuala Lumpur and his ancestral roots are from Eng Choon district of Fujian Province in China. His father ran a sundry shop and when the family business fell into hard times after the Japanese Occupation, he dropped out of the Chinese school he was attending at the age of eleven and started to go around rubber and oil palm plantations on a bicycle to sell ice cream to help support his family. Four years later, he resumed his schooling and completed his Chinese secondary school education before entering the labour market.

In 1961, at the age of twenty-two he obtained a job as a field supervisor in a small oil palm plantation in Bidor, Perak, and quickly worked his way up to become an assistant manager and then manager. Lee was

a casualty of the fragmentation of oil palm estates in the 1960s when he was retrenched, but left with a golden handshake. When he applied for employment at the British-owned Dunlop Estate, he was rejected because of his inadequate fluency in the English language. Until 1970 foreigners, especially the British, had controlled 78 per cent of the oil palm hectarage and their estates generally were larger in size than the Chinese-owned ones. In later years, after having become a successful businessman, Lee singled out his failure to get a job at the Dunlop Estate as a turning point in his life because it spurred him to strike out on his own. And when he bought over the Dunlop Estate in 2000, about twenty years later, Lee got his "revenge" and recalled it as the happiest day of his life.

Lee's first business venture was in pig farming but it ended in failure when swine fever struck his farm and wiped out most of his stock. For him this period marked the lowest point in his life. With the small capital that he received from selling out his pig farm at his disposal, he started a petrol station in Petaling Jaya, then a booming satellite town of Kuala Lumpur. He also worked part-time in a plantation which was within commuting distance. With the capital he accumulated from his petrol kiosk, the ambitious Lee started to look around for other business opportunities and eventually ventured into property development in the lucrative Klang Valley market.

In 1975, Lee established a private-limited property company, Lam Soon Huat Sdn Bhd., which was renamed Lam Soon Huat Development Bhd. when it was converted into a public company in 1985. Lee's first successful property development project was the Taman Lam Soon Huat in Kajang, Selangor, which was completed in 1977. During the economic depression in the mid-1980s, Lee took a bold gamble in acquiring a piece of land in Petaling Jaya for RM$2 million and then launched the Taman Mayang Jaya housing project in 1987 when the economy was still depressed. But his gamble paid off and Taman Mayang Jaya turned out to be a successful project. Lee's biggest successful property project was the development in 1991 of Bandar Puchong Jaya, a comprehensive self-contained township development in Puchong, Selangor, covering an area of over 374 hectares. IOI has continued to be active in the property business in the Klang Valley, and has started to invest in other parts of Malaysia, especially southern Johor. It has also become a global property player as well, especially in the Singapore property market. In 1993, through a rationalization and restructuring scheme, Lam Soon Huat emerged as the property arm of the IOI Group and changed its name to IOI Properties Bhd.

IOI Corporation, established in 1969, had been largely a manufacturer of industrial gas, when Lee secured control of the company in 1982. Using IOI as the vehicle, Lee entered the plantation business from zero base and grew the company impressively over a twenty-year period through a series of acquisitions of established plantation companies. His initial entry was the acquisition of Bukit Dinding Estate in Pahang in 1983. His most strategic thrust into the plantation sector came with his acquisition of Dunlop Estate with its thirteen estates (a total of 27,880 hectares), two mills, two factories, and a research station in 1990. By 1990, IOI's total plantation holding had expanded to more than 45,000 hectares, and by 2009 its Malaysian holding had more than doubled to 150,000 hectares, with most of the new growth coming from its acquisitions in Sabah and Sarawak. It also

holds another 83,000 hectares in Indonesia, mostly in Kalimantan. Lee's reputed hands-on managerial style and ready adoption of advances in agronomy sciences resulted in the company's superior performance in terms of oil yield and production cost per hectare compared with the industry average. With oil yield of some six tonnes per hectare per year in its matured estates, IOI is the most efficient plantation company in the world.

In the 1990s, Lee started to shift his focus from rationalizing his palm oil business to position the company strategically in various segments along the palm oil value chain. In 1997, IOI ventured into the oleochemical business with the acquisition of a 33 per cent in Palmco Holdings Berhad, which owned the largest and integrated oleochemical complex in Pasir Gudang, Johor. By the early twenty-first century, IOI had four refineries; two in Pasir Gudang Johor, and one each in Sabah and Rotterdam, Netherlands. The Rotterdam refinery has a refining capacity of 1.32 million tonnes, making it the largest palm oil refinery in Europe. The company's four refineries have a total refining capacity of approximately 3.7 million tonnes. In 2002, IOI moved further down the supply chain with the acquisition of Unilever's Oils and Fats Division, and Loders Croklaan BV, which has factories in the Netherlands, the United States, Canada and Egypt. Lee has thus vastly expanded the company business down the value chain such that IOI also produces a wide range of oleochemical products for food and non-food industrial applications and is the largest fatty acid producer in Asia. The IOI-owned Loders Croklaan is one of the world's leading suppliers of specialty fats and oils to the food sector.

In recent years, although Lee remains the executive chairman and chief executive officer of the IOI Group, he has started to roll back his role in running his business empire and is grooming his two British trained, lawyer sons to take over the reins. His eldest son, Lee Yeow Chor, is the group executive director of IOI, while his second son, Lee Yeow Seng, is an executive director. Aside from business, Lee has increasingly devoted his time and energy to a variety of philantrophic and community activities. Because of his own education experience, Lee established Yayasan Tan Sri Dato' Lee Shin Cheng to provide scholarships and education grants to outstanding and deserving young students, and also makes regular donations to Chinese schools. He is also active in providing his advice and guidance to a large number of industry groupings, associations, and social organizations.

Lee Hock Guan

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Lee Tzu Pheng

(李子平, Li Ziping, 1946–)
Poet, academic, Singapore

Lee Tzu Pheng, who was born on 13 May 1946, is one of Singapore's foremost poets. Commonly regarded as belonging to the second generation of poets who came of age in 1960s Singapore, she has won acclaim both at home and abroad for her socially engaged poems that interrogate conventional wisdom, as well as for her lyrical, introspective poems. Her poems also have a feminist edge as seen in the way she draws attention to female figures marginalized by society and in her reworking

of traditional fairy tales to reflect contemporary realities. Yet other poems are influenced by her religious faith, evoking a complex interior world of struggle over questions of spirituality and personal conviction. Lee's characteristically quiet and ironic tone, and her poetic craftsmanship as seen in her highly nuanced use of language, comprise a significant contribution to the overall range and depth of Singapore poetry in English. She is perhaps best known for "'My Country and My People'", a poem which has been widely anthologized and studied. As a university literary scholar and academic, and in her role on numerous arts-related committees and panels over the years, she has helped shape the literary and artistic landscape of contemporary Singapore.

Lee studied at Raffles Girls' Secondary School and completed her undergraduate education, majoring in English Literature, with first-class honours, at the University of Singapore in 1968. She obtained her Ph.D. with a thesis on W.B. Yeats from the same university in 1972. Until her retirement as associate professor, she was a lecturer in the English Language and Literature Department at the National University of Singapore (NUS), like the prominent first-generation poet, Edwin Thumboo, and fellow second-generation poet, Arthur Yap. She married and later divorced fellow academic Ban Kah Choon. Aside from her own writing and teaching at the university, Lee has served on the Drama Review Committee, and the Arts Resource Panel of the National Arts Council. She was the chairperson for poetry for the Singapore Literature prize in 1993, 1995, and 1997. She has also conducted numerous workshops on creative writing, given public readings, and mentored younger poets, both informally, or as part of the Ministry of Education and NUS Faculty of Arts and Social Sciences Creative Arts Programme for gifted pupils. Her interest in championing the cause of children's literature and encouraging reading among the young led to her book, *Growing Readers: The Parent's Guide to Early Reading*, in 1987.

Lee began writing poetry early — as an undergraduate in 1965 — but only published her first book of poems, *Prospect of a Drowning*, in 1980. The understated quality of her language and tone often belie a quiet intensity, and steely or tensile toughness. As she puts it in *Against the Next Wave* (1988), writing poetry is an attempt at self-control: "Making a poem is/ taking charge of yourself,/ your fears, incapacities, tears." ("If You Must Know", p. 12). She draws inspiration from everyday life, such as a night scene, the sound of birds, the experience of rainfall, the sight of a tree, or the image of a cyclist going by. These easily overlooked details of mundane existence, often imbued with symbolic significance, provide the occasion for Lee to express with deep feeling and insight the transience of things, the loss of the past, and the pain of suffering, as well as to meditate on the nature of language and silence. To Lee, words often fail, but they can also convey startling insights. Thus, she observes in *The Brink of an Amen* (1991), "Poetry is going/ into the dark,/ as much as/ it is a way through" but "no fabric so black but stretched/ allows light/ to come clear" ("The Fabric", p. 8).

Lee's poems have been praised by fellow poet, Shirley Lim, for their "interrogative mood on most matters" (Lim, p. 176). Indeed, her persistently ironic voice is captured perfectly in her most famous poem, "'My Country and My People'". In the poem, instead of confidently claiming to be nationally representative, or expressing a firm belief in a unified national vision, the persona expresses doubt about belonging, the contingency of identity and relationships, and the limits of her own knowledge.

My country and my people
I never understood.
I grew up in China's mighty shadow,
with my gentle, brown-skinned
neighbours;
but I keep diaries in English.
(*Prospect of a Drowning*, p. 52)

Lee has described the poem as being "an albatross around [her] neck". (*Moving Worlds*, p. 176). Meant to be "personal" (Chan, p. 53) it was interpreted as a public statement and was once banned from being read over public radio. As the literary scholar, Koh Tai Ann, notes in a detailed analysis of this often misread poem, it "addresses a critical question: as a local born, English-educated Chinese writer in English of immigrant origin who lives in a Malay region, what exactly – literally, metaphorically, or spiritually — does 'my country and my people' mean [to her]?" (Koh, p. 144) Lee's poetry is notable for containing a strong vein of social criticism directed at a Singapore run by an overbearing government quick to forget the past and obsessed with materialism, even if this is often expressed ruefully rather than angrily as in the poems, "Bukit Timah, Singapore" (*Prospect of a Drowning,* pp. 49–50) and "Singapore River" (*The Brink of an Amen,* p. 56). Her poetry seeks actively to evoke and reflect a radical private subjectivity — whether in search of peace, a stable, still point, or some kind of communion with fullness — which, by itself, may be deemed a critique of an overly intrusive state. In many instances, her desire to foreground a woman's point of view as an alternative perspective frequently leads her to provide an ironic commentary on social arrangements and gender inequality. Lee is also often moved to write because of a tragic contemporary event or a sense of injustice. Poems such as "Ethiopian Famine Victims: Mother and Child" (*The Brink of an Amen*, p. 40), where she expresses sympathy for the suffering of, and solidarity with, the disadvantaged, disclose her humanity and reinforce the sense of her persona as a trenchant if unobtrusive observer of society.

In 1989 Lee became a Roman Catholic, an event she described as "the best thing that has happened to me" (*The Brink of an Amen*, p. 63). Her later work is inspired by, and preoccupied with, religious conviction, redemption, spiritual solace, and the reconciliation of action with faith. Anne Brewster notes, for example, that Lee's fourth book, *Lambada by Galilee and Other Surprises* (1997), "seems to offer moments of reconciliation with the world" (p. 73). In the second half of this book, Lee's persona is a pilgrim who uses the occasion of travel to specific holy sites, such as Assisi and Medjugorje, to celebrate prayerful contemplation, ponder the conflicting demands of flesh and spirit, and deliberate over the search for God through a series of meditative lyrics.

Lee has received numerous prizes and awards for her four collections of poems. Her first three, *Prospect of a Drowning* (1980), *Against the Next Wave*, (1988) and *The Brink of An Amen* (1991), were each awarded the National Book Development Council of Singapore Award for Poetry. In 1985, she was awarded the Cultural Medallion for Literature, Singapore's highest honour for contribution to the arts and culture. This was followed two years later by the S.E.A Write (South East Asian Writers) Award given to outstanding writers from ASEAN countries. In 1995, she was bestowed the Gabriela Mistral Award, a distinction given only to fifty outstanding writers from around the world to commemorate the 50th Anniversary of Chilean poet Gabriela Mistral's winning of the Nobel Prize for Literature. In 1996, she won the inaugural Montblanc — NUS Centre for the Arts Literary Award for Poetry in English. Lee's poetry has been read over the BBC (British

Broadcasting Corporation) and studied as part of literature courses in Singapore and at universities around the world.

She has a daughter and two grandchildren.

Angelia Poon

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Lee Wee Nam

(李伟南, Li Weinan, 1881–1964)
Banker, business leader, Singapore

Lee Wee Nam was a prominent (some considered him to be the most recognizable) Teochew businessman and community head. He was the chairman and managing director of Sze Hai Tong Banking and Insurance Co., Ltd (renamed Four Seas Bank before its incorporation into OCBC). Lee, alias Eng How, was more commonly addressed as Wee Nam Ia (also spelt as "Yia" in some sources) – Wee Nam Road is the namesake of Mr Lee. "Ia" or "Yia" is an honorary title given to outstanding persons of repute within the Teochew community, specially for Lee's advocacy of his dialect group's interests.

Lee, born in 1881 into a household of modest means in Theng Hai District, Kwangtung province, brought up mainly by his father. He was the second child in the family after his elder brother. His mother had an untimely death when Lee was still very young. His father constructed coffins for a living. When Lee was sixteen years old, he expressed his desire to travel overseas to Singapore for new opportunities.

On arriving in Singapore, with almost no qualifications, training and little schooling completed and no pocket money, he first served as an apprentice in a company called Kong Meng Chay making a humble S$2 per month on-the-job training. He worked hard here for a few years and in return for his hard-working ethics and diligent attitude, he was treated well by his employers who found him an asset to the company. He was also a popular colleague.

Despite the good treatment, business prospects were limited and this convinced him to move to Kuala Lumpur (KL) to work for Lim Song Teng. Lim had spotted Lee's talents in Singapore. But good prospects continued to elude him and he went back to Singapore to assume an important position at the firm, Siam Hong Chan, where his fortune turned.

When Sze Hai Tong Banking and Insurance Co., Ltd (later renamed Four Seas Bank, and now part of OCBC Bank) was founded by prominent Teochew businessmen

(including Ng Song Teng, Liaw Chia Heng (also spelt Leow Chia Heng), Na Kim Seng, Yeo Lee Chiang, and Tan Teck Joon), Lee was appointed a broker to the company in 1909 through the referral of Liaw Chia Heng. This was a part-time position, but his performance soon gained him a permanent staff status within the company.

In 1910, Lee was dispatched to Siam (now Thailand) as the manager of its Bangkok office, replacing his own brother. In 1911, he was redeployed back to Singapore as assistant manager of the bank. Lee rose fast in the hierarchy, first as a manager in 1913, before taking over Liaw Chia Heng's position as chairman and managing director in 1932 (a position that lasted more than 20 years).

Other than banking, Lee also ran two remittance firms, Chye Wah Seng and Buan Yak Seng, had his hands in the trading business through his firms, Chye Soon Long and Hai Chua, and Hai Chua Chan in Seremban. The two remittance companies assisted newly-arrived Chinese migrants to send their daily wages back to their hometowns.

Besides being a prominent businessman, Lee was also active in Singapore's Chinese community as the vice-president and then president of the Singapore Chinese Chamber of Commerce between 1927–28 and 1929–30 respectively.

Besides the Chinese business association, he was also president and vice-president of the Teo Chew Point Ip Huay Kwan for eighteen years from 1930–48, and appointed vice-president of the Ngee Ann Kongsi in 1920. Lee was the inaugural President of both the Malayan Teochew Association when it was established in 1933 and of the Kwangtung Hui Kuan in Singapore.

Lee was an activist in the field of education and was instrumental in the establishment of many famous schools in Singapore. He helped establish the Ngee Ann Girls' School (the pioneering all-Chinese girls school) in Singapore and did time on the committees of the Chinese High School and Nan Hwa Girls' School. He was also the president and trustee of Tuan Mong School (1940) and served as a committee member of Su Jin School.

Like many of his contemporaries, Lee was watching events in China closely. He solicited funds for famine victims in Honan, Hunan, and Kangsu in 1929. During China's war of resistance against Japan, Lee served as chairperson of the China Relief Fund (Teochew Section) and assisted to promote Liberty Bonds for China.

Because of his intimate knowledge of Chinese affairs, the Singapore Government invited him to be a member of the Chinese Advisory Board, the Po Leung Kuk, and the St John's Island Visiting Committee.

Because of his pre-war activism on behalf of China, during the Japanese Occupation (1942–45) in Singapore, Lee was imprisoned and tortured by the Japanese who also gave him death threats. But even the Japanese were impressed by his undaunting spirit during the incarceration and eventually set him free.

Lee advocated philanthropy within one's means. Before Lee passed away, he had established the Lee Hiok Kee Pte Ltd in 1963 and moved all his shares to the company, which was then inherited by his sons and grandsons. In 2001, in accordance with Lee's philanthropic tradition, the company donated the sum of S$10 million to the Nanyang Technological University (NTU) for the Lee Wee Nam Endowment Fund in Life Sciences and, in return, the university designated one of its libraries the Lee Wee Nam Library which includes the Lee Wee Nam (LWN) Library Learning Commons facility to encourage group work. The S$10 million donation is on record the biggest non-governmental sum of

money given to a local university endowment up till then.

Lee was known for wearing traditional Chinese outfits decorated slightly with gold and jade in his everyday life. He is said to have good posture.

Lee died on 24 January 1964 (83 years old) after battling a drawn-out bout of sickness.

Lim Tai Wei

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Lee Yee

(李逸, Li Yi, 1952–80)

Famous popular singer, Malaysia

Lee Yee was a representative figure in the Chinese music industry of Malaysia in the 1970s. His real name was Li Jinbiao (李金标) and his ancestral hometown was Putian City of Fujian Province, China. Lee was born in Penang, Malaysia, in 1952. He received his primary education at Shih Chung Branch School (时中分校) and secondary education at Chung Ling High School (钟灵中学). As a student, he loved natural scenery and painting, and started using the pseudonym, Lee Yee, for pen-pal correspondence. After completing his secondary school education, he helped out at his father's shop as a clerk and joined a band called Xuan Feng (旋风) as its singer and drummer. This truly showed his passion for music.

In 1971, at the age of nineteen, singing *Ren Sheng Yi Tiao Lu* (人生一条路) (The Journey of Life), he emerged as the champion of a regional singing competition in Penang, organized by Radio Televisyen Malaysia (RTM). Within the same year, on 19 September, he became the national champion of the same singing competition with the song *Wen Bai Yun* (问白云) (Asking The Cloud). Driven by his passion in singing, he undoubtedly let this success become his stepping stone in entering the music scene later. He recorded his debut album *Wo Bu Gai Ren Shi Ni* (我不该认识你) (I Shouldn't Have Known You) and the second one *Bu Ru Gui Qu* (不如归去) (It's Better To Return) after joining the Xin Lian (新联) record label. Although the result was not encouraging, Lee Yee's passion towards singing was nevertheless not shaken.

The year 1973 was the turning point in his career as a performer — Lee Yee joined the Li Feng (丽风) record company and in one year, produced six albums which helped establish his reputation and showcase his charm on the music scene. In 1974, he launched seven albums. The lead song in the album, *Deng Wo Na Yi Tian* (等我那一天) (The Day You Waited For Me), was an outstanding number composed by local talents — the melody by the famed composer, Li Junxiong (李俊雄), and lyrics by Ding Dong (叮咚), an experienced media worker. This was the first success of the combined efforts of the talented trio, dubbed The Iron Triangle (铁三角),

who was most popular in the music industry at the time. Striking while the iron was still hot, The Iron Triangle produced the second album, titled *Chang Shou Qing Ge Gei Shui Ting* (唱首情歌给谁听) (For Whom A Love Song Is Sung). Not only was the lead song of this popular and well known far and wide, it became Lee Yee's representative work. More importantly, the biggest achievement in Lee Yee's life was popularizing songs composed by Malaysian talents. His subsequent albums all featured Malaysian compositions as the lead songs and in almost all of the albums launched, at least one of the local compositions would be popularized by him. This indeed opened a new chapter in the local Chinese song composition scene.

Other than showing a remarkable talent in singing and driving the local song composition scene forward, Lee Yee was also an all-round performer on stage, especially in musicals. He was able to play his role vividly and convincingly, and hence was crowned the "Prince of Musicals". Famous artistes who had performed with Lee Yee in musicals included Deng Lijun (邓丽君) (Teresa Teng), Huang Xiaojun (黄晓君) and You Ya (尤雅) (Yuya). In his life, Lee Yee recorded three musical albums that made him extremely popular, namely *Chang Hen Ge* (长恨歌) (Song of Endless Sorrow), *Long Zheng Hu Dou* (龙争虎斗) (Clash of the Titans), and Yun Er Yun Er (云儿云儿) (Cloud O Cloud). The first two featured Lee Yee, Chen Meifeng (陈美凤) and Qiu Qingyun (邱青云).

After his rise to fame, Lee Yee led the Li Feng Troupe (丽风巡迴团) on a tour to all major towns in Malaysia, performing and meeting his fans. He even went to Indonesia, Vietnam, England, and Holland, etc. to perform and achieved unprecedented success. Not only did Lee Yee pave the way for Malaysian artistes to venture abroad and record albums overseas, but he was also acknowledged by all to be the leading male singer of the Chinese community in Malaysia. In all, Lee Yee recorded twenty-four albums and three musical albums during his lifetime.

This number one male singer who took Malaysia by storm in the 1970s sang with all his heart, was full of emotions and deep feelings, as though there was nothing but tender love in his heart. His sentimental and deeply moving voice truly mesmerized and captivated the hearts of many young men and women. In 1975, Lee Yee married Li Hanqiong (李汉琼) (Ting Ting 婷婷). Unfortunately, just as his singing career was reaching another new height, a car accident in Kuala Lumpur on 27 July 1980 claimed Lee Yee's life that had been full of splendour and glamour.

Chong Siou Wei

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Lembong, Eddie

(Ong Joe San, 汪友山, Wang Youshan, 1936–)
Community leader, social activist, leading pharmacist, Indonesia

Eddie Lembong was a leading pharmacist who became a social activist and community leader after the fall of Soeharto (May 1998). In fact, he was already active in the Pharmaceutical Association during Soeharto's time when he represented the association in dealings with the Indonesian Government.

Lembong was born on 30 September 1936 in Tinombo, Central Sulawesi, Indonesia.

The son of a petty merchant, Lembong is the fifth child in a family of ten siblings. He received his pre-university education in Manado, Sulawesi. After being educated in a Chinese-medium school up to the junior middle level, he went to an Indonesian-medium high school at the senior school level and graduated in 1957, after which he went to Bandung and was accepted by the Department of Pharmacy at ITB, the best technological institute in Indonesia. During his student days, he worked in the ITB pharmacy library. After obtaining a Drs. degree in pharmacy from that institute in 1965, he was appointed a lecturer (1965–67) and became a member of the editorial board of the *Suara Farmasi* (The Voice of Pharmacy), a journal on pharmacy. At the same time, Lembong worked as a pharmacist at Apotek Abadi in Bandung. About eleven years after obtaining his pharmacy degree, he and his friends established PT Pharos which was later developed into a major pharmaceutical company.

His university education made him a systematic worker and taught him the importance of information and research. During the first phase of the company's development, he founded a fairly well stocked medical (pharmacy) library. He also employed young people as he and his friends shared the notion that young people were capable of making contributions. Since he believed in the merits of "lifelong learning", he continued to upgrade himself in the profession and many of his employees were sent overseas for upgrading or training. His company soon won the recognition of members of the foreign pharmaceutical industry. The British Welcome Foundation entrusted Lembong with the production of Lanoxin, a medicine for heart diseases. When PT Welcome Indonesia was set up, Lembong served as one of the directors. His company was also proud of producing its own local drug for diarrhoea, which is well known in Indonesia.

Lembong was actively involved in professional organizations. He served as secretary general of the Central Federation of Pharmacy Entrepreneurs from 1972–75, and as its deputy chairman from 1975 to 1990. At the same time, he was elected head of the Pharmacy Department of Kadin (Indonesian Chamber of Commerce and Industry, 1978–99). In this capacity, he was given the responsibility of negotiating with the Indonesian Government on pharmaceutical matters. It was reported that he devoted a lot of his time to this and won the recognition of his peers. With increasing concern regarding the deteriorating situation of the ethnic Chinese, Lembong and a number of socially conscious Chinese Indonesian businessmen/businesswomen got themselves involved in Chinese community affairs as soon as President Soeharto was forced to step down. He was one of the founding members of the first social organization, known as PSMTI, with a view to improving the situation of Chinese Indonesians. However, it appears that there was internal conflict within the organization due both to different perceptions and personality, resulting in the departure of Lembong and a number of PSMTI members.

On 5 February 1999 Lembong and seventeen other Chinese Indonesians decided to found another social organization called Perhimpunan Indonesia Keturunan Tionghoa (abbreviated as INTI) and had it registered with the Ministry of Home Affairs. The association was officially established on 10 April 1999 with Lembong serving as the general chairman, Michael Utomo (an executive from a cigarette company) as secretary general, and Kuncoro Wibowo as treasurer. Nancy Widjaja (Ma Yongnan), a social activist and a business woman, was

later elected as head of the women's section. Lembong stated that the establishment of this organization was aimed at resolving the so-called Chinese problem (which was a historical legacy) once and for all and, together with the other Indonesian national components, to create a new Indonesian civilization. It stated that the solution of the "Chinese problem" should be brought about by the full participation of all Indonesian citizens of Chinese descent, in the big wave of nation rebuilding in every field. The New Indonesian Nation could be more competitive in the era of globalization, and that Indonesian citizens of Chinese descent would be accepted as a component of the Indonesian Nation in serving the nation. This social organization is not a political party as its members have different ideological persuasions. It is open to any Indonesian citizen who agrees with the Indonesian Constitution.

When INTI was first formed, there were indigenous Indonesians who branded it an "exclusive organization". But Lembong refuted such criticism by saying that he "has lived among the [indigenous] Indonesians for 40 years and is familiar with this kind of view. But this is a stereotype advocated by only a certain sector". He argued that his organization was created for "the benefit of a large number of people and therefore cannot be branded as 'exclusive'".

Under his leadership, many branches of INTI were set up in Java and the Outer Islands. INTI was involved in improving ethnic relations in the country, especially between the ethnic Chinese and the so-called indigenous population; forums were created to facilitate interactions, as well as to help Indonesians who were in need, and those who were victims of natural disasters. In 2006 Lembong was made honorary chairman of the INTI. In order to implement his idea of promoting nation building, he and his wife set up the Yayasan Nabil (Nation Building Foundation), organizing seminars, sponsoring publications, and giving awards to foreign and Indonesian scholars who have made contributions to nation building. Claudine Salmon, a French scholar who has done significant research on the Indonesian Chinese, was the first recipient of the Nabil Award. The Yayasan Nabil was also one of the major associations responsible for the success of making Chinese Indonesian Admiral John Lie alias Jahja Daniel Dharma the "Pahlawan Nasional" (National Hero) in 2009. Prior to this, no ethnic Chinese had been recognized by the Indonesian Government as a national hero in Indonesia.

Lembong is able to communicate with the various Indonesian communities as he was educated both in Chinese and Indonesian schools. More importantly he went to an Indonesian university where the majority were indigenous students, many of whom went on to become the elite. His good command of many languages, especially Indonesian, English, and Dutch, have made it easy for him to move within the Indonesian communities. His working knowledge of the Chinese language also enables him to communicate with the Chinese-speaking community, although he was better known among the Peranakans than the Totoks. In October 2011, his biography entitled *Eddie Lembong: Mencintai Tanah Air Sepenuh Hati* (Eddie Lembong: Loving the motherland whole-heartedly) was published.

Lembong married Melly Saliman, a graduate of Pah Chung, a Chinese high school in Jakarta, in 1965. They have three sons, who have succeeded him in running his business.

Leo Suryadinata

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Leong Yew Koh

(梁宇皋, Liang Yugao, 1888–1963)
Lawyer, politician, first governor of Melaka, Malaysia

Tun Leong Yew Koh was one of the founder members of the Malaysian Chinese Association in 1949 and its first secretary general. He was a member of Tunku Abdul Rahman's pre-Independence cabinet in 1955. After Independence in 1957, he was appointed the first governor of Melaka, the first and only Chinese to be appointed Governor of a Malaysian state.

Leong was born on 22 August 1888 in Salak North, Perak, the son of Leong Yew Teen, a wealthy tin miner who was credited with the development of the town. He was sent to Canton, China, for his early education but returned in 1901 at the age of thirteen to continue his English studies at the Anglo-Chinese School in Ipoh, and later at St Xavier's Institution in Penang. He won the Queen's Scholarship in 1908 and studied law in London, graduating with an LLB from University College and Inner Temple in 1912. Later he studied political science and economics at the London School of Economics and obtained his B.Sc. (Econ) in 1914. He was called to the Bar in 1921, and practised as an advocate and solicitor in Ipoh.

Together with Subbiah Naidu Veerasamy, a Kuala Lumpur lawyer and a partner of the firm of Messrs. Sanders and Co, and later the first Indian member of the Federal Council in 1928, he started the firm of Veerasamy and Yew Koh in Ipoh. He was for some time a member of the Federated Malay States Bar Committee.

The firm of Veerasamy and Yew Koh was dissolved in 1929 when Veerasamy became increasingly busy with his political work, and Leong went to work in China. He left Malaya in December 1929 and was admitted to the Supreme Court in Hong Kong the following year. In May 1930, Yew Koh came back to Ipoh and joined the legal practice of his cousin, Chan Kye Choo.

In 1932 he returned to China and served the Chinese Government in various capacities — as counsellor of the Ministry of Railway's legal adviser to the Executive Yuen; member of the Overseas Affairs Commission; adviser to the Treaty Commission of the Ministry of Foreign Affairs, and inspector of consulates, in which capacity he inspected the Chinese consulates in the Philippines, the Netherlands East Indies, Malaya, and South Africa in 1935. From 1935–37 he was senior Chinese commissioner in the Sino-British Joint Boundary Commission for the Investigation of the Southern Section of the Undelimited Yunnan-Burma Boundary. The following year he became counsellor to Ambassador Chen Kung Po, the Chinese emissary to Rome. Subsequently he left the central government to join the Yunnan provincial government as development commissioner of the Second Frontier District of Yunnan, and conjointly, magistrate of the

District of Fuhai and manager of the Provincial Government Bank in Fuhai.

During the Second World War, he served as director of the Fuhai Office of the Kunming Military Headquarters, with the rank of colonel, in which capacity he exchanged intelligence with the British political officer in Loimwe Kengtung, Burma. In 1941, he resigned all civil appointments to join the First Detachment of the Chinese Expeditionary Force to Burma under Major General Liu Kuan Lung, as adviser. Later he served in the headquarters of the 93rd Division and the 6th Army, doing liaison work between the British and Chinese Forces in Burma.

After the war, Leong returned to Ipoh and resumed his law practice. In 1948 he was appointed a member of the Federal Legislative Council, representing the constituency of Ipoh and Menglembu. He was also appointed to the Consultative Committee on Constitutional Proposals for Malaya.

Then in 1949, he was one of the founder members of the Malayan Chinese Association (MCA) — later, the Malaysian Chinese Association — serving as its first secretary general from 1952 to 1957; and a member of the Central Liaison Committee. He played an important role in the formation of the Alliance, the union of the three political parties of UMNO (United Malays National Organisation), MCA, and MIC (Malaysian Indian Congress). Between 1953 and 1957, he was present in many committees to prepare a federal election manifesto for the general elections of 1955. It was Leong who helped to prepare the section in the election manifesto on economic aid to the Malays.

In the Alliance's sweeping victory in 1955, the first general elections ever held in the Federation of Malaya, Leong Yew Koh was elected member for the constituency of Ipoh and Menglembu. He was appointed minister for health and social welfare in Tunku Abdul Rahman's cabinet. The government held discussions with the British colonial secretary on self-government in Malaya and Leong represented the MCA in drawing up proposals for *merdeka*, or self-government. After independence in 1957, he was appointed the first governor of Melaka (1957-59). Two years later, he returned to active politics, becoming a senator, and, eventually, leader of the Senate, and later minister of justice. He was made a "Tun", the highest award created by the Government of Malaysia.

In 1917 Leong married Ho Yoke Lan, the second daughter of Ho Pak Leng of Batu Gajah, a former Chinese interpreter in the High Court and later a tin miner. They had four sons and three daughters. He was a devout Catholic. Two of his daughters became nuns.

A keen hunter in his younger days, he shot a notorious maneater, dubbed "The Tiger of Yunnan" when he was serving in Yunnan.

He was an equally staunch anti-Communist. The MCA was made up of many members who were members of the Kuomintang. During the Emergency — the communist uprising from 1948–60 — the communists targeted MCA members. In 1949 some communists surrounded his holiday home in Cameron Highlands, where his daughter, Agnes Leong Kok Loon, was alone. They wanted to abduct her for ransom. But knowing her father very well, she told them bluntly that they would never get a cent from him even if they were to dismember her and send her body parts to him. Frustrated by her stance, they finally left, but not without slaughtering the entire herd of some thirty cattle — as a warning to him. When Leong arrived from Ipoh, he surveyed the carnage and said stoically, "All is fair in love and war."

Tun Leong was first and foremost a patriot. In the 1950s, before *merdeka*, the queen

of England offered him a knighthood. He turned it down, saying, "I will only kowtow to the sovereign King of an Independent Malaya, not to a foreign Queen." He died on 11 January 1963.

Ho Tak Ming

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Li Boon Tin

(李文珍, Li Wenzhen, 1892–1961)
Community leader, Myanmar

Li Boon Tin was a leader in many aspects — during the war, in business, education, etc. The Burmese Government honoured him with the title "Wunna Kyaw Tin", literally meaning "The Most Beautiful", for his charitable acts and contributions to society. According to his grandchildren, he could speak read and write fluently in Burmese and English, and spoke Hokkien and Hindi.

Li, born in Burma on 2 April 1892, was the third son of Li Eng Hean (李永响), a Chinese migrant from Fujian Province, China. His ethnic Chinese mother, Daw Hnin Mai, was locally born in Kha Hti Ya Village, Twante township, located in the Irrawaddy delta of Lower Burma.

In October 1938, travelling by Dutch Airlines, Li led a team of overseas Chinese, representing the *huaqiao* in Burma to Singapore to attend the meeting of the Nanyang China Relief Fund, organized by Tan Kah Kee in support of the war victims in China.

In 1940, when General Aung San was fighting the British for the independence of Burma, Li was reported to be instrumental in arranging the general's secret trip on board the *M.V. Haili Rangoon* to Japan, where he secretly received his training. At the time, Li was a merchant trading at Tye Moh Company Limited, an import-export firm. The same year, Wu Tie Cheng (吴铁城), a Guomintang (KMT) envoy to Southeast Asia, recruited him to be a member of his party.

When the Pacific War broke out in 1941, all the Chinese associations in Burma could not continue their social activities. However Li took charge of collecting letters and documents on behalf of the associations to maintain contact with one another.

On 3 March 1942, KMT leader, Chiang Kai Shek (蒋介石), summoned prominent Chinese leaders to meet at Lashio, the capital of Northern Shan State (near the Sino-Burma border). Li was at the time the team leader, making the best effort to assist all his Chinese compatriots in Myanmar to return to China during the Japanese Occupation (1942–45). He was also evacuated from Rangoon to China, and stayed in Chongqing, where the KMT headquarters, to render his support in the war against the Japanese invaders. After the war, he returned to Rangoon.

During the Japanese invasion, he met the former managing director of the Overseas-Chinese Banking Corporation (OCBC, Singapore), Tan Sri Tan Chin Tuan, twice — in Chongqing and in India. He then became one of the shareholder directors of OCBC from 1946 to 1951. When the Burma Chinese Chamber of Commerce was revived after World War II in June 1946, Li became its first president. He was also made chairman of

Hua Qiao Zhong Xue (华侨中学), the then largest and most prestigious Chinese school in Rangoon (Yangon). In 1949, when China became a communist country, Li was pressured by a group of pro-Beijing members of the Chinese Chamber of Commerce to approve the raising of the PRC flag, instead of the KMT's, at the building of the Burma Chinese Chamber of Commerce. He refused and was then forced to step down.

From the records supplied by Li's daughters, Li was the president of the Burma (Mynamar) Chinese Chamber of Commerce from August 1946 to 1950, and president of Kian Teck Organization (建德总社), a Chinese secret society of Myanmar. He was also president of the Li Clan Association in Yangon (李氏陇西堂), founded in 1894 and revived in 1945 after the Japanese Occupation; and president of the old Hokkien Kuan Im Chinese Temple (Qing Fu Gong, 庆福宫) in Yangon, president of the Chinese Red Cross Society, president of the Rama Khusna Hospital and the Rangoon Free Hospital. Li was also the organizer of the celebration of the Sarsana 2,500 Buddhist anniversary in 1956.

Li passed away on 30 August 1961, and the death of his wife, Daw Than Tin, a Chinese migrant, followed soon after that. The couple had five children: The eldest daughter was Daw Ohn Kyi (Li Swan Po, Mary), who was married to U Chein Ho (Tan Chien Ho), a Chinese migrant who became the chief forestry conservator of Burma. Both have passed away. Li's second daughter, Daw Khin Than Myint (Li Swan Tee, Cissy), an arts and law graduate from the Rangoon University, is still alive today. Li's first son, U Mya Kyaing (Li Eng Chye, Water), was chief cashier at Tye Moh Co. Ltd. in Rangoon when Li was the managing director. Mya Kyaing passed away in Canada. He had married Tan Hui Cheng (Betty), daughter of Tan Hong Ghim, then a senior manager of OCBC, Singapore. Li's second son, U Thein Zaw (Li Eng Hoe, Arthur), was director of Thant Zin Co., a trading firm in Rangoon. He had married Dr Daw Thein Kyi, the medical superintendent of the Children's Hospital of Rangoon. He passed away in 1998. Li's youngest daughter, Daw Kyi Hla Win (Li Swan Kee, Ruby) was married to U Maung Maung Win (Taw Boon Seng), the chief engineer of the State Timber Enterprise and also the director (Planning) of the Paper and Chemical Industries, Ministry of Industry. The grandson of Li, Paw Hoon, also the only son of U Mya Kyaing, is now a Canadian citizen, and currently a professor in the English Department of the University of Toronto.

Daw Win

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Liang Wern Fook

(梁文福, Liang Wenfu, 1964–)

Writer, maestro, scholar, Singapore

Liang Wern Fook is one of these rare figures who splendidly bridge both literary and music scenes in Singapore. The achievements he made in each of these scenes are brilliant, and include many literary works, lyrics, and songs that have generated

spectacular impact in Singapore and beyond. He is also a scholar specializing in traditional Chinese literature and teaching courses in that field.

Liang Wern Fook was born in 1964 in Singapore. His father was a journalist and his mother an acupuncturist. The Liang family traces its ancestral roots to Xinhui, a Cantonese-speaking county in Guangdong. He received his primary and secondary education at Catholic High School and went on to Hwa Chong Junior College, now renamed Hwa Chong Institution. He furthered his studies at the National University of Singapore, where he notched the top student position for Chinese Studies and the Arts faculty in 1988. He graduated with a Bachelor of Arts degree with Honours in Chinese literature in 1989 and a Master of Arts degree in 1992. He received a PhD from the Nanyang Technological University in 1990, with a thesis on the poems of Meng Haoran, a poet of Tang dynasty.

Audiences give high recognition to Liang not merely for his songs and lyrics, but also for his role as a singer. His talent in music started to shine as early as the age of sixteen, when he wrote his first song, "Sing a Song for Hwa Chong" (唱一首华初的歌). His first commercial song, "A Song for You" (写一首歌给你), was released in 1984 by the Ocean Butterfields, one of the important production companies that popularized Singaporean music. He was one of founders of the Xinyao（新谣，Singapore Songs） movement, a cultural phenomenon in the 1980s and 1990s that reshaped tremendously the music scene and taste with locally produced songs and homegrown singers. He was the first among his Xinyao peers to release his own music and lyrical works, which amounted to five albums.

Liang Wern Fook also plays an important role in promoting musicals in Mandarin. In 1996 he produced and composed songs for Singapore's first Chinese musical, *December Rains* (雨季). In 2007, his songs were featured in a local Chinese musical of *If There're Season* (天冷就回来), presented by The Theatre Practice. In 2010, his musical, *December Rains*, was re-staged at the Esplanade Theatre.

So far Liang has more than 200 musical compositions and songs to his name. Many of his musical works bear national significance in Singapore as they were performed at national events such as Sing Singapore and the National Parades. "Singapore Pie", the title for his solo event in 1991, has become a national catchphrase for reflecting the characteristics and subjective of Singapore and Singaporeans. His musical imprints also go beyond to other places using the Chinese languages and his songs are sung by local singers, such as Stephanie Sun, Kit Chan, and Joi Chua, and also by international pop stars, including Jacky Cheung, Andy Lau, Leon Lai, Tony Leung, and Alex To.

Also remarkable is the contribution Liang Wern Fook has made to Singapore Chinese literature. To date, he has more than ten publications of literary works, in the genres of poetry, essay, and short story. His 1988 collection of essays, *The Last Years of Kreta Ayer* (最后的牛车水), represents how the Chinese-educated people of his own generation mourn the gradual loss of Chinese culture and identity in the midst of modernization. The concerns about Chinese ethnicity in Singapore remain an important thread in his literary works and his lyrics for songs. Over time, however, his confidence in Singapore as a nation has become pronounced as well in his creative writings. His 1989 poetry collection, *In Fact I am in Love with Time* (其实我是在和时光谈恋爱), and *The 21 Dreams of Liang Wern Fook* (梁文福的21个梦), in 1992 record the changes to mentality from peer pressure and life in a postmodern society.

Liang also has a part to play in academia, apart from the literary and musical scenes. He is an adjunct assistant professor at the Division of Chinese, Nanyang Technological University. He also lectures at the National Institute of Education and National University of Singapore. The courses he offers are on topics pertaining to the Chinese language, Chinese literature, and Chinese creative writing. He also runs a Chinese-language enrichment centre for primary and secondary school students, which he founded in 1997 with his wife, Liu Xiu Mei.

Liang has received many awards for his outstanding achievements. Most recently, in 2010, he was awarded the Singapore Cultural Medallion for his contributions to music, literature, and academia. In 2008, he was given the Nanyang Alumni Achievement Award by the Nanyang Technological University.

For Singapore literature in particular, Liang Wern Fook was voted "Most Popular Writer" in 1990 by local students in a poll organized by the local Chinese newspaper, *Lianhe Zaobao*. In 1992, he received the National Arts Council's first Young Artist Award for literature. He won the Singapore Book Prize in 1996.

In the music scene, Liang was voted "Person Who Best Represents the *Xinyao* Spirit", in a 2003 poll conducted by the Composers and Authors Society of Singapore (Compass), which also placed seven of his songs among "the ten greatest *xinyao* songs", with "Friendship Forever" (细水长流) in top position. His achievements include: the Sing Music Highest Honour Award (1988), *Xinyao* Festival Best Lyrics and Music Award (1989), Singapore Hits Highest Honour Award (1994), Singapore Hits Best Local Lyrics Award (1995, 2001, 2003, 2005), the Meritorious Award from Compass (1999), Best Original TV Series Theme Song at the Asian Television Awards (2002), Outstanding Achievement Award (Music) at the Singapore Entertainment Awards (2010), and Best TV Drama Theme Song Award at the Star Awards (2010).

Yow Cheun Hoe

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Liao Kongpo

(廖公圃, Liao Gongpu, 1892–1980)
Community leader, businessman, Thailand

Liao Kongpo was a Chinese community leader who was highly regarded by the Thai authorities and the Nationalist government. He was bestowed the title Khun Setthaphakdi by Rama VII, and was selected to represent the Chinese in Thailand to attend the National Assembly after World War Two had ended. He was also a successful businessman who expanded his family business greatly. He was recognized for his contributions to promoting good Sino-Thai relations and various philanthropic acts for the Thai-Chinese community.

Liao Kongpo, also known as Zhensong, was born in Nakhon Si Thammarat Province in southern Thailand on 20 November 1892. He was the second son of Liao Baoshan (廖葆珊), a famous businessman who had migrated

from Chenghai, Guangdong, and laid the family's business foundation in Thailand. Liao Baoshan was bestowed an official title by King Rama VI.

Liao Baoshan sent Liao Kongpo to China to receive his education when the boy was young. Before that, he engaged private tutors to teach his son Confucian thought and supervised his studies strictly. On returning from China, and from the age of fifteen, Liao Kongpo started assisting his father in the family business. After his father's death, Liao and his brothers took over the business and developed it successfully according to their father's will. They set up a large number of companies, such as the Liao Rongxing Bank (廖荣兴银行), Rong An Insurance Company (荣安保险公司), Rongxingzhan Rice Mill (荣兴栈碾米厂), Rongchengli Rice Mill (荣成利火砻) and Rong Fengsheng Shipping Company (荣丰盛船务公司) in Bangkok and other cities. They even set up the Rong Feng Long Store (荣丰隆号) in Hong Kong.

With the wealth accumulated from his businesses, Liao Kongpo donated generously to public walfare. He presented large amounts of money on several occasions to Xinmin School (新民学校) in Bangkok and Taoying School (陶英学校) in Suratthani Province.

After the outbreak of the Sino-Japanese War in 1937, the Association for the Promotion of the Sale of Municipal Bonds, Siam Branch (全国劝募公债暹罗分会), was set up, which appealed to the ethnic Chinese to help save China by donating generously. Seow Houtseng Sribunrueang was the chairperson of the association, and Liao Kongpo, together with many other Chinese community leaders such as Chuan Tanthana, was a vice-chairperson. Later, Liao contributed to the establishment of the Teochew Association of Thailand and the Hua Chiaw Poh Teck Tung Foundation. He was elected as vice-chairperson of the Teochew Association of Thailand and, as such, was involved in the setting up of a rice exporting company to stop the inflation of the price of rice in Chaozhou County. At the beginning of the anti-Japanese War, there was a serious rice shortage in Chaozhou and Shantou. Many founders of the Teochew Association thus initiated this project. The objectives of the company were to ship rice to Chaozhou county and sell it at a lower price, thus preventing inflation in the price of rice. Liao also joined Chuan Tanthana and many fellow Chinese businessmen in setting up the *China Daily* (中国报) and *Chinese Daily* (中原报) in order to publicize ideas of national salvation and anti-Japanese movements.

When the Japanese army gained access to Thailand, Liao Kongpo and thirteen other ethnic Chinese leaders tried to escape from Thailand, but were unfortunately all captured by the Japanese army. As he refused to cooperate with the Japanese army, Liao was sentenced to life imprisonment. He was freed after nearly four years because of Japan's unconditional surrender in 1945. To acknowledge his contribution in the anti-Japanese War, Liao was elected representative of the Chinese in Thailand for attending the National Assembly held by the Nationalist government in Nanjing at the conclusion of the war.

Liao contributed to the industrial development of Thailand through the establishment of factories. After the war, he visited many countries, which broadened his insight and deeply inspired him. He was thus determined to emphasize industrial development in his business ventures and ordered Xixun (锡勋), his eldest son, and Xixiong (锡雄), his second son, to take charge

of his ice-making plants in Suratthani, Nakhon Si Thammarat, and Chumphon Provinces. Next, he set up the Thailand Nails Co., Ltd. which was managed by Xihou (锡侯), his fifth son, and the Thailand Iron Forging Co. Ltd., managed by Xisan (锡三), his third son and Xilin (锡麟), his sixth son. With these business ventures, the family business group developed significantly.

Liao was active in various associations in Thailand and was a member of the executive committee of the Thai Chinese Chamber of Commerce, and a governor of Tien Hua Hospital (天华医院). He was also well-known for his donations to various hospitals and supported the Lili Hospital (里叻医院), Suratthani Provincial Hospital, Chumphon Provincial Hospital, and Nakhon Si Thammarat Provincial Hospital. He sponsored free medical services by contributing a total of 2.6 million baht to hospital funds. He made another donation of 1.3 million baht to the Hua Chiaw Hospital (华侨医院) through the Poh Teck Tung Foundation. Besides supporting hospitals, he funded various associations. He contributed 100,000 baht to the Teochew Association of Thailand and 900,000 baht to the Liao Clan Association (廖氏宗亲总会) in Thailand.

Liao Kongpo was not only concerned about matters in Thailand, but also matters regarding China, and the relationship between the two countries. Even after the establishment of the People's Republic of China, Liao paid attention to China's development, and the relationship between China and Thailand. He was also highly regarded by the Communist government of China, and was visited by many high ranking officials, for example, Deng Xiaoping and Deng Yingchao, when they visited Thailand.

Liao Kongpo died on 9 November 1980, at the age of eighty-nine years old. Before his death, the Thai king bestowed on him the Member (Fifth Class) of the Most Exalted Order of the White Elephant and Commander (Third Class) of the Most Noble Order of the Crown of Thailand. His family also received condolences from Liao Chengzhi, who represented the Overseas Chinese Affairs Office (中央侨务办公室) in China.

Goh Yu Mei

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Liaw Yock Fang

(廖裕芳, Liao Yufang, 1936–)

Leading expert on Malay/Indonesian language and classical literature, prolific writer, Singapore

Liaw Yock Fang is an internationally recognized expert on Malay classical literature and Malay grammar, as well as a prolific writer of a series of very popular handbooks on learning Malay and Indonesian. He is the only Chinese in Singapore and Malaysia to have obtained a doctorate degree from Leiden University in the field of Indonesian language and literature.

Born on 14 September 1936 in Singapore to a humble family, Liaw Yock Fang's China-born father, Liao Hongpei (廖鸿培), ran a laundry shop. Liaw Yock Fang has three brothers and three sisters and he is the eldest son. In December 1965 he married Kum Lai Chun, a law graduate from Singapore University and they have a son and a daughter.

Liaw himself received his early education in a Chinese primary school in Terengganu Malaya. After finishing his primary education, he returned to Singapore where he received his secondary education, first at Yuying High School, and later Chung Cheng (Zhong Zheng) High School and Hua Chong (Hua Zhong) Chinese High School. In 1957 he went to the Nanyang University (Nantah) to study English language and literature, but that year Malaya achieved independence and there was a sudden rise in interest in studying the Malay language among Chinese students. Liaw was affected by this and began to pay special attention to the Malay language and literature. Gradually he became really interested in Malay and Indonesian, and in 1960, when he was in his third year at Nantah, he and another Nantah student, Tan Ta Sen, were selected by the Ministry of Education in Singapore to study Indonesian at the University of Indonesia (UI) from which he obtained a Sarjana Muda (B.A.) degree in 1963 and a Sarjana Sastra (equivalent to B.A. Honours) degree in 1965. From this point in time, he embarked on a road of no return and dedicated his whole life to the study and research on Malay/Indonesian language and literature.

In 1965 Liaw returned to Singapore from Indonesia and began to teach Malay at the Tun Sri Lanang High School where he taught for four months. He later lectured in Malay language and literature at Nantah where he served for fourteen years. Liaw was not satisfied with his earlier achievements in Indonesia and decided to enrol at the University of Leiden (Netherlands) where he received his Drs (Doktorandus) degree in the Indonesian language and Literature in 1971. In 1976 he obtained his Doctor of Literature (D. Lit) from the same university. His doctoral thesis was on "*Undang-Undang* Melaka" (The Laws of Malacca) under the supervision of a leading Dutch scholar on Malay classics, Professor R. Roolvink. The dissertation was published as a book in 1976 and has been acclaimed "one of the milestones on the study of the Laws of Malacca" by both Western and Malay scholars in the field. It has become a classic and has been widely quoted in academic literature.

Liaw served as a lecturer at Nantah from 1966 to 1980. When Nantah merged with the University of Singapore and became the National University of Singapore (NUS) in 1981, he moved to NUS to become a lecturer, and a year later, was promoted to senior lecturer. Ten years later he was promoted to associate professor, a position he held until he retired in 1996. After retirement, he did not stop writing. On the contrary, he became a very prolific writer.

Liaw's achievements can be divided into four fields: his publications on Malay classical literature, Malay grammar, translations, and textbooks. As early as 1975, he published a textbook entitled, *Sejarah Kesusasteraan Melayu Klasik* (a history of classical Malay literature). The book has been used by many high schools and universities and was reprinted twice (1978, 1982). Some critics noted that the book still adopted the traditional approach of R. W. Winstedt, who published an English book entitled, *A History of Classical Malay Literature* in 1940. Nevertheless, Liaw's book was in Malay and covered a much wider aspect and provided a deeper understanding of Classical Malay literature than that by Winstedt. Many universities, including SOAS (London University), the University of Indonesia and the University of Malaya used it as a major reference book. Examination questions based on Liaw's arguments in the book were asked in university examination papers, implying the importance of his work.

However, Liaw was not satisfied with the book and began to do a revision. The

revisions were so extensive that the book was published in Indonesia in 1991 and 1993 in two volumes. The revised version has become a major reference book for Malay classical literature in many Indonesian universities. Peking University has selected this revised edition for translation and it was published in 2011. In the same year, Liaw published a new Indonesian edition in one volume, and the English translation, which is based on this new edition, is forth coming. Apart from this book, Liaw's "*Undang-Undang* Melaka", which was first published in English in 1976, was later published in Malay together with the "*Undang-Undang* Laut" (Malay's Laws of the Seas) by Yayasan Karyawan in Kuala Lumpur, in its Karya Agung (Great Work) series in 2003. It was the only publication in the series to be done by an ethnic Chinese.

His achievements in Malay grammar: Between 1967 and 1970, Liaw began to write about Malay grammar systematically and published his articles in *Dewan Bahasa*, a prestigious Malay language monthly in Kuala Lumpur, Malaysia. These articles were the basis of his later book, *Nahu Melayu Moden* (Modern Malay Grammar), which was published in 1985. His fresh perspective resulted in debates with some of the Malay grammarians. However, his grammar book received the attention of many scholars in Malaysia and Indonesia and has become one of the standard reference works for Malay grammar. He was invited to comment on the new grammar book published by the Indonesian Institute of Language. One Indonesian Language professor described Liaw's analysis of "Parts of Speech in Malay" as "the most comprehensive and explicit of all the existing [explanations] Malay/Indonesian grammars".

Liaw's success in translations: Soon after his graduation from the UI, Liaw translated articles on English literary criticism into Malay. In 1970 he published a book entitled, *Ikhtisar Kritik Sastra* (Synopsis of Literary Criticism). With the help of H.B. Yassin (a leading Indonesian literary critic), Liaw also succeeded in translating the complete poems of a talented Indonesian poet, Chairil Anwar (1922–48), into English. The book was published in 1974.

His contribution to school textbooks (for primary and secondary schools) and handbooks on learning Malay and Indonesian: Unlike many scholars who shy away from writing school textbooks, Liaw felt that he had the responsibility to write textbooks for Singapore's students. He completed a Malay language textbook for Singapore primary schools in 1983 and the following year, he also completed and published a Malay textbook for Singapore secondary schools. Both textbooks were used in Singapore primary and secondary schools as Malay textbooks. In the 1990s, he felt that some of the English books which helped adults learn Indonesian and Malay were dated. He thus began to write handbooks. To date, he has published more than ten handbooks in the "Times Learn Malay" and "Times Learn Indonesian" series, including, *Standard Malay Made Simple* and *Standard Indonesian Made Simple*. Many titles have been reprinted many times. Liaw has also been invited to write special column regularly by *Berita Harian*, a Malay daily in Singapore. He is the only non-Malay who has received such an honour. He has served as a member of the Singapore Malay Language Council, and has represented Singapore to attend international meetings. He has also been invited to various academic conferences to present papers. On 30 July 2011, the Singapore Malay Language Council eventually conferred upon him the Anugerah Khas Persuratan (The Special

Literary Award) in recognition of his major contribution to Malay language and culture in Singapore.

Leo Suryadinata

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Lie, Dharmawan

(Lie Tek Bie, 李德美, Li Demei, 1946–)

Thoracic and cardiovascular surgeon, head of the voluntary medical team of Perhimpunan Indonesia Tionghoa (INTI), Indonesia

Lie Dharmawan, better known as Dr Lie, became well known due to his work for the victims of the May 1998 rioting, arson and gang rape of mostly ethnic Chinese women and girls in Jakarta. During that period, he worked with women's organizations, such as Kalyanamitra and Suara Ibu Peduli, which were among the first to come to the rescue of these victims. He also worked with Tim Relawan untuk Kemanusiaan (Volunteers for Humanitarian Work), led by the young Catholic priest, Romo Sandyawan. It was this organization that sounded the alarm in the media with a report on the victims of the riots which contained especially revealing insights into the gang rape.

When the United Nations Special Rapporteur on Violence against Women, Rhadika Coomaraswami, visited Indonesia in November-December 1998 to compile a report on the May riots, Dr Lie organized her meeting with some of the rape victims. According to Lie, although he has lost contact with many of the victims — who have mostly left Indonesia — he has, since then continued humanitarian work through his affiliation with Perhimpunan Indonesia Tionghoa (INTI), for which he heads its volunteer medical team. The team focuses on relief works in disaster-hit regions. For example, the team was in Aceh before Padang after the devastating tsunami caused by a 9.1-magnitude underwater earthquake on 26 December 2004 struck. It also assisted other victims of earthquakes in Padang, Bengkulu, and Pangandaran, as well as those of the landslide on Flores Island in 1992, and the 2007 major flood in Jakarta. It regularly organizes free medical care in poor areas. Lie has been shown to be a community leader through his work as a socially concerned physician.

Lie's father, Lie Goan Hoey, and his mother, Pek Leng Kiauw, are now both deceased. Born on 16 April 1946, he is the fourth child of seven children. His first three elder siblings are his sisters, and the younger ones are his brothers. His education started in Padang in a Chinese language primary school (1952–58), Chinese language Ying Shih Middle School. After that he switched to an Indonesian-medium junior high school, SMP Katolik Pius (1958–61), and continued his education at SMA Katolik Don Bosco (1961–64), a senior high school. Lie is a Catholic.

For his tertiary education he moved to Jakarta, where in 1965, he enrolled at the Medical Faculty of the Res Publica University, established by the Badan Permusyawaratan Kewarganegaraan Indonesia (Baperki). Baperki was the left-wing ethnic Chinese organization headed by Siauw Giok Tjhan (Xiao Yucan). According to Lie, in mid-October 1965, his university classes had started for only a few days when the university was burned down.

This happened in the aftermath of the terrible upheaval of 30 September 1965, which marked the beginning of the end of the Soekarno regime. Lie then decided to study medicine abroad.

In April 1967, he went to the Free University in West Berlin where he worked to support his studies. He graduated as a general practitioner, in 1974 and earned a Dr Med. (Ph.D.) degree in 1978. Six years later, he finished his specialization as a thoracic and cardiovascular surgeon.

As a student, he was very active in student organizations. In 1972, he founded the Mahasiswa Kedokteran Indonesia di Berlin (Indonesian Medical Students in Berlin), whose members were students of medicine, dentistry, veterinary medicine, and pharmacy. Since the 1980s, he has been a member of the board of the Perhimpunan Dokter Indonesia di Jerman Barat (Association of Indonesian Medical Doctors in West Germany). He was also at a time the representative of students of the Far East in the Student Council of his university. Lie continued this interest in social and organized activities even after returning to Indonesia.

At the beginning of 1985, he returned to Indonesia after an absence of eighteen years. He underwent the "adaptasi" (adjustment) period at the Kariadi Hospital in Semarang to try to get a physician licence in Indonesia. One of the requirements then was that he changed his name to an Indonesian-sounding name and he complied. From mid-1986, he worked at the Rajawali Hospital in Bandung, but at the end of 1988, he joined the Husada Hospital in Jakarta.

Lie acknowledged that on his return to Indonesia, he was most struck by the big gap between the rich and poor. He was also dismayed to find how difficult it was for a private hospital to establish a heart surgery division. Another thing that struck him was the discrimination against ethnic Chinese, which according to him, was felt by every ethnic Chinese. These impressions and memories motivated him to try to help the poor by giving them free medical care and heart surgery whenever required. Although he was certainly enraged by the May 1998 riots, he became more determined to help victims of arson and gang rape. Thus, when the Semanggi incident occurred in November 1998 and students were shot inside the campus of Atma Jaya Catholic University, he risked his life to set up a medical post in a car with a Red Cross flag painted on it. He confessed to being terrified when the shooting started and bullets were flying around him; the fighting consequently killed a student. Although at the time he was advised many times by his brother and others around him to leave the campus, he was determined to stay and had instead asked his brother to take care of their mother and his family if something happened to him. From then on, in his own words, he became an activist, participating in street demonstrations with students and human rights organizations to demand that those responsible for the May riots, the rape, and the killing of students, be taken to court. Like other activists, he received threats, but he persisted, as he said, "To eliminate the image that ethnic Chinese are only economic animals". Lie wanted to demonstrate that among ethnic Chinese, there were those who cared deeply for what was happening around them and, with other like-minded Indonesians, he was determined to fight for human rights and democracy.

From April 1999 to May 2000, he also worked in Germany at the Cardiac Hospital in Konstanz, but since then he has returned to Jakarta to pursue his work as a socially concerned physician.

Lie married Tan Lie Tjhoen (Listijani Gunawan) in 1977 in Jakarta before returning with her to Germany to continue his studies. They have three children: the eldest, a girl, Lie Mei Phing, was born in Cologne and holds a degree in electrical engineering, computer science, and physics from the University of California at Berkeley. She is now working at Sunnyvale; the second, a boy, Lie Ching Ming, was also born in Cologne and has a degree in electrical and computer engineering from Seattle University; he works at Microsoft, Seattle; the youngest child, a girl, Lie Mei Sing, born in Jakarta, is studying at De Anza College in Cupertino, California. His wife and two younger children have been living in the United States since 1998, and the oldest child, since 1996. Lie has an agreement with the Husada Hospital to take regular leave to visit his family.

Mely G. Tan

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Lie Kim Hok

(李金福, Li Jinfu, 1853–1912)

Malay-language writer and journalist, publisher, community leader, Indonesia

Lie Kim Hok was a pioneer in the development of modern Malay literature and a key figure in the establishment of Tiong Hoa Hwe Koan (THHK) Batavia, the first major modern Chinese association in Java. Renowned for his literary style, he wrote poetry as well as prose, and was for a time active as a publisher.

Lie Kim Hok was born in Bogor on 1 November 1853. His father, a house painter, taught him to read some Sundanese and Malay from the age of seven, but it was not until he was ten years old that he first attended school. His first experience of formal education was at the mission school established in Cianjur by the Dutch missionary, Albers. This education was soon interrupted when his father moved back to Bogor. For the next three years he was exposed to traditional Chinese schooling in Bogor, which consisted of learning to read and write Chinese characters from the Confucian classics, and to pronounce them in the Hokkien dialect (but without being given any instruction on their meaning). He continued his mission education in Bogor when Coolsma opened up his mission school there in 1866. He was to be associated with the school under Coolsma and his successor, van der Linden, for the next eleven years. Under Coolsma (and Albers) school instruction was in Sundanese; under van der Linden, it changed to Malay. His long association with Protestant schooling exposed him to Christian teaching. In his later years at the school, Lie Kim Hok learned Dutch and worked in the mission printing press and also as an assistant teacher in the junior classes. The first of his publications, two short books for children, were printed on the mission press in 1884 and apparently show a clear Christian influence. The following year he bought the press from van der Linden's widow, and in the few years before he sold it, he published eight books with almost all the stories in them set in China. In addition, he used the press to print the newspaper, *Pemberita Betawi*, which he briefly owned and edited together with W. Meulenhoff. He contributed many articles as a journalist to this and other newspapers, including the mission weekly, *Bintang Djohar*, and the daily, *Perniagaan*, of which he was assistant editor. But his three best

known publications were not printed on his own press.

One of these was a 200-page story in verse (syair) form called *Siti Akbari* (1884) which was highly praised. The second was his *Malajoe-Betawi* (1884), a grammar book in 116 pages, based on the Malay spoken in Jakarta. This is arguably the first modern Malay/Indonesian grammar book and certainly the first to be written by a native speaker. The third of his most well known writings was *Hikajat Nabi Khong Hoe Tjoe* (1897), a history of the life and teachings of Confucius. Derived from the work of European sinologists and information gleaned from Chinese friends who, unlike him, could read the Chinese classics, his study of Confucius was the first to appear in Malay.

Lie's mastery of the Malay language was widely acknowledged, and not only by fellow Chinese. Other noted writers such as Gouw Peng Liang said that they used his style as a model. Many in later years even referred to him as "the father of Chinese-Malay", but he himself never spoke of his Malay as "Chinese-Malay". In fact, the idea of a Chinese-Malay literature or an ethnically separate variant of the Malay language was not born until about a decade after his death. In Java during his lifetime journalists and writers of different ethnicity (European, Chinese, and indigenous Indonesian) wrote in a similar form of Malay which was commonly called "low Malay". They also often worked together for the same newspapers and even collaborated on the same book, regardless of their different ethnic origins. Among Lie's publications are two 1886 works co-authored respectively with F. Wiggers and W. Meulenhoff.

In 1900, Lie Kim Hok was one of the founders of the THHK (Tiong Hoa Hwe Koan) in Jakarta, an association whose chief initial aims were the promotion of Confucianism and the establishment of modern schools that would teach Chinese so their students could read and understand the Confucian classics. He was the major spokesman for the THHK view that the teachings of the Prophet (Nabi) Confucius were the real religion of the Chinese (agama Cina). Phoa Keng Hek (the THHK president from its foundation to 1923) and Yoe Tjai Siang (another key figure in the Confucian revival movement) had been classmates of Lie Kim Hok at the Bogor mission school. The original concept of the THHK schools must have been developed from their experience at the mission school, but with Confucian teachings as the religion rather than Christianity. At the time there were some Chinese who believed that the establishment of the THHK school was, in fact, a device to lead the Chinese towards Christianity. This was not a view shared by the missionaries, who campaigned vigorously against the efforts of the THHK and the Sukabumi newspaper, *Li Po* (co-edited by Yoe Tjai Siang), to promote Confucianism as the religion of the Chinese. Lie Kim Hok replied officially on behalf of the THHK, and personally in the columns of *Li Po*. By the time of his death, however, the THHK had taken a different course, emphasizing secular education instead. In 1909 the imperial Government of China awarded him the order of Kung Pai of the seventh class in recognition of his contributions to the Chinese community in Java. The medal can be seen adorning his chest in the full-page portrait which appears in Nio Joe Lan's history of THHK-Batavia.

His earlier life was marked by tragedy. Within the space of only a few years, he lost a newborn child (1877), his father (1879), his mother (1880), and his wife (1881) during her second childbirth. He died in Jakarta on 6 May 1912 and was survived by his second wife and his four children.

Charles A. Coppel

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Lie Tek Tjeng

(李德清, Li Deqing, 1931–2009)

Historian, lecturer, senior researcher, Indonesia

Lie Tek Tjeng was for a long time one of the few nationally and internationally recognized Indonesian expert on East Asia whose areas of specialty were China and Japan. His education started in 1950 at the Sinology Institute of the Faculty of Letters of the University of Indonesia (UI) where he obtained his Sarjana Muda (then the equivalent of a B.A.) degree in 1954. He then went on to enroll in a programme on Regional Studies (East Asia) at the Harvard University on a United States Information Service (USIS) scholarship and completed his M.A. course in 1956. Among his professors were two of the best-known experts on East Asia, John K. Fairbanks and Edwin O. Reischauer. To collect material for his Ph.D. thesis he was a Rockefeller Research Fellow at the Institute of Humanistic Studies of Kyoto University from March 1957 to September 1959. He earned his Ph.D. at Harvard in 1962 after having submitted a thesis entitled 'Mutsu Munemitsu: Portrait of a Machiavelli'.

In the same year that he completed his Ph.D. course, he returned to Indonesia and worked as a lecturer at the Fakultas Sastra, Universitas Indonesia (UI). In September 1965, before the upheaval known as the Gerakan 30 September (G-30-S), he was in Beijing attached to the Academia Sinica on an assignment from the Indonesian Ministry of National Research. He stayed in Beijing until March 1966. When he returned to Indonesia, he continued teaching at Fakultas Sastra, and started to explore setting up a department of Japanese Studies. His efforts came to fruition only at the beginning of 1967. Lie became the first head of the Department he founded. In mid-1967 he was sent to Malaysia and Singapore on an assignment of the Army Staff and Command School to study the problem of race relations. One of the worst race riots in Malaysia incidentally exploded in Kuala Lumpur in May 1969.

Since 1962, Lie had been affiliated to the formerly called Majelis Ilmu Pengetahuan Indonesia (MIPI) (renamed as Lembaga Ilmu Pengetahuan Indonesia — LIPI — in 1967). He was a researcher of the Lembaga Research Kebudayaan Nasional (LRKN, National Cultural Research Institute), and became Assistant Director of that Institute from 1966 to 1971. Subsequently he was its Director from 1971 to 1980. Since then he was Senior Researcher in the field of History and Politics of East Asia, and an expert (Staf Ahli) attached to the Head of LIPI in the development of social and cultural studies.

From 1962 until he became incapacitated because of his illness which worsened in mid 2002, Lie Tek Tjeng has devoted all his life to the development of East Asian studies, in particular studies on China and Japan by teaching, researching and writing, at the Fakultas Sastra, Universitas Indonesia and the LIPI.

In addition, he was a lecturer on China and Japan and also on the subject of ethnic Chinese in Indonesia at the education and training divisions of the Armed Forces, in particular the Army, the Staff and Command School of the Navy, Air Force and the Police Force, and the Lemhannas (Lembaga Pertahanan Nasional or National Resilience Institute). The appreciation for his teaching at these institutions was shown by the many awards he has received from the LIPI, as well as the Satyalencana Dwidya Sistha Award from the Minister of Defence. In 1994, for example, he also received the Bintang Jasa Pratama Award from President Soeharto.

Lie Tek Tjeng was usually called Lie by his colleagues and Tek Tjeng by his family and close friends. He is the fourth child of the five children of Lie Seng Jong, his father, and Liem It Nio, his mother. Tek Tjeng was born in Padang on 18 May 1931. His father first went into business, but eventually worked as a civilian with the Air Force in Medan. Tek Tjeng thus came from a modest family. He finished his high school education in Medan, where he graduated from the Dutch High School (HBS-A), then moved to Jakarta to study at the Sinology Institute of the University of Indonesia. While studying abroad, he married in 1957 Sophie Tjia, who has a law degree (SH) from the University of Indonesia. They have four children: the eldest, Lie Jit Hoat (Bobby) who was born in Kyoto, Japan, studied agricultural engineering at the Institut Pertanian Bogor (IPB). The second, Lie Bing Hoat (Vico), born in Boston, studied medicine at the University of Indonesia and specializes in medical rehabilitation. The third, Lie In Hoat (Indrawan), born in Jakarta, has a degree from the Economics Faculty of the University of Indonesia and an MBA from the University of the City of Manila. The fourth, the only girl, Ratna Indrawati, born in Jakarta, also has an Ir degree from the IPB, and an MBA from the University of Georgia in Atlanta.

Lie had his first stroke in 1986, from which he recovered. In 1989 until March 1990, he was in the U.S. for six months at the invitation of the Johns Hopkins University. At the end of 1990, he had a second stroke that impaired his right arm. In 1991, he went to China to seek recovery, but according to his wife, there was no improvement and they returned to Jakarta. In August 2002, he had his third stroke that paralyze his right arm, on 12 January 2009 he passed away in Jakarta.

However, in the beginning of his illness, he continued to go to his office and was active in seminars held at the LIPI and other institutions. He also regularly participated in meetings of the Lembaga Pengkajian Strategi Indonesia (LPSI), set up as a kind of think-tank by a number of high military officers.

He continued writing for newspapers, especially the *Kompas Daily*. According to his colleague, CPF Luhulima, whose son James Luhulima, is with the Daily *Kompas*, this *Daily* still has 46 articles written by Lie from 1990 to 1999 that can still be found in *Kompas*' website archives. These publications mostly focused on China, and on other East Asian and Southeast Asian countries, which serve as evidence of Lie's keen interest in international and current affairs. In the various conversations, mostly by phone, with this author, Lie had invariably mentioned his two concerns: First, the terms 'Overseas Chinese' or '*Hoakiau* (*huaqiao*)' which are used to refer to ethnic Chinese in Indonesia. In his view, these terms are applicable only to citizens from China or Taiwan who live in Indonesia. Those who are Indonesian citizens should be called 'ethnic Chinese', 'Chinese Indonesians' or '*hua jen* (*huaren*)'. The other concern he had was the change of terms from '*Tionghoa*' to '*Cina*'. This

change was the result of a high-level seminar of military people in Bandung after the G-30-S in 1965. Lie said that he had tried to persuade the military that the term '*Tionghoa*' should continue to be used, but he admitted that he 'lost' in that argument. However, he has persisted in his own way. That is, whenever he met someone who wrote about ethnic Chinese, he tried to convince him/her to use the correct terms.

Mely G. Tan

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Lie Tjeng Tjoan, John

(1911–88)

Admiral, national hero, Indonesia

John Lie Tjeng Tjoan (李正泉，译音), better known as "John Lie", has become a legend in Indonesian revolutionary history. He was the only Indonesian admiral of Chinese descent, as well as the only Chinese Indonesian who was awarded the title of "Pahlawan Nasional" (National Hero). He changed his name to "Yahya Daniel Darma" in 1967, following the national regulation that encouraged ethnic Chinese to change their names.

Lie was born on 9 March 1911 in Kanaka, a part of a Chinese kampong in Manado, North Sulawesi. His father was Lie Kae Tae and his mother, Maryam Oei Tseng Nie. Both came from Peranakan Chinese families. According to their family history, both his parents' ancestors came from Fuzhou or Xiamen and both were the fifth generation of ethnic Chinese who resided in Manado, Sulawesi. Lie was raised with some Dutch education during his early years. He first went to Holland Chinese School (HCS) and later moved to Christelijke Lagere School, a primary school based on Christian teaching. Although his attendance in this Christian school was short, it had a very deep influence on his life. He was a very devoted Christian who always carried a Bible everywhere he went. He used to play around Manado harbour when he was a child and became interested in any work related to the sea, while wishing to become a soldier as well.

Lie left his hometown for Batavia (the name of Jakarta during the colonial time) at the age of seventeen. His departure was not unusual as it is a norm for the youth of the Manado community at the time to venture out to achieve more in life. He did various hard jobs, including coolie chores at Tanjung Priok Harbour, before being employed by KPM, a Dutch shipping company that monopolized shipping services in inter-island communication. Before joining the company as a full deckhand and later navigator — together with nineteen other Indonesians — he was trained in basic sailing skills, along with 1,000 recruits. According to his family recollections, due to the expansion of KPM services, he spent at least fifteen years sailing between Batavia and other islands in the Netherlands India, all over Asia, Africa, and other places. His dream to become a sailor was therefore fulfilled. Another source says that he also sailed between Batavia, Durban, and Shanghai during his work with KPM. But soon after the outbreak of World War II, the Dutch were thrown out of Indonesia by

the Japanese invaders. He actively participated in the arrangement for the evacuation of Dutch nationals from Cilacap harbour on the south beach of Central Java, to Australia and Ceylon. The Dutch Government ordered KPM to move all its ships by sailing to Australia, or else they would be destroyed. At the beginning of the war, Cilacap was the only harbour that had not been bombed by the Japanese airplanes.

When the war started in February 1942, Lie and his friends were on assignments on the ship, *M.V Tosari*, carrying Dutch and evacuees of other nationalities and 400 tons of rubber from Cilacap to Australia, just one day before Japanese planes attacked the harbour. During the journey, *Tosari* and other ships were continuously under attack from Japanese planes, and several ships were destroyed and sunk. En route to Australia, *M.V. Tosari* received an order to change course and sail to Colombo. The ship arrived there safely in Colombo, and after disembarking its passengers, sailed to Bombay to deliver the rubber to its final destination, just several days before Bombay was also attacked by the Japanese. *M.V. Tosari* later received an order to continue sailing to the British naval base in Koramshar, Iran. Lie and his friends, along with *M.V. Tosari*, were officially part of the British Royal Navy, and assigned to manage the logistics for Allied warships that arrived from Australia. It was during his stay in Koramshar that he was officially baptized, an event he was very proud of. It was also in Koramshar that Lie and his colleagues received training in the art of war at sea, which later motivated him to join the Indonesian Navy, a military force established not long after Soekarno and Hatta proclaimed the establishment of the Republic of Indonesia. They spent about three years in Koramshar, repairing ships as their main occupation and it was there that he and his friends started hearing about the end of the Japanese Occupation, the proclamation of Indonesian independence on *All India Radio*, and the possible return of the Dutch to Indonesia to re-establish its colonial rule.

Eventually, the British Navy allowed all Indonesian sailors to return to their country, and in February 1946, they left Koramshar for home via Singapore. During his ten-days stop in Singapore, Lie watched and learnt how the British Navy personnel defused and removed sea mines left by the Japanese. On arrival in Batavia, he joined the newly established Badan Keamanan Rakyat Laut (BKR Laut), the navy section of the People's Security Body, as a low-ranking sailor. His section was in Yogyakarta, the capital of the Indonesian Republic during the war of revolution. His knowledge of defusing sea mines came in handy when he was assigned to remove Japanese sea mines in Cilacap harbour. The small harbour of Cilacap was later made the main navy base during the war of independence (1945–50).

Useful though his mine defusing knowledge was, it was his daring smuggling of Indonesian agricultural products, however, that made Lie internationally famous, and he smuggled mainly rubber, one of the most strategic materials at the time. As a nava officer, he was stationed in Singapore and his main assignment was to command a ship, code named ML 366, which slipped through the Dutch Navy blockade along the Strait of Malacca, carrying the strategic material to the Indonesian representatives in Singapore, Malaya, and Thailand. Money from the sale of the raw material was then used to buy arms, medicine, and other supplies for the revolutionary army. On several occasions the ship was nearly sunk by the Dutch Navy and Air Force that patrolled the strait. Lie once said that the well-being and safety of himself

and his crew were due to an act of God as he always carried the Bible with him on all his assignments, and the western media thus called him the "Guns and Bible Smuggler". He succeeded fifteen times in penetrating the Dutch blockade in the Strait of Malacca, and his biggest haul was in 1947, delivering 800 tons of rubber to Utoyo Ramelan, the Indonesian representative in Singapore. In 1949, due to his meritorious service during the Indonesian revolutionary war, he was promoted to commander, and as the commander of *Gajah Mada Corvett*, he played an active role in defeating the Permesta rebels on his native island, Sulawesi, and also the PRRI rebellion in Sumatera from 1957–58. In 1964 (another source says 1960) he was promoted to *laksamana muda* (admiral).

At the age of forty-five Lie married a woman priest from his native land by the name of Margaretha Dharma Angkuw, who was also a *peranakan* Chinese. He married Angkuw when he was commander of the Jakarta Maritime Military Area. Lie retired from active duty in 1967 and went into the export and import business until 1980. He died on 27 August 1988, and was survived by his wife. They had no children. In 2009, Admiral John Lie was honoured with an Indonesian Government decree granting him posthumously the title of "National Hero", the first and, so far, the only Chinese Indonesian to be awarded this highest title.

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Liem Bwan Tjie

(1891–1966)

Founder of Ikatan Arsitek Indonesia (Indonesian Institute of Architects), Indonesia

Liem Bwan Tjie was educated in Europe, but was nurtured as a Chinese in an Indonesian cultural environment. As an architect, he blended three elements into a highly versatile creative power. His concept of beauty was based on dignity, prudence, and harmony. He had designed offices, sport facilities, shops, markets, and many houses and villas during his thirty-five year career in Indonesia.

Liem (林) Bwan Tjie was born on 6 September 1891 in Semarang. His great grandfather came to Semarang from Fujian sometime in the early nineteenth century. It was, however, his grandfather, Liem Kiem Ling, who established a cloth shop in 1849 that grew into the biggest importer and distributor of textile and draperies in Central Java. Thanks to this, the family had a good relationship with many Dutch businessmen, who offered to help the Liem children to further their education in the Netherlands. Liem Bwan Tjie was one of the young men who went to Europe. Apparently he had finished his elementary school and basic technical education before joining the college, Hogere Burgereschool (HBS), in Haarlem. After graduation, he worked with various prominent architects in Amsterdam, namely, B.J. Ouendag, Michel de Klerk, Gulden en Geldmaker, and Ed. Cuypers. He was immersed in the Amsterdam School style of

architecture and was deeply impressed by de Klerk, who worked together with him in the competition for the Royal Academy for Pure Arts in Amsterdam.

In 1920, after four years of work, he decided to pursue further studies in architecture at Delft Technical University. It was there that he engaged in social and spiritual debates of the time, which reminded him of his status as a second-class citizen back in the Dutch Indies. Social segregation practised by the colonial government placed the Chinese and people of Chinese descent below the Europeans. Along with the wave of nationalism in China, the bitterness made many turn their hopes to mainland China.

Then in 1924, he suddenly decided to go to Paris with some friends, attracted by the charm of the Ecole des Beaux-Arts and the city's intellectual and aesthetic atmosphere. There, he met people from all over the world, including China. After only two years, he moved to Beijing, this time, to Yenching University to prepare himself to become a lecturer. But Japan invaded China, and when the situation was worsening, his family urged him to return to Semarang, Indonesia.

He was back in Semarang in 1929 and began his own architectural practice. One of his first commissions was the headquarters for the Oei Tiong Ham Concern (OTH-C), a big business conglomerate based in Semarang. At the time, OTH-C had just adopted a modern western style management for the company and wanted a building to express this new attitude — western modernity rooted in Chinese tradition. Liem Bwan Tjie simply fitted the bill. The grand building stirred quite a sensation when it was officially opened in 1931. Liem became famous overnight and assignments poured in; he designed offices, shops, cinemas, public swimming pools, in addition to several country houses and villas for the Chinese community. OTH-C also commissioned him to design their branch offices in Surabaya (1935) and Jakarta (1941); the latter was not built. His public swimming pools showed strong influence from Frank Lloyd Wright, but his later works, two cinema theatres in Semarang (1940), betrayed a cubistic tendency rooted in the works of W.M. Dudok.

Liem Bwan Tjie's works could be split into two periods: the Semarang (pre World War), and the Jakarta (post-World War). In the first, the heavy influence of the Amsterdam School, which employed ornamentation reflecting the dynamic quality of life, was vividly expressed. The compact and organic organization of spaces still flowed into the second period, although the forms grew more solid and bereft of ornaments, indicating the influence of W. M. Dudok. The cubistic forms became more majestic in bigger buildings.

However his interiors always conveyed a subdued, restrained atmosphere by his use of low-key colours and controlled lighting. The materials he used were always of the best available quality and craftmanship, betraying a legacy from the Arts and Crafts Movement and the Art Nouveau spirit. He was fully aware of, and responsive to, the tropical climate with its harsh sunlight and the need for shade. Details and ornamentations, where appropriate, sprang from rich Chinese tradition, balancing light and shade, mass and space, yin and yang.

It was his country houses and villas that best expressed his ideas about beauty and respect for the environment. The house he designed for Han Tiauw Tjong (1931) was the grandest of his experiments: two layers of curved roofs formed the horizontal elements facing the valley looking into Semarang, abutted by a vertical mass of white at its entrance. Situated

on a promontory, the building jumped out of the landscape in total harmony. Less flamboyant, but no less beautiful is the house for Sih Tiauw Hien (1934) in Pudakpayung, south of Semarang.

The Japanese Occupation terminated his activities and even forced him into hiding. After the war ended, Liem and his family moved to Jakarta (Batavia), where the Dutch administration commissioned him to do an inventory of war damage throughout the archipelago. This brought him in contact with diverse circles and bigger projects. He designed a palatial residence for the president in Jakarta (1947), as well as a hospital and a high school campus in Makasar (1948). However, these designs were never translated into actual buildings as conditions in those times did not permit them.

It was only after the transfer of political power to the Republic of Indonesia that some of his designs came to fruition. The Leper Hospital in Tangerang (1950), Institute for Mouth and Hoof Diseases in Surabaya (1951–58), Ikada Sport Stadium in Jakarta (1951) and Teladan Sport Stadium in Medan (1953) are examples.

Since Dutch architects left Indonesia in the mid-1950s, the need for architect became more acute, while the education of Indonesian architects, which only began in 1950, was also handicapped by the expulsion of Dutch citizens. At the time, Liem Bwan Tjie was working on the Ministry of Agriculture building (1956), the National Police Headquarters (1960), the North Sulawesi University campus in Menado (1961), and the Hospital of Ambon (1962). These buildings were national scale and importance, so they were designed to be extremely functional. Yet their compositions reflect beauty in their simplicity and retain harmonious proportions.

Besides doing big and monumental buildings, Liem Bwan Tjie still reserved time for doing smaller projects such as private houses, for which he could fully express his ideas, even if he could not possibly control the execution of his designs the way he would have wished to. Some building projects had higher spiritual values for him and provided him with opportunities to explore his spiritual quest more deeply: the Chinese temple, Wan Kiap Sie, in Jakarta; a Buddhist vihara in Cipanas; and a Catholic church in Kramatjati, Jakarta. In their designs, Liem showed his deep concern and mastery of details, while sharpening his focus on uniting his three basic elements of dignity, prudence, and harmony into an architectural form. Although he did not hold any degree from any school he attended, he was nominated to be a member of the Royal Institute of Engineers (KIVI — Koninkijke Instituut voor Ingenieurs) because his scholarship was considered well above any academic qualification. The Dutch Union of Architects (BNA — Bond van Nederlandse Architecten) appointed him a member of the Council of Architects, the highest body in the organization. He was also an active member of the Netherlands-Indies Society of Architects (NIAK — Nederlands-Indie Architecten Kring). Later, in 1959, together with some younger architects, Liem established the Indonesian Institute of Architects (IAI – Ikatan Arsitek Indonesia), the only organization for professional architects in Indonesia.

In 1964 his old schoolfriends in the Netherlands suggested that he took a break from his hectic work schedule and invited him to go there. Thinking that his two daughters needed better education opportunities, he decided to accept the invitation in 1965 and go for a trip that was planned for six months. He fell ill in the Netherlands and his return

to Indonesia was delayed. His condition worsened and he died at the Rijswijk Hospital on 28 July 1966, leaving behind his wife and two daughters.

Sutrisno Murtiyoso

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Liem Koen Hian

(林群贤, Lin Qunxian, 1896–1952)

Leading political leader before WWII, journalist, Indonesia

Liem Koen Hian was a major political figure in pre-war Peranakan Chinese politics. He founded the Indonesia-oriented Chinese party, the Partai Tionghoa Indonesia (PTI). The post-war Chinese socio-political organization: the Badan Permusjawaratan Kewarganegaraan Indonesia (Baperki [Indonesian Citizens Consultative Body]) shared some of this party's idea, but a rival organization of Baperki, the Lembaga Pembinaan Kesatuan Bangsa (LPKB [Institute for the Development of National Unity]), a semi-governmental organization, claimed the PTI was the vanguard of the "assimilation movement" and indirectly identified Liem as its progenitor. Writers of the younger generation also consider Liem the father of their assimilationist ideas.

Liem Koen Hian was born in 1896 in Banjarmasin, East Kalimantan, the eldest of seven children. His father, Liem Ke An, was a businessman. As was usual among some well-to-do Peranakan families, Liem was sent to a Dutch school for his primary education and it was here that he experienced discrimination which nurtured his anti-Dutch attitude later.

In the early twentieth century when Liem was growing up, local Chinese resented their inferior status and the discriminatory policies against them in the colony. After 1899, the status of the Chinese was lower than the Japanese, who were granted European legal status that year. In 1909, China issued a law claiming all overseas Chinese as its nationals. This prompted the Dutch to declare Peranakan Chinese as Dutch subjects in 1910. To combat the pan-Chinese movement, the Dutch gradually removed the causes of local Chinese grievances. Nevertheless, the pan-Chinese movement continued to gain momentum among the Indies Chinese, at least, up to the second decade of the twentieth century.

After leaving school, Liem worked briefly for the Shell Oil Company in Balikpapan and returned to Banjarmasin where he developed an interest in journalism, and worked for *Penimbagan*, a Peranakan newspaper, before he made a name for himself in journalism in Java. When World War II broke out, Liem

sailed to Surabaya and worked for a Peranakan newspaper, *Tjhoen Tjhioe*, under editor-in-chief, Tjan Kiem Bie, a Dutch-educated Peranakan journalist. In early 1917, Liem resigned from *Tjhoen Tjhioe* and published a short-lived weekly of his own, *Soo Lim Poo*. This led to his withdrawal from journalism for almost a year and a half, while he set up a business in Aceh. In December 1918, Liem was invited to become the editor-in-chief of the Padang-based *Sinar Sumatra*, the advocate of Chinese nationalism in the Outer Islands; *Sin Po* at the time was the main advocate in Java.

Under the stimulus of the pan-Chinese movement, the young and energetic Liem declared himself a Chinese nationalist. He later revealed that the humiliation and oppression that he suffered at school contributed to his sentiment. While being editor of *Tjhoen Tjhioe* in 1916, Liem criticized Dutch policies towards the Chinese in the *Soerabaiasche Handelsblad* (Surabaya Commercial Magazine), a Dutch news magazine published in Surabaya. He attacked the Dutch Nationality Law which forced the Peranakan Chinese to become Dutch subjects without giving them the right of repudiation. He reiterated his nationalist view when *Sin Po* launched its campaign against the Dutch Nationality Law in 1919. *Sin Po* succeeded in gathering 30,000 signatures of the Indies Chinese who opted for Chinese citizenship. Liem joined *Sin Po* and urged other organizations in Sumatra to launch their protests against compulsory military service and the Dutch Nationality Law. The campaign was unsuccessful because Peranakan leaders with vested interest in the Indies did not support it. The Chinese Government renewed the 1911 Consular Treaty which acknowledged the jurisdiction of the Dutch over the Indies Chinese.

After being editor-in-chief of *Sinar Sumatra* until late 1921, Liem then accepted an editorial job at *Pewarta Soerabaia*, a newspaper owned by The Kian Seng, an outspoken Peranakan Chinese nationalist. In March 1925, Liem resigned, probably because his anti-colonial and Chinese nationalist views annoyed the Dutch and Peranakan Chinese advertisers of *Pewarta Soerabaia*. It was during his time at *Soeara Publiek*, a Peranakan newspaper which was also published in Surabaya until early 1929, that Liem developed a new orientation towards "Indisch Burgerschap" (Indies citizenship). He now considered the Indies the homeland of the Peranakan, who should have the same rights and obligations as indigenous Indonesians. He developed his concept of "Indisch Burgerschap" into "Indonesierschap" (Indonesian citizenship) when he became editor-in-chief of *Sin Tit Po*. In his "Indisch Burgerschap" concept, he had not made it clear whether or not Peranakan had to work with Indonesians for self-governance in Indonesia, but he made this explicit in his "Indonesierschap".

Racial antagonism that resulted from the Communist Uprisings of 1926–27 was increasing when Liem became convinced that the struggle between the Dutch and indigenous Indonesians would eventually lead to Indonesia's independence. Liem read Dr Tjipto Mangoenkoesoemo's writings and shared Tjipto's view about the gradual development of an "East Indies Nation" (read: Indonesia), consisting of those who considered the Netherlands Indies their motherland and who actively contributed to developing the country. Peranakan (Dutch Eurasians, Peranakan Chinese, and Peranakan Arabs) formed one of the constituent groups. Liem had thought that the Peranakan should be separated from Totok; however, he considered

conversion to Islam and the changing of names and customs personal matters, believing that the future Indonesia would have room for cultural differences. Liem left his party, PTI, to join Gerindo, a party dominated by indigenous Indonesians. After Indonesia's independence, he formed Persatuan Tenaga Indonesia, a multi-ethnic party. This only indicates that he was advocating "political assimilation"; rather than "assimilation" in the sense the LPKB intended it to be.

Liem's ideas conflicted with those of *Sin Po* which advocated Chinese nationalism among the Peranakan Chinese. Liem was criticized for changing his convictions. He defended himself saying that man continually develops and what was suitable for him at one time did not necessarily mean that it would suit him for the rest of his life. In Surabaya, Liem lived among Indonesian nationalists, and his job kept him in close touch with the Indonesian nationalist movement.

On the initiative of *Sin Tit Po* and with the support of the nationalist newspaper, *Soeara Oemoem*, the official organ of the Persatoean Bangsa Indonesia (PBI [Indonesia National Union]), a meeting was held in Surabaya on 8 May 1932. Forty organizations, including political parties and sports associations of the three races (the indigenous Indonesians, Peranakan Chinese, and Peranakan Arabs) sent representatives to the meeting. Liem was elected chairman. A Coloured People's Committee (Comité Bangsa Berwarna), the Commité van Actie Persatoean Bangsa Asia, was formed to organize boycotts of soccer matches. The meeting was for Indonesian nationalists to condemn Dutch colonialism. Liem delivered a public lecture in Surabaya on the three political streams in the Peranakan Chinese community. Where he reiterated his criticisms of the Sin Po Group and was particularly critical of the Chung Hwa Hui (CHH [Chinese Association]), believing that its leaders were pro-Dutch, who also opposed the increase of indigenous representatives in the People's Council (Volksraad). Liem believed that the CHH created an impression that the Indies Chinese sided with the Dutch and their colonial government; thus, for the sake of the Peranakan Chinese, a new Peranakan party was necessary to confront the CHH. He defended his "stream", the pro-Indonesiër stream, and said that the Peranakan Chinese had to be "Indonesiërs" (a Dutch term for "Indonesians").

Baperki argued that the disappearance of the Chinese as a distinct group would only happen after Indonesia became a "socialist society". But its leaders claimed neither the PTI nor Liem as its progenitor for they were afraid that Baperki would be identified as exclusively Chinese. However, Liem's abandonment of Indonesian citizenship in 1951, made the argument as to whether or not he was father of the "integration" or "assimilation" movement irrelevant — he was criticized for repudiating Indonesian citizenship. Liem was ailing by then and he found himself confronted by a racially conscious society where there was no room for partial assimilation. He was painfully in search of an identity, but attained little success. As he could not cope with the situation, he left politics to become a businessman. He ran a dispensary in Tanah Abang (Jakarta) and intended to open a branch in Medan. But on a business trip to Medan, he suffered a heart attack and died on 5 November 1952.

Leo Suryadinata

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Liem Swie King

(林水镜, Lin Shuijing, 1956–)
Leading badminton player, Indonesia

There are three Indonesian badminton players who are world famous: Tan Joe Hok who is the most senior, Rudy Hartono Kurniawan, and Liem Swie King better known as King. All three have won the men's singles title in the All England Competitions, Hartono and Liem have perhaps given the most memorable performances. Liem's powerful smash, in particular, has left an impression on many badminton fans.

Liem Swie King was born on 28 February 1956 in Kudus, Central Java, the son of a bicycle dealer. His father, Ng Thian Poo, was born in Fuzhou in Fujian, China, where he married Oei See Moi. To escape the hard life Ng emigrated to Indonesia on his own. After he had settled down in Kudus his wife joined him. They had nine children: two boys and seven girls, but the eldest son died in an accident and Liem Swie King became the only son in the family. It seems that many badminton champions in Indonesia come from a family which is interested in badminton. Liem's father was a badminton enthusiast. It was under his father that he received his early training. A few of his sisters were also badminton players, but were not as successful as him. Liem received all his education from primary, junior middle, to senior middle schools in his hometown, Kudus. During his school years, he also joined the Djarum Badminton Club in a local town which produced many outstanding Indonesian badminton players.

The talented local boy emerged as the champion of Central Java in 1972, and the National Junior Champion in 1974. In the following two years, he continued to hold men's singles titles in Indonesian national championships. In 1976 he participated in the All England men's singles. It was in the finals that he was defeated by Rudy Hartono Kurniawan. It was suggested that Liem was asked to "lose" to Hartono as Indonesia wanted Hartono to become an eight-time champion of the All England Competitions, surpassing Erland Kops of Denmark who had won seven titles. The following year, Liem met Flemming Delfs of Denmark in the finals of the All England Competitions and was also defeated. But in 1978 and 1979 he took the men's singles titles. He lost to Prakash Padukone of India in the 1980 All-England Competitions, but regained the title in 1981. It is worth noting that in 1980 Liem participated in the World Badminton Championships in Jakarta and lost to Rudy Hartono.

Nevertheless, Liem was an important member of the Indonesian Thomas Cup team. He took part in the Thomas Cup competitions six times (1976, 1978, 1982, 1984,1986, and 1988) and contributed to Indonesia's winning of the Thomas Cup three times (1976, 1979, and 1984). However, his performance in the Thomas Cup competition in 1984 in the first men's singles was disappointing. He was defeated by Luan Jin of China in the rubber set. Fortunately in the men's doubles, he teamed up with Hariamanto Kartono and the two were able to gain one crucial point for Indonesia. Due to his series of defeats as a men's singles player, he chose to play in men's doubles after 1984 and decided to retire after 1988.

In his heyday, Liem was considered an excellent player. He was fast and his jumping smash was deadly. Nevertheless, he had a weakness. When he was losing a game, he was unable to concentrate and would lose his confidence, especially when he was playing with Chinese players such as Han Jian and Luan

Jin. Liem was a champion in his own right, but as a young man he also made mistakes. He admired Rudy Hartono and followed in the latter's footstep in making a movie. In 1979 he starred in *Sakura dalam Pelukan* (Sakura in his arms) with Eva Arnaz, a sexy movie star. He was thus criticized for not taking badminton seriously; he himself knew that he was not a good actor. The same year, during the 1979 SEA Games, he overslept and arrived late for the competition. As a result he was penalized for three months.

After being an international badminton star for many years and retiring in 1988, Liem re-emerged in 2009, not as a badminton player, but as the hero of an Indonesian movie entitled, *Guntur*, which tells the story of Liem himself. The same year, a biography on him was published by Kompas Publishing, entitled, *Panggil Aku King* (Just call me King). A forgotten badminton idol thus re-emerged in the news. According to the book, he married Lucia Alamsah in 1983 and went into the hotel business. He has one son and two daughters.

It is interesting to note that not many top Indonesian badminton players of Chinese descent retained their Chinese names during the Soeharto era. Perhaps Liem Swie King and Ivanna Lie Eng (Ing) Hwa were the only two. Changing non-Indonesian names to "Indonesian" (-sounding) names was enforced by law by Soeharto at the end of 1966 and implemented the following year. In theory, name-changing is not compulsory, but in reality, especially in the 1960s, changing names was often seen as a symbol of political loyalty to Indonesia. Still, quite a few Chinese Indonesians who were already well established and well known by their Chinese names in their fields did not change their names (for instance, economist Thee Kian Wie and historian Lie Tek Tjeng). In fact, non-Indonesian citizens were not allowed to change their names into Indonesian names. That is also one of the reasons Ivanna Lie kept her name. Ivanna only received her Indonesian citizenship document in 1982 by which time she had already come to be known by her Chinese name. In the case of Liem Swie King, he only got his Indonesian citizenship through naturalization after he had obtained a national junior championship in 1974. Although he also had an Indonesian name, Guntur, he never used it as he was already known as Liem Swie King, abbreviated as King, which does not sound like a Chinese name. It was also interesting to note that the Chinese surname of Liem's father was Ng, not Liem; it is not clear why King adopted a surname different to that of his father.

Leo Suryadinata

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Liem Thian Joe

(林天佑, Lin Tianyou, circa 1895–1962)
Editor, historian, journalist, Indonesia

Liem Thian Joe was probably one of the first historians among the Chinese in Indonesia — in the sense that he worked with primary sources and interviews. Liem's main work is the history of the Chinese

community in Semarang, the most important trading port in Central Java:. This much cited work was translated into Chinese and reprinted in Indonesian fifty and seventy years later, showing that there is still a demand for this classic long after its first appearance in 1933. Aside from his masterpiece, Liem also wrote shorter historical essays on various aspects of Peranakan life in Java, which can be useful for people who study the life of overseas Chinese in pre-war Indonesia.

Liem was born in Parakan, a small town in Central Java in 1895 or 1897. Most studies noted that he was born in 1895, but a contemporary *Who's Who* gives the year 1897. Liem received his primary education in various languages — Malay, Javanese, and Hokkien — and then completed his studies at the Tiong Hua Hwe Koan (THHK) elementary school of Ngadirejo. To broaden his knowledge, he also learned Dutch. Liem started his working life as a merchant in Ngadirejo, but it was obvious that his heart was in journalism. He developed his talent in writing during his student days, when he contributed his writings to *Warna Warta* and *Perniagaan*, Peranakan newspapers in Semarang and Batavia, respectively. From business, he changed his career to work as a journalist at *Warna Warta* at the beginning of the 1920s. A decade later he moved to *Djawa Tengah*, also published in Semarang. Due to his achievements, he was given the position of editor of the daily and its monthly, *Djawa Tengah Review*. During this period his enthusiasm in Peranakan history grew stronger, and later became his main interest, even though he already wrote a few short fiction works that appeared in serial form. He also translated a few Chinese historical novels into Malay. In 1938 he became editor of the literary monthly, *Mimbar Melajoe*, which was also published in Semarang and carried cloak and dagger stories.

Liem's masterpiece was undoubtedly his historical chronicle cum narrative, *Riwajat Semarang* which was originally serialized in *Djawa Tengah Review* between March 1931 and July 1933. *Riwajat Semarang: dari Djamannja Sam Poo sampe Terhapoesnja Kongkoan* (History of Semarang: From the Time of Zheng He until the Abolishment of the Chinese Council, 1933). The origin of the book started in early 1931, when the government announced plans to close down the Chinese Council (*Kongkoan*) of the port city. As a journalist, Liem visited the office and was surprised to find "several old archives written by our nation in the past" (*brapa tjatetan toea jang dibikin oleh bangsa kita di djaman-djaman jang telah laloe*). He also discovered minutes written by Chinese officers from the past. He regarded these as important and valuable enough to be disseminated among his fellow Peranakans. The Semarang *Kongkoan* archives were a real treasure for the study of the Chinese community in Central Java, but later nobody recalled their existence.

Liem's research showed the importance of Chinese sources in writing the history of Java and Indonesia. He was perhaps the first Chinese "historian" who worked in the modern historian's style: studied primary sources (archives) and crosschecked them with secondary sources (old newspapers, books, journals), along with interviews. He also provided footnotes to clarify some points in the texts. Furthermore, Liem was one of the first Peranakan historians to write their history seriously from "within". His endeavour was later followed by other Peranakan historians from pre-war Indonesia: Kwee Tek Hoay with his research on "The Origins of Modern Chinese Movement in Indonesia" (*Atsal Moelahnja Timboel Pergerakan Tionghoa jang Modern di Indonesia*), serialized in *Moestika Romans* from August 1936–January 1939 and Nio Joe Lan, who was commissioned to write the forty-year

history of the THHK Batavia, *Riwajat 40 Taon dari Tiong Hoa Hwe Koan Batavia* (1940).

Liem took the trouble to add relevant information before publishing his series on Semarang into a book of twenty-nine chapters, and thus made the book more comprehensive and detailed than its original form. An example is chapter XI (*Djawa Tengah Review*, January 1932). The series article mentioned only two names among donors to a major Chinese temple, while the book provided seventeen, along with the amount of their contributions. Liem's interest in Peranakan history grew stronger, partially due to the warm reception of his historical research. From 1938, Liem contributed regularly to the popular monthly, *Sin Po Weekblad*. It is known that in 1939 he wrote short historical essays on Chinese stories, translated into Javanese, Sino-Malay journalism, and the Chinese language press in the Dutch Indies. He also contributed historical essays to *Jade*, a journal of the China-Institute in pre-war Batavia. His articles continued to appear in post-war issues of that journal. Despite their short format, Liem's historical essays are also valuable to historians who study the Peranakan in Java.

Liem was highly regarded an authority on the history of the Chinese community of Semarang. Donald Willmott, an American sociologist who wrote a classic book entitled, *The Chinese of Semarang* (1960), dedicated his book to Liem Thian Joe, "the Semarang historian, journalist and friend who has given this study its foundations in the past". Liem was also commissioned by at least two major Chinese business institutions of the city to write their history: the Chinese Chamber of Commerce and Kian Gwan Trading Company. The former task was completed in 1937, through a book titled, *Boekoe Peringetan 1907–1937 Tiong Hwa Siang Hwee Semarang* (Semarang's Chinese Chamber of Commerce Commemorative Book 1907–1937). It is an anonymous piece of work, but admitted by Liem to be his in a book published in 1951. The book on the Kian Gwan Trading Company was an unfinished project. Kian Gwan is a legendary business group that was founded by Oei Tjie Sien, father of the well-known business magnate from Semarang, Oei Tiong Ham. In 1963, Kian Gwan celebrated its centennial, and in 1959, commissioned Liem to write a history of the company. Liem was granted access to the archives and correspondence of the Oei family. However, in 1961, the company facing problems with the Indonesian Government and thought it unwise to publish its centennial book. However, Liem's first draft dated 1959 was later purchased by Monash University in Victoria, Australia. It lacks an explanation on Kian Gwan's success and the entrepreneurship of the House of Oei. However, it adds to our knowledge on the extraordinary family from Semarang. Liem passed away in his beloved city in February 1962.

Due to its importance, *Riwajat Semarang* was translated into Chinese by Li Xue Min and Chen Xuanhua and published in China under the title, *Sanbaolong lishi* (Jinan University, 1984) and reprinted in Indonesian by Hasta Wahana in 2004 under its original title, *Riwayat Semarang*. Liem's endeavour in writing Semarang's history was followed by local historian Amen Budiman (1948–95). Drawing from Liem's work, Amen serialized his own *Semarang Riwayatmu Dulu* (Old Days of Semarang) in the city's main paper, *Suara Merdeka*, in 1975–77. Amen had planned to publish *Semarang Riwayatmu Dulu* as his magnum opus in four volumes, but he only managed to publish the first volume during his lifetime. As an admirer of Liem, Amen did not hesitate to note that Liem was "a master

in the writing of Semarang city's history" (*seorang pendekar dalam penulisan sejarah kota Semarang*).

Didi Kwartanada

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Lien Ying Chow

(连瀛州, Lian Yingzhou, 1906–2004)
Banker, hotelier, diplomat, community leader, philanthropist, Singapore

Renowned for his acumen as a banker, Dr Lien Ying Chow created one of the "big four" banks in Singapore, the Overseas Union Bank (OUB). As high commissioner to Malaysia soon after Singapore became independent, he played a critical role in strengthening ties between the two governments whose relationship at that time was far less than favourable. Lien was one of the prime movers behind the establishment of a number of educational institutions, including the Nanyang University, Ngee Ann College, and National University of Singapore (NUS). He helped to shape the landscape of higher education in Singapore and opened the door for many Singaporeans to acquire knowledge and skills, laying the foundation for economic growth that has helped Singaporeans lead better lives. In 1980, he established The Lien Foundation which continues his legacy of good work in helping the needy and underprivileged in society.

Lien was born in 1906 in Chaoyang, Guangdong province in China. He became an orphan at the age of ten. At fourteen, he arrived in Singapore with only a few coins in his pocket, yet full of hope, vision, and the determination to strive for a better life. He first worked in a provision shop as an assistant while studying English at night. Subsequently he was employed as a shipping clerk and an assistant manager until he started his own company, known as Asian Ship Chandler, when he was only twenty-one. In the same year, he joined some friends to form another company called Aik Hin and two years later established a provision stall known as Wah Hin to supply sundries to the British army and the civil service. It soon became one of the leading firms in food imports from Australia for supply to the British forces, hotels, and other enterprises both in Singapore and across the causeway.

The young Lien emerged as one of the most successful businessmen in town and a prominent leader in the Chinese community. Despite the fact that he was only thirty-four, he was elected as the president of the Singapore Chinese Chamber of Commerce and Industry (SCCCI) in 1940, the youngest man ever to be elected to this prestigious and influential position. In 1952, Lien was elected president of Ngee Ann Kongsi and contributed to its development significantly. Under his

leadership, the association constructed the Ngee Ann Building, a commercial and residential complex comprising luxurious apartments, offices and shops, on the plot of land it owned along Orchard Road. The rent it generated greatly enhanced the financial capability of the *kongsi* and the complex had been a landmark on Orchard Road before it was subsequently replaced by the present-day Ngee Ann City — an upmarket shopping and office complex. Lien served on many statutory boards, government linked companies, as well as in trade and community organizations. In recognition of his services, he was presented the Meritorious Services Medal, PJG, by the president of Singapore in 1964.

Being the president of the SCCCI, Lien became chairman of the Relief Fund and the Chinese Mobilization Council, providing relief services when the Japanese invaded Singapore in 1942. As a military contractor and community leader, he was in mortal danger so he fled to Chongqing, the wartime capital of China, a few days before the Japanese army occupied Singapore. He sat on the country's Political Council as a representative of the overseas Chinese. In 1943, he was awarded a banking license by the Chinese Government to start the Overseas Chinese Union Bank. In 1945, he visited London as China's special commissioner to discuss matters regarding post-war rehabilitation.

Lien relocated his bank to Singapore in 1949, renaming it the Overseas Union Bank. Lien co-founded the bank with several prominent wealthy overseas Chinese entrepreneurs. OUB was situated at No. 1 Meyer Chambers, the most prestigious commercial building in Singapore at the time. It soon opened several local and overseas branches and by 1983, had become a leading regional bank with a branch network covering all the major financial centres in the world. However it was not until 8 August 1988 that Lien realized his long time dream of developing a magnificent building for his bank. The sixty-storey flagship — the OUB Centre — a key feature of Singapore's cityscape, was officially opened by then Prime Minister Lee Kuan Yew who congratulated Lien by pointing out that "OUB Centre is a testimony to the success of Singapore and the part (played) by the entrepreneur and his (Lien) team of people." In the same year, Lien was awarded the Businessman of the Year 1988, which is the most prestigious award of its kind.

In addition to banking, Lien had been actively involved in hotel and property development. He was a director and shareholder of the Cathay Hotel, Ocean Park Hotel, and the Grand Pacific Hotel in Fuji. In 1971, Mandarin Singapore — an international five-star hotel developed by Lien — commenced operations. His hotel business had turned him from a banking tycoon into a man of international acclaim. Lien stepped down as group chairman of the OUB Group of companies in 1995 at the age of eighty-nine. In 2001, the bank merged with rival United Overseas Bank.

Lien was appointed the Singapore High Commissioner in Malaysia from March 1966 to August 1969. With his excellent diplomacy and good relationships with former Malaysian Prime Minister Tunku Abdul Rahman and other key ministers, Lien contributed significantly to improving the difficult relations between the two countries.

Despite being deprived of an education as an orphan, he was instrumental in establishing and developing Ngee Ann College after contributing to the genesis of the former Nanyang University in the 1950s. The college was inaugurated in May 1963 under the umbrella of the Ngee Ann Kongsi and governed by a

board of governors headed by Lien. In 1968, the college moved from the Teochew Building at Tank Road to the Kongsi's land in Clementi, changing its name to Ngee Ann Technical College in compliance with the government's emphasis on technical education. To date, the *kongsi* has contributed an aggregate amount of more than $100 million to the college (currently known as Ngee Ann Polytechnic). As chairman of the University Council (1980–92), Lien also played a vital role in directing the development of the newly established NUS when the government decided to form the university in 1980 by merging the former Singapore University and Nanyang University. He was appointed pro-chancellor in 1992 afte retiring from the council and conferred a Doctor of Letters by the university for his unwavering service to the NUS Council.

Lien was an inspiring example of someone who left his mark not only in business, but also on philanthropic causes. In 1980, he donated 48 per cent of his wealth to establish The Lien Foundation. His passion for education and commitment to the community continues to guide the foundation which has been supporting many social initiatives related to education, eldercare, and the environment.

One could wonder how Lien, who rose from being a penniless China boy, had been able to attain such remarkable achievements. Former cabinet minister Lim Kim San concluded that Lien "made his way through determination, shrewdness for sensing opportunities and a little bit of luck". Former Prime Minister Lee Kuan Yew described Lien as "an honest person, capable of networking and cultivating lasting relationships with people from all quarters based essentially on trust. He took calculated risk in his business endeavours and was a master in overcoming obstacles". Goh Chok Tong, then prime minister of Singapore, remembers this man of boundless energy and tenacity most "for his generosity".

Lien died on 6 August, 2004 at the age of ninety-eight, leaving behind his wife, Margaret, eight children, and numerous grandchildren and great-grandchildren.

Lee Chee Hiang

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Lim, Alfredo Siojo

(1929–)

Mayor, senator, Philippines

The law applies to all or none at all — so goes Alfredo "Fred" Lim's governance philosophy since he first became mayor of the City of Manila in 1992. He is known for his unorthodox but efficient campaigns against drugs, prostitution, and crime. His contributions in various government offices, especially as mayor of Manila, have helped beautify the city and rid it of many of its unwanted elements.

Lim (林) was born out of wedlock on 21 December 1929 in Tondo, Manila. He was cared for by nuns at the Hospicio de San Jose for the first eight years of his life

before being taken in by his grandmother. He worked his way through high school at Far Eastern University, finishing this in 1948. He received his bachelor's degree in business administration in 1951 and bachelor of laws in 1963, both from the University of the East and finished his master's degree in national security administration at the National Defense College of the Philippines in 1981, graduating with honours. Then in 1996, he graduated with a doctorate in criminology from the Philippine College of Criminology.

Lim's career in the police force started in the 1950s, when he quickly distinguished himself as an outstanding police officer. Since then, he has garnered numerous awards such as the Outstanding Achievement Medal for Professional Competence as Philippine National Police Academy superintendent in 1985, the Archdiocesan Plaque of Recognition for Leadership in 1988, and the Most Outstanding Law Enforcer Award from the Consumers Union of the Philippines in 1990. In the same year, he was admitted into the first Hall of Fame, the first time this honour was bestowed on an awardee of the Ten Outstanding Police of the Philippines (TOPP). The honour was given to Lim by the Philippine Jaycees for being the first policeman to have received seven TOPP awards. From 1984 to 1985, he was the superintendent of the Philippine National Police Academy, as well as the director of the Western Police District. In the late 1980s, Lim helped protect the government of President Corazon Aquino against threats, leading Manila policemen to retake government installations against rebels in a *coup d'etat* attempt in 1987.

In 1989, after his retirement from the police force, Lim was appointed director of National Bureau of Investigation (NBI). He was known for effecting numerous changes within the NBI, such as the lobbying for pay increases for agents and staff, as well as for the establishment of the position of special investigator to help augment the work of regular agents.

He was elected mayor of Manila City, the country's capital, the same year, and was re-elected in 1995, as well as in 2007 and 2010. As mayor of the City of Manila, Lim became famous for his strong law and order programme, which used unorthodox methods against criminal elements — such as the spray painting of public warnings on the homes of suspected drug pushers — earning him the nickname "The Dirty Harry of Manila". When asked about the reason behind his methods, Lim answered: "The language known by criminals and law violators is 'force and violence'. You cannot be soft toward them." Lim also waged a battle against prostitution, targeting nightspots, especially in the areas of Malate and Ermita. His crackdown efforts have helped transform these former red light districts into places of wholesome entertainment. He also concentrated on improving the city's image, which had been tarnished over the years. His television and radio shows were both geared towards crime solving and serving the public. Aside from his widely publicized anti-drug and anti-crime crusades, Lim also focused on education. He set up the City College of Manila, which, along with the Pamantasan ng Lungsod ng Maynila (University of the City of Manila), provides free tertiary education to deserving students. He also helped establish the Museo Pambata (Children's Museum) to help promote the sciences to schoolchildren. When Lim was elected again as mayor of Manila in 2007, one of his first acts was to ensure that the Museo remains in Manila City by granting it a fifty-year lease on the land and building it occupies free of charge.

In 1998, Lim ran for president under the Liberal Party, garnering 8.7 per cent of the votes and finishing fifth in a race of eleven candidates. He served as secretary of the Department of Interior and Local Government (DILG) for 1999 until then president Joseph Estrada was ousted from office in 2001. As secretary of the DILG, Lim ordered a renewed crackdown on prostitution syndicates, as well as on the distribution of illegal drugs in various establishments throughout the metropolis. "Exert all efforts to stop the alleged proliferation of prostitution and drugs in shopping malls by arresting not only the sex workers engaged in the trade, but more importantly their operators and maintainers who field them in said places," Lim said.

Lim ran for senator in 2004 under the campaign slogan, "The law applies to all, otherwise, none at all!", which emphasized his belief that rank or affiliation should not affect the execution of the law. His campaign in the senate race was based on two plays on his name. His platform for government was called "LIM", and had three philosophies — Lead by example, Intellectual honesty, and Masterful governance. The specifics of his platform were expressed in four areas of concern, called "FRED" — Food for the hungry, Reforms and Education to deserving students, and a Drug- and crime-free society. Lim won a seat in the senate, but served only three out of six years, when he was once again elected mayor of Manila.

Lim's term as mayor is marked by the governance slogan, "Linisin, Ibangon (ang) Maynila" (Clean and Uplift Manila) or "LIM" again. Some of Lim's actions as mayor have been dramatic, sometimes even controversial. Soon after assuming office, he approved the removal of illegal settlers in Quiapo after a dialogue with the local imam (Islamic religious leaders) who signified their approval of the mayor's plan to rid the area of crime and illegal drug activities. Lim also talked about petitioning the Supreme Court for permission to set up a Sharia court in the area, as there were about 4,000 families in Quiapo's Islamic Center alone. The mayor also reopened Mendiola, a traditional protest site which was closed off by his predecessor, allowing protest rallies in the area on weekends and holidays. Lim also reopened Avenida Rizal to vehicular traffic. His predecessor had converted the area into pedestrian zones which instead became rife with crime. Another of Lim's actions was to tear down the establishments along Roxas Boulevard (a major thoroughfare that spans the length of Manila Bay), arguing that many of the establishments had no business permits and were selling liquor, which was a violation of a city ordinance that banned the sale in open spaces accessible by minors.

On the other hand, he allows stambulant vendors to sell on Manila sidewalks "for humanitarian reasons". Considering the plight of Manila's poorest, Lim believes that even if these sellers clog the sidewalks, it is still a better alternative than having them lead a life of crime. Lim's methods in his quest for a crime and drug-free Manila may be unorthodox, but there is no question about their efficiency. He is proof that sometimes a little force goes a long way.

Other projects that Lim spearheaded in his three terms as mayor of Manila include the establishment of free hospitalization and the provision of medicine to Manila residents in four hospitals, namely the Ospital ng Maynila, Ospital ng Tondo I, Ospital ng Sampaloc, and Ospital ng (del Pan) Tondo II. He implemented lighting programmes in sixty-five *barangays*, dug deep well pumps for 169 *barangays*, and supervised the planting of 80,000 trees along

the metropolis as part of his Greening of Manila campaign.

Aside from the awards he won in the police force, Lim was also commended with the President Osmeña Most Outstanding Public Servant Award in 1992, the Dr Jose P. Rizal Immortal Award from the Knights of Rizal in 1994, the Gintong Ama Award in 1994, the Medal Merit from the International Association of Lion's Club in 1996, the Chino Roces Award in 1997, and the The Outstanding Filipino award in 1997.

Yvette Natalie U. Tan

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Lim Beng Thai

(林明泰, Lin Mingtai, 1941–)
Businessman, philanthropist, Brunei

Dato Paduka Lim Beng Thai was one of Brunei's prominent entrepreneurs. On top of his business ventures, he has been very involved in Brunei's nation building as well, being an important economic adviser for the government. Lim was also a philanthropist, having made large donations to Chinese schools, thus earning due respect from the Chinese community. He was also an outstanding sportsman, having represented Brunei in basketball, and was Chairman of the Basketball Association, Brunei for 20 years.

Lim was born in 1941 in Brunei, to Pehin Temenggong Dato Paduka Lim Teck Hoo, one of the most prominent figures in the Chinese community of Brunei. Beng Thai was the 4th of the 14 siblings. He attended Chung Hwa Elementary School in his early years and later attended SOAS College, which was one of Brunei's prestigious colleges in 1954. Lim's family background can be considered as well-off since his family owns a number of businesses such as shipping, brick manufacturing, car dealing etc., which flourished and expanded exponentially till today. In the early years, only children from prestigious family were able to study abroad. In 1963, to further his education, Lim was sent abroad to study accountancy. After graduation, he helped his father in his business and was considered his father's right hand man. He has spent most of his time managing his father's business empire that included car shipping and property development. During his management, he showed relentless effort to further expand the empire. Like his late father, Lim is also a talented business man who possesses an unusual innovative talent that brought about great beneficial changes to the companies he is managing.

In 1993, Lim was appointed Finland Honorary Council. His Majesty the Sultan of Brunei appointed him as a Committee Member of ASEAN Business Advisory Board. Similar to his late father, Lim is also part of the Sultan's Birthday Celebration Committee. In 2004, His Majesty awarded him the title of "Dato Paduka (DPMB)" in recognition of his contributions. He is one of the very few

people from the private sector to have gained such a prestigious title.

At present, he is also a member of the Brunei Economic Development Board, which is actively involved with the Pulau Muara Project and Sungai Liang Development. Due to his deep knowledge in economy and business development, his ideas and proposals are highly taken into consideration by the Brunei authorities. He is a great supporter of expanding and bringing in new innovative ideas to improve Brunei's current economy. As a patriotic man himself, he wishes that Brunei will one day be a well developed country that is well equipped and modernized to accommodate and provide the residents with sufficient resources.

The companies under Lim's management are of significant contribution to the economy of Brunei Darussalam. Boustead Sdn Bhd handles a dealership for Nissan and Suzuki motor vehicles and is one of Brunei's best-selling car dealers. Bee Seng Shipping was established in 1955, mainly carrying the building materials like cement and steel bars from Taiwan and China for Brunei's early developments in the 1950s. Lim also established the Brickwork Quarry (Hup Soon Brickworks and Ceramic Sdn Bhd), providing ready cement subsequently in the 1970s. The company was originally run by a few different companies that had struggled to sustain the business. Lim's joining marked the beginning of the company's success and it experienced full swing of its development since then. Now, the company has become one of the Sultanate's major clay brick producer, benefiting from the high demand for construction materials and has had to ramp up their production rate. The company is producing almost 3.5 million pieces of clay bricks per month, to ensure no shortage of one of the most important raw materials for housing construction.

After the demise of his father, Lim became the CEO of Lim Teck Hoo Holdings founded by his late father and has continued diligently and enthusiastically to carry on his late father's legacy. He continued to donate BND$50,000 every year to eight Chinese schools in Brunei, namely Chung Hwa Middle School in Bandar Seri Begawan, Chung Ching Middle School in Seria and Chung Hua Middle School in KB, Chung Hwa School in Labi, Chung Lian School in Sungai Liang, Chung Hwa School in Tutong, Chung Hwa School in Kiudang and Pai Yuek School in Temburong. Lim highlighted that the donations will be given away as scholarships to help provide quality education for the less fortunate children in the school. He has the strong belief that everyone must have the opportunity to receive a good education and must not be deprived from it due to financial and monetary reasons. Up to this date, it has been over half a million worth of donations being made to these eight schools. Lim can be considered not only the major donor but also an influential person who vastly facilitates the development of the Chinese schools. Like his late father, Lim has been well respected by the Chinese community for the contribution and support he has done to the Chinese community in Brunei.

Lim was highly active in academic and sports activities since his adolescence days, even having represented Brunei's basketball team. His enthusiasm for basketball resulted in his active participation in the Basketball Association, Brunei where he had been the Chairman since 1983 till 2003.

Yu Chin Chai

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Lim Bo Seng

(林谋盛, Lin Mousheng, 1909–44)
War hero, community leader, businessman, Singapore

Lim Bo Seng, who was born on 27 April 1909, in Nan An, China, was the eleventh child of Lim Chee Gee and the first son of the family. When he was sixteen, he came to Singapore to study at Raffles Institution. He later left his education at the University of Hong Kong unfinished in 1929 when his father passed away and he inherited the family businesses, which included the Hock Ann Biscuits and brick manufacturing factories. In 1930, he married Gan Choo Neo, a Peranakan woman with whom he had seven children.

His marital bliss and success in business endeavours were not to last for the 1937 Sino-Japanese War and eventually, the Second World War broke out. As he felt strongly about foreign incursions into other territories, Lim participated in fund-raising efforts against the Japanese invasion and boycotted Japanese goods with the Nanyang Chinese National Salvation Movement at the time of the second Sino-Japanese War. This was not surprising given that he was the leader of the Kuomintang branch in Singapore. Indeed, in the 1930s, Lim used the alias, Tan Choon Lim, to conduct anti-Japanese activities in support of the China Relief Fund. He was particularly successful in that regard so much so that the governor of the time, Sir Shenton Thomas, requested him to form the Chinese Liaison Committee to assist in civil defence activities for Singapore. By the time that the war had spread to Southeast Asia, Lim was already the head of the Labour Services of the Overseas Chinese Mobilization Council, where he was joined by Tan Kah Kee in recruiting and organizing over 10,000 men for the British Colonial Government to construct defences around Singapore, as well as to man essential services. However, when the blowing up of the causeway between Singapore and Malaya failed to impede the invading Japanese forces, Lim, already committed to the cause of freedom against oppression, left his family and fled from Singapore to Sumatra in Indonesia with other Chinese community leaders. From Indonesia, he went to India to recruit and train other secret agents for military and intelligence missions in India and China. Whilst in India, he met Captain John Davis sometime in 1942 and formed Force 136, a Sino-British guerilla group. Using Force 136 as a springboard, Lim and his close friend, Tan Chong Tee, actively conducted anti-Japanese activities until their capture.

By 1943, he was recruiting Kuomintang colleagues in China for Force 136. Once their numbers were sizeable enough, he and his fellow Force 136 members landed in Japanese-occupied Malaya by submarine in 1943 and established an intelligence network in the urban areas in Pangkor, Lumut, Tapah, and Ipoh. This intelligence network eventually became known as Operation Zipper and was targeted at recapturing Malaya with British support by 1945. The network was also simultaneously carrying out Operation *Gustavus*, which sought to set up an espionage network to gather military intelligence about the Japanese, thereby facilitating British plans to invade and recapture Malaya and Singapore. Lim arrived in Malaya in November 1943 and reassumed his old alias of Tan Choon Lim, the businessman, to avoid identification by the Japanese. Amongst his liaisons in Ipoh, from

where he operated, was a Chinese provision shop owner, Jian Yik Jan, who allowed the agents to smuggle messages through his shop by using empty tubes of toothpaste, salted fish, and other provisions.

However, owing to spies within the midst of Force 136, such as Lai Teck, the Malayan Communist Party leader, and Chua Koon Eng, a fisherman, Lim and his compatriots' efforts were crushed. In January 1944, the situation gradually unravelled for Force 136 when the Japanese captured a communist guerilla who revealed the details of the Allied spy network on Pangkor. This eventually led the Japanese to Ipoh where Liza was operating. When Tan Chong Tee got wind of this information, he advised Lim to leave Ipoh. Lim, however, refused to do so until he heard from, another agent who had gone to Singapore to look for funds. Chua revealed everything he knew of Force 136 to the secret police without even being interrogated, and this led to the capture of Li Han Kwang. Although Li cracked under torture, he managed to escape and tried to warn the others. He did not succeed. Within a few hours of Li's escape, the Japanese had raided the network's headquarters, capturing Tan Chong Tee and destroying Force 136, thus wrecking British plans for an early invasion and recapturing of Malaya.

On learning of Tan's capture by the Japanese on 26 March 1944, Lim had initially planed to escape. However, he was convinced to do so the next day. This unfortunately led to his capture by the Japanese as they worked overnight to block all the roads leading out of Gopeng in Ipoh. Lim was eventually caught, interrogated, and tortured, but he displayed great fortitude when he protested against the ill-treatment of his comrades in prison instead of complaining of his pain. The poor conditions in which the Japanese held him, and the constant torture soon took a toll on his health and he became ill with dysentery. Deprived of food, water, and medicine, Lim eventually succumbed to the ailment and died on 29 June 1944 at Batu Gajah Prison in Perak. His death, it seemed, softened the attitude of the Japanese towards prisoners, and for a time, the prisoners were given better food, simple medical treatment, and daily exercises in the prison compound.

When the Japanese surrendered, Lim's widow was alerted to his fate and she brought his remains back to Singapore where he was buried at MacRitchie Reservoir with full military honours. A funeral ceremony was also conducted on 13 January 1946 before the City Hall to mourn his passing. To further honour his memory, the Chinese Nationalist Government posthumously awarded him the rank of major-general and a white pagoda was erected at the Esplanade in his memory.

Ho Khai Leong

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Lim Bon Liong, Henry

(林育庆, Lin Yuqing, 1951–)

Businessman, Philippines

Henry Lim Bon Liong envisions a better life for Philippine farmers by providing a sustainable, long-term

livelihood for them. From a successful business of manufacturing paper products to dreams of alleviating the country's food supply problem through sufficiency in rice production — this is the unusual less trodden path that Henry Lim Bon Liong has taken.

Lim is currently chairman and chief executive officer of the family-owned conglomerate, the Sterling Paper Group of Companies. What started out as a modest producer of photo albums and stationery has expanded to various successful businesses, such as school and office supplies, toys, call centres, real estate, and agricultural ventures, under the able leadership of Lim and his brothers.

In 1997 Lim was already at the top of his game in the world of paper manufacturing and developing industrial estates so planting rice was not part of his agenda. He was a mechanical engineering graduate and, as the eldest son of an enterprising bookstore owner, was trained to take over the family business after the unfortunate death of his father. But an unfamiliar direction was charted out for Lim during his fortuitous encounters with certain individuals.

First, Lim remembered the words of then vice-president, Joseph Estrada, saying that if ever he became president of the Philippines, he would make agriculture his main priority. Second was a serendipitous meeting with Zhu Rongji, the premier of China then.

Lim has been an active member of the Federation of Filipino-Chinese Chamber of Commerce and Industry, Incorporated, and in 1997 the Federation had the opportunity to host a lunch for the premier. Lim noted that Zhu, a charismatic leader, was admired by western economists. During the Asian crisis that crippled many parts of the region, China was not affected. Zhu reiterated that even if China was not able to produce a single grain of rice for a year, its people will not grow hungry. This was a far cry from the China of the 1950s to the early 1980s, when ten million people died every year of hunger, even when the government pushed widespread efforts to encourage the people to plant rice, and provided more land for this.

It was only when a high-yielding hybrid rice was found through the pioneering work of Professor Yuan Long Ping, now known as the "father of hybrid rice technology", that China's food supply problem was solved. Lim met Yuan through a mutual acquaintance, and for some reason, the professor immediately expressed his willingness to help Lim in the Philippines, which the latter graciously accepted.

The vast improvements in food sufficiency in China, coupled with a genuine concern for the inadequate local supply of the staple, became the seeds that bore and propagated the vision in Lim's heart to be "the world leader in hybrid rice farming technology" and to "become the industry's model in sound farming management practices for the benefits of the government, its people and the protection of our environment". SL Agritech was born.

The birth and life of SL Agritech is a tribute to Lim's parents, Lim Seh Leng and Maria Co Chiao Ti-Lim, both originally from Quanzhou, China. Lim Seh Leng migrated to the Philippines in 1937 when he was eleven years old and his studies were interrupted when the Second World War broke out. He married Maria in 1950. Initially this young family lived in a one-bedroom apartment in the local Chinatown called Binondo.

Lim learned the virtues of tolerance and diligence through his mother. He was bullied by the kids in the neighbourhood because he was skinny and had light-coloured skin. His mother taught him not to pay attention to the taunts and to pour all his energy onto his studies as this would be his ticket to success in

the future. She also advised him not to become a bully when he grew successful.

The importance of sharing was also practised in the Lim household since Lim Seh Leng was still a struggling entrepreneur and they had little resources. During mealtimes they would normally share a piece of fish and fermented bean curd along with rice. This modest fare would be divided equally among the siblings. Lim's mother would always remind him and his two brothers to share everything fairly among themselves.

Lim took to heart everything he learned and excelled in his studies. From his father Lim inherited the legacy of good entrepreneurship and a pioneering spirit. Lim Seh Leng ventured into business in 1946. Along with friends he opened Central Bookstore which catered to the Chinese community, selling books, newspapers and records. Because of Lim Seh Leng's passion for photography, he also decided to make photo albums which eventually gave way to a new enterprise called Sterling Bookbinding in the 1950s, a first in its field. In 1961 the company was called Sterling Paper and Products, along with CBS as its importation unit.

In 1976, while on a business trip in Hong Kong, Lim Seh Leng met with an untimely death. As Henry Lim was the eldest son it was customary for him to take over his father's position in the business. He was twenty-four when this tragedy occurred. With the support of his mother and siblings, Joseph, Willy, and Gerry, the business, which was renamed Sterling Paper Products Enterprise Incorporated (now the Sterling Group of Companies), flourished and expanded. To honour his father's memory, Lim named his latest venture after Seh Leng — SL Agritech, established in September 2000.

The fateful meeting with Professor Yuan Long Ping started the ball rolling for Lim's quest to find a solution for the rice shortage in the Philippines. Lim visited the International Rice Research Institute (IRRI) in Laguna and found that although there were about almost 200,000 varieties of rice stored in IRRI, there was no hybrid rice that could be planted in the Philippines because of the hot climate. Along with Yuan, he then tested about seventy-five varieties of hybrid rice grains from China, but not one succeeded to form grains in the hot local temperature.

Undaunted, Lim took a big risk to develop his own variety of hybrid rice that can adapt to the Philippine tropical climate. He bought forty hectares of farmland in Laguna which would serve as an experimental area, and had Professor Yuan and his three scientists from China to help him.

Yuan's perseverance proved fruitful when he found a wild, male sterile rice flower that can be cross-pollinated (rice flowers are usually self-pollinating so the problem was to find a way to replicate this variety in the tropical region.)

In the year that SL Agritech Corporation was born, tragedy struck the family when a forty-foot container truck hit the vehicle that carried Lim, his mother, and younger brother, Willy. Lim was badly injured, but his mother and brother were killed. It seems that every dreadful event in Lim's life proved to be major instruments for building his resilience. Through this tragedy Lim found a deeper friendship with Yuan as the professor assured him that he would always back him up and also encouraged him to be strong.

On 17 January 2001 a major breakthrough occurred. That morning, Professor Zhang, a lead scientist working with Professor Yuan, followed an inspiration from the dream he had of Lim's mother directing him to the forty-hectare field. He went to the field to inspect the rice flowers and found the good rice hybrid plant he was searching for. This was the discovery of the variety called SL-8H rice,

named after Lim's father, Seh Leng, and found in plot number 8.

The same year, the Hybrid Commercialization Program was launched and an agreement with Philippine Rice and Research Institute was signed. Seeds were produced and given to farmers for the next three seasons and Lim remembers that the yields were tremendous as the farmers were able to produce fourteen tons of grains per hectare, compared with the three tons they used to make in the same land area. For the poor farmers of Nueva Ecija, Henry Lim earned the title *Nag-iisang Bayani ng mga Magsasaka* (the only hero of the farmers).

Lim envisions a better life for Philippine farmers by providing a sustainable, long-term livelihood for them. He noted that in China, farmers are ranked next only to government officials, and are well off, whereas in the Philippines, farmers are among the poorest of the poor. Farmers who have used this variety of high-yielding, high-quality grains have increased their harvest considerably and express their gratitude to Lim whenever he visits the provinces.

As Lim reiterated, "I would like to help farmers improve their standard of living and make our country self-sufficient in food, especially rice. When that happens, I will consider it the greatest accomplishment in my life."

Bernadette Bangayan

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Lim Boon Keng

(林文庆, Lin Wenqing, 1869-1951)

Doctor, unofficial member of the Legislative Council, business leader, social reformist, scientist, philosopher, Confucianism advocate, educationalist, Singapore

Lim Boon Keng was an influential figure in Singapore and Malaya during the turn of the twentieth century. He rose up to the challenges of the era playing diverse roles. Lim passionately served the colonial government and people in Singapore, often performing as the middleman between them. He was also instrumental to local economic infrastructural as well as medical developments. Concerned over political transformations in China, Lim led the Chinese in Singapore and Malaya to support political events in China. He cared for the ethnic Chinese, from the Straits Chinese to Chinese immigrants, promoting reforms, Chinese cultural renaissance, female education, and modern education in Singapore, Malaya, and Indonesia. He eventually ventured out of Southeast Asia to China where he served as the president of Xiamen University for sixteen years, nurturing talents among the Chinese in China and Southeast Asia.

Lim Boon Keng, courtesy name, Meng Qin (梦琴), was born in Singapore on 18 October 1896. A second generation Straits-born Chinese (commonly known as Baba), Lim could trace his ancestry to Haiteng County,

Fujian Province, China. His grandfather, Lim Mah Peng, came to Penang, Malaya, to earn a living in 1839 and after his only son, Lim Thean Geow, was born, the family moved to Singapore. Lim's grandmother and mother were Nonyas from Penang and Malacca. As his parents passed away when he was very young, Lim was brought up by his grandfather. Lim's grandfather was a learned man. He named his grandson "Boon Keng", in the hope for auspicious tidings for the boy as well as out of the desire for his pursuing knowledge on the great tenets of Chinese culture. Due to practical concerns over livelihood, however, grandfather Lim decided to enrol Lim Boon Keng in English-medium schools. After Lim graduated from Raffles Institution in 1887, he was awarded the Queen's Scholarship and went to Edinburgh University to study medicine. In 1892, he attained his M.B. and C.M. degrees.

Lim had two marriages. In 1896, he married Margaret Wong or Huang Duan Qiong, the daughter of Chinese Fuzhou scholar, Wong Nai Siong. Wong was a Christian, her knowledge of the Chinese language and her travel experiences in the west were highly complementary to Lim's study of the Chinese language and his social reform career. She passed away in 1905, leaving behind four sons. In 1908, Lim remarried in Xiamen, the sister of his good friend, Dr S.C. Yin. Grace Yin was born in Xiamen. She was bilingual in English and Mandarin, and was also a Christian. This marriage brought Lim a pair of daughter and son.

The period between 1893 and 1921 — after Lim returned from his studies and before he assumed the role of president of Xiamen University in China — was the most colourful time of his life. His contributions to the medical, business, political, social, cultural, and educational fields in Singapore and Malaya were primarily made during this period.

Lim was a pioneer who paved new paths in the medical and business spheres in Singapore and Malaya. After returning from Britain, he established a private practice in Telok Ayer Street and later, with his friends, opened Kiu Su Tong Dispensary, a western clinic at Raffles Place. In 1896, he and a friend assisted the municipal government in conducting the important first city-wide health survey. He was involved in petitioning the governor for the establishment of the King Edward Medical College, eventually becoming one of its founders. Lim was also very active in the business field. He was the director of many companies, including those related to rubber, tin, manufacturing, bank, insurance, etc. His most prominent contribution was the growing of rubber, which successfully brought a new profitable economic resource for Malaya. Thus Tan Kah Kee fondly referred to him as the "Father of Rubber". Apart from the above achievements, Lim had also contributed to the establishment of the Chinese Chamber of Commerce in Singapore and the Overseas Chinese Banking Corporation.

Lim initiated social, cultural, and educational reforms among the Chinese community in Singapore and Malaya. Possessing a strong ethnic consciousness and communal concern, he was worried about the Straits Chinese's situation and future. Thus, he decided to reform the society and revive Chinese ethnic culture. Some of the activities led by Lim included the launching of the *Straits Chinese Magazine*, the publishing of *Jit Shin Po*, the establishing of the Singapore Chinese Girls' School, the initiating of the Confucian renaissance movement, the Mandarin campaign, an anti-opium campaign and the queue-cutting campaign, etc. These activities later developed into 1) cross-communal activities that also made an impact on the Chinese immigrant community; 2) cross-regional activities that

influenced Malaya and Indonesia. Lim had foresight and led by example, thus making himself a key pioneering personage in the history of the Chinese in Singapore and Malaya, and also the first community leader to lead a social, cultural, and educational movement. The Mandarin campaign and Confucianism revival movement were taken up a century later by then Prime Minister Lee Kuan Yew, who by similar efforts, created yet another cultural renaissance.

Indebted to British grooming, and having witnessed the political and cultural vibrancy of Victorian Britain, Lim willingly repaid the colonial master by participating in various British organizations, including the Straits Chinese British Association founded in 1900, and the Chinese Volunteer Company formed in 1901. He had actively led the local Chinese in service of Britain and the colonial government valued him highly. He was appointed an unofficial member in the Legislative Council four times; he was made a committee member of the Raffles Museum Board, Municipal Commission, and the Chinese Advisory Board. In 1897, Lim was accorded the title, Justice of Peace, and in 1918, he was awarded the O.B.E. This was how Lim's name came to appear repetitively in the historical annals of the colonial times in Singapore and Malaya.

Lim also simultaneously heeded China's call; he left his mark on Chinese political and educational history from 1900 to 1937. On the political front, he responded to China's reform movement, received Kang Youwei in Singapore, and took part in the activities of the Emperor Protection Society. He also maintained good relations with the Qing government, representing the Straits Chinese to welcome Prince Chun when he visited Singapore, and visiting Beijing at the invitation of Prince Su. Lim later inclined towards Sun Yat-sen, led the Singapore branch of the Tong Meng Hui, and involved his father-in-law in Sun's activities. On the education front, Lim served as president of Xiamen University at the invitation of Tan Kah Kee in 1921. He took the university through sixteen turbulent years as a private institution, establishing a firm foundation for it in various areas. Thus, Lim certainly carved himself a very deserving place in the overseas Chinese chapter of China's history. As the twenty-first century was being ushered in, Xiamen University erected in stages a pavilion, a monument, and then a statue commemorating Lim.

The greatest special trait in Lim's cultural thought was his turning to Chinese culture from western culture and fusing the two. He accepted western science and was influenced by western humanities, but he also was eager to share these new knowledge and ideas with his ethnic group. However, as someone steeped in western culture returning to his mother culture, he had hoped that those of Chinese descent, who were unfamiliar with the culture of their ancestors and did not appreciate Chinese culture, would have a chance to take a peek at China's five thousand years of civilization. Therefore, he assumed another task, acting as the middleman between Chinese and western cultures, focusing particularly on the transmittance of Chinese culture. This can be discerned from his many writings in the *Straits Chinese Magazine*, which introduced Chinese history and culture; in *The Chinese Crisis from Within*, published as a book after its first appearance in the *Singapore Free Press* in 1900, and in *The Great War from the Confucian Point of View*, written during the First World War, as well as the translation of *Li Sao* at the Xiamen University.

In 1937, Lim returned to Singapore from Xiamen University. Five years later, Japan invaded Singapore and Malaya. During the three and a half years of the Japanese Occupation, Lim was forced to assume the leadership of the Overseas Chinese Association, ending his last major role in Singapore and Malaya on a tragic note. In spite of this, many people were able to understand his difficult predicament that came attached with his role; some were even grateful to him for going through hell to save others. For eleven years after the war, he lived as a recluse. On 1 January 1957, he passed away, ending his colourful life on a bittersweet note.

Lee Guan Kin

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Lim Cheng Choo

(林清注, Lin Qingzhu, 1906–93)
Businessman, community leader, Brunei

Pehin Dato Temenggong Dato Seri Paduka Awang Lim Cheng Choo was a successful businessman who took over his father-in-law Ong Boon Pang's (王文邦) business, and eventually became a leader amongst Chinese businessmen. He also contributed extensively to the education sector, and was a political representative for the Chinese community in Brunei.

Lim was born in 1906 in Xizhai village (西宅村), Xiao Jinmen (小金门) in Fujian, China. He lost his mother to illness when he was only three months old. His aunt, Madam Ang (洪氏), took care of him, and he went to school in his hometown. His father, Lim Wen Ji (林文髻), was already in the trading business and commuting between Brunei and his hometown then. When he was ten years old, his father decided to bring him to live in Brunei. While still in school, he was also helping out at Ong Boon Pang's shop, Teck Guan Company (德源商行), with a salary of $3 a month.

Lim worked officially at Ong's shop when he was sixteen, and Ong spoke very highly of him because of his willingness to learn and hard-working attitude. When Lim turned twenty-six in 1932, he married Ong's eldest daughter, Ong Ming Xuan (王明璇). Dato Lim gained the trust of Ong Boon Pang and was promoted to the role of manager not long afterwards.

When Ong passed away in 1940, Lim was appointed the trustee, and his responsibility was to take care of Ong's younger children, in addition to managing the Teck Guan business. Under Lim's arrangement, Ong's second son, Ong Kim Kee (王金纪), left for Singapore to pursue his secondary education. Lim also assisted Ong Boon Pang's second daughter to study in China.

During the Japanese Occupation, Lim was imprisoned for a week because a Japanese businessman was jealous of his earlier success and framed him for certain wrongdoings. He was later released after a friend helped to clear his name.

After the war, the Chinese population in Brunei grew bigger. To maximize welfare for the Chinese community, and help them with their problems or disputes in business affairs, the idea of setting up a Chinese body emerged. As a result, The Chinese Association (中华公会) was officially registered in

1946. It was actually the predecessor of the Chinese Chamber of Commerce (中华商会). After much discussion and consultation, the committee agreed to the name change, and the Chinese Chamber of Commerce in Bandar Seri Begawan was officially established in 1947 and Lim was appointed the first president of the association.

Besides the business sector, he contributed to the education scene as well. In 1941, he took over the chairmanship of the Chung Hwa Middle School's board of directors from Ong Boon Pang, who passed away in 1940, and held this position until 1943, a period coinciding with the hardest years during the war. When Chung Hwa Middle School wanted to build a new two-storey classroom block in 1961, Lim did not hesitate to head the fund raising effort by becoming president of the building construction committee. Under the leadership of Dato Lim, the new block was successfully completed a year later. From the time he assumed chairmanship, Lim was actively involved with the board until he passed away in 1993. He was its longest serving member, giving fifty-two years of his time to it in total.

Due to his charity work and outstanding contribution to the education field, Lim was conferred the title "Pehin Dato Temenggong Dato Seri Paduka" by the late Sultan of Brunei in 1952 when he was forty-six. He was again awarded the S.N.B. medal by the Sultan of Brunei, Al-Marhum Sultan Haji Omar Ali Saifuddien, in July 1969, which signified his importance to the Brunei Government. At the same time, he was also appointed a member of the Privy Council of Brunei and a consultant.

1959 was an important milestone in the history of the political development of Brunei. After reaching an agreement with England regarding the constitution for internal self-rule, Brunei announced the constitution on 29 September the same year. The signing ceremony was held in Brunei, and Lim was the only Chinese among the sixteen representatives headed by the late Sultan to sign the constitution. In addition, he was also one of the representatives to sign the "An Agreement Amending the 1959 Agreement" in 1971 with the British Government. In January 1979, Lim was once again selected as one of the representatives to sign the "Treaty of Friendship and Cooperation", which gave Brunei full independence five years later, in 1984.

Lim was the Chinese marriage registrar, and witness for handling passports, travelling, and government documents. He also founded the Guang Guan Company (光源商行), which is run by his eldest son, Lim Ben Li (林本立). In addition, he was also a keen photographer and owned numerous branded cameras and taken lots of photographs over the years. His collection of photographs was second only to professional photographers.

Lim's wife, Ong Ming Xuan, passed away in 1962. His two sons and six daughters are all married. Before his death, Lim insisted on working three to four hours every day without fail, to serve not only the Chinese community, but also his fellow countrymen.

Hiew Swee Kwang

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Lim Chin Siong

(林清祥, Lin Qingxiang, 1933–96)
Trade unionist, politician, Singapore

Alternatively remembered in history books as the man who almost became Singapore's first prime minister as well as a fiery, charismatic, and passionate orator, Lim Chin Siong was something of an enigma during his lifetime and remains so after his death. While we know enough of Lim's life, his political motivations remain somewhat shrouded in mystery. It is known, however, that he was fiercely dedicated to shaping Singapore's political development in the post-World War II years, eschewing personal glory and financial gain, thus setting the stage for the modern PAP's guise of incorruptibility and integrity.

Although he was born in Singapore on 28 February 1933, Lim's primary education was mainly in Johore, Malaya. It was not until 1949 and 1950 respectively that he was admitted to the Singapore-based Catholic High School and Chinese High School. Owing to his participation in subversive activities in the Anti-British League, he was expelled from school. This early brush with "subversive forces" is indicative of Lim's political career. On the one hand, it demonstrated to the ruling powers (whether they be the British colonialists or the People's Action Party post-independence government) that he would do everything he could to subvert their regimes. On the other hand, it demonstrated that he was passionately dedicated to egalitarianism, equality, and democracy.

It is well established that Lim's influence in politics sprang from his role as a paid organizer of the Singapore Bus Workers Union and the Singapore Factory and Shop Workers Union. So successful was he that Lee Kuan Yew recruited him into the People's Action Party (PAP) precisely because of his skills as a Chinese orator. Indeed, his oratory skills and his handsome charm were critical factors that the PAP needed for tapping the support of the Chinese-speaking masses. On joining the PAP in 1954, his popularity soared as he became the leader of Chinese workers, trade unions, and Chinese middle school students in 1950s' Singapore. His popularity with the Chinese-speaking population and his ability to sway listeners with his oratory meant that as early as 1955, the PAP recognized him as a figure to be reckoned with in Singapore politics and within the PAP. Lim continued to dazzle the Chinese-speaking population with his speeches so much so that at the age of twenty-two, he was elected into the legislative assembly as a member for Bukit Timah in 1955. In 1956, he and Lee Kuan Yew represented the PAP in the 1956 constitutional talks in London.

However, it soon became apparent that Lim's strength in garnering the Chinese-speaking population's support for the PAP was a double-edged sword. He instigated the 1955 labour strike by bus workers, which culminated in the violent Hock Lee Bus riots. In 1956, he further added to his reputation as a "subversive force" when he led the Chinese Middle School riots. The chief minister at the time, Lim Yew Hock, cracked down harshly on the riots. As a consequence, Lim Chin Siong and several others deemed pro-communists were arrested. Despite the fact that he was released in 1959 in the aftermath of the PAP electoral victory, his reputation as a "subversive force" and a so-called "communist" led his PAP colleagues to look askance at him. This was unsurprising given the differing views of the main PAP English-educated leaders who subscribed to

the notion of the enlightened leadership of the elite and conservative progressivism. Thus the joint events of the PAP's move to rid itself of its perceived left-wing allies and ideological disputes over the issue of the Singapore merger with Malaya — which Lim felt was unfairly represented by the PAP as a "yes with one of three options" vote instead of a clear-cut yes or no referendum — made Lim leave with several members of the PAP to form the Barisan Sosialis Party on 13 August 1961.

Furthermore, the fact that the Chinese-educated elite was regarded as pro-communist did not enhance Lim's reputation. Due to his association with the Chinese trade unions, labour unions, and schools, as well as his past brush with subversive activities in the Anti-British League, Lim was regarded as communist by both the PAP and the British. This was despite the fact that Lim was never linked with any communist organization. Even Chin Peng, head of the Malayan Communist Party stated that Lim was not a part of the party. However, in the eyes of the PAP government as well as the British colonialists, he was one because he had acted "subversively" against their regimes by instigating protests to their policies. Yet, when Lim was in government he so scrupulously adhered to constitutional, legal, and democratic methods of government that it put him at a huge disadvantage. Lim himself claimed he was labelled a communist by the PAP government because it enabled the government to detain him without trial.

It was certain that the break from the PAP marked Lim's downfall in Singapore politics. After the referendum in which there was one reasonable choice (the other two would have reduced Singaporeans to second-class citizens in Malaysia), Singapore merged with Malaysia, and Lim Chin Siong and many opposition party members were detained under the Internal Security Act by the ruling PAP government in "Operation Coldstore" on 2 February 1963. Despite this setback, the Barisan Sosialis contested the 1963 general elections, putting up a good fight, but to no avail. The Barisan Sosialis defeat in the 1963 elections and its boycott of the 1968 elections led to the decline of the party.

Throughout the years of his detention (which under the Internal Security Act meant that the government could detain potentially "subversive" elements to its regime indefinitely without trial), Lim was depressed and tried to take his own life when he was briefly admitted into hospital. He was only released from detention on 28 July 1969 after he agreed to renounce politics. He followed this up by going into exile in London. Despite this exile, he never lost his vision of an egalitarian and democratic Singapore. This was in sharp contrast to the PAP's paternalistic measures of conservative progressivism.

Eventually, in 1979, after ten years in exile, he was allowed to return to Singapore to meet with his family. He shuttled between Singapore and Malaysia until his death of a heart attack on 5 February 1996. Although he had changed from a charismatic national leader to a forlorn political non-entity following his years in detention, Lim's political legacy remains. His dedication and selfless dedication to making Singapore a place truly embodying egalitarian values continues to be the rallying cry of many Singaporean opposition parties. Even the PAP has stated that its current incorruptibility and integrity stem from the example of Lim Chin Siong's dedication to his cause. In fact, it could be deemed a neat irony that the PAP government has modelled itself and its dedication to its brand of conservative progressivism after Lim's dedication to his cause for an egalitarian Singapore, as a means

for its continued political legitimacy in Singapore.

Sharon Loo

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Lim Chin Tsong

(林振宗, Lin Zhenzong, 1867–1923)
Tycoon, Myanmar

Lim Chin Tsong was the first overseas Chinese tycoon in Myanmar. He was a gifted businessman who traded in many commodities and was the wealthiest Chinese of his time. He was also the mastermind behind the construction of the magnificent Xie De Garden (协德园), the current Kanbawza Thardi Palace. His enthusiasm in public welfare gave impetus to the education and welfare of Rangoon.

Lim was the son of a Chinese Hokkien migrant, Lim Soo Hean, or Lim Si Xing, from the Tong An county in Fujian province, China. Lim Soo Hean came to Burma in 1861 and started a rice trading firm, Chop Lim Soo Hean. From Rangoon, he distributed rice to Upper Burma, a term used by the British to refer to the central and northern areas of what is now Myanmar. From Upper Burma, he imported agricultural products such as beans and peanuts.

Subsequently, Lim Soo Hean started to export rice to Europe by partnering English and Indian businessmen. In the course of dealing with Europeans, he realized that his poor educational background and his lack of skills in English were a handicap to his business development. He therefore sent his son, Chin Tsong, to St Paul's College once he turned sixteen, with the hope that the youth would one day be competent enough to manage his properties which were proliferating by then. Unfortunately Lim Soo Hean passed away in 1885, and thus Lim Chin Tsong, at the age of eighteen, was bequeathed a well established business he had to manage immediately.

Forced by circumstances, Lim applied what he had learned from his father at a very tender age to the real world of business. He proved to be a clever strategist: he used the *Xie De* brand as a trademark not only for rice, but also for his other business products such as reprocessed peanut oil, cotton, as well as gold, copper, and tin mining operations, successfully established a corporate identity which was well accepted by the Europeans. With only three ocean-going sea vessels, Lim also began to expand his shipping business from Myanmar to Singapore, Penang, Hong Kong, Guangdong, and Amoy (Xiamen). Together with his rice trading firm, Seang Taik & Company, his enterprise was operating on an international scale. Besides rice, the next essential commodity for his country which he managed to deal in was oil. He attained real fortune when he was appointed the exclusive oil product agent for Burma Oil Corporation (BOC), a large company based in the United Kingdom. Oil offered a profit margin many times that from other food commodities and accelerated his wealth accumulation, earning him the title of "the first tycoon of the overseas Chinese community in Burma".

Eager to flaunt his success, Lim began the construction of Xie De Garden on the eastern

shore of Inya Lake located in Kokine Ward of Rangoon. The garden, known as Kanbawza Thardi Palace today, was built of red bricks and green tiles. The main tower was a five-storey building that resembled the Fu Xiang pavilion (佛香阁) in the Yi He Yuan (Summer Palace) of Beijing. It is a luxurious house combining Chinese and Western elements. Most of the materials and craftwork were imported from China, but a fraction were creations of Italian designers. One could say that Lim's residence is a showcase of fine, world-class contemporary craftsmanship. According to estimates, Xie De Garden would cost 400,000 *dun* (currency unit) to construct, but the actual cost reached two million *dun*. In those days, an aeroplane was valued at about 25,000 *dun*, thus Xie De Garden was equivalent to nearly 100 aeroplanes!

It was evident that Lim was not proficient in accounting. He had used much of the revenue that was owed to BOC for his operations and personal expenditures. His flamboyant ways caused BOC to withdraw the exclusive agent rights, which incited him to seek ways to defeat BOC. He raised funds from overseas Chinese all over the country. With the funds, he tried to set up a new oil trading firm. Due to the discriminatory policies of the British colonial government and strong pressures from English businessmen, Lim was made bankrupt when he failed to clear the debts owing to BOC. Selling Xie De Garden became the solution.

On 2 November 1923, three years after the inauguration of Xie De Garden, Lim passed away, a sad and defeated man. His grand construction was pledged to a Japanese creditor, Nanwa Bank, but the Myanmese Government later purchased it from an Indian businessman who had acquired it from the bank, and used it as a state guest house.

In the education and social fields, Lim achieved better results. He exemplified a philanthropist who had made a mark in caring for the sick and poor. His humble beginnings had made him realize the importance of charity. He had reportedly made a large donation to the establishment of a hospital for women in Rangoon.

In 1905, Lim, with several others, founded Zhong Hua Yi Xiao (中华义校), a Chinese school in Rangoon that conducted English language lessons. Soon, however, the English lessons were discontinued due to the shortage of English teachers, funds, and support from the local business community. In 1907, Lim decided to set up a school on his own, which he named Lim Chin Tsong School.

To upgrade its teaching quality, the school was administered by a panel of selected local talents. It also employed teachers from England, and the salaries paid to these expatriates were high. The school was situated in Latha Street in downtown Yangon city, near St Mary Women's School, and was later relocated to Lanmadaw Street. However, in 1928, five years after Lim had passed away, the school had to shut its doors due to a shortage of funds. Over a span of eleven years, the school had produced many English-trained graduates, some of whom were overseas Chinese from Hong Kong and Macau pursuing their education in Rangoon.

Daw Win

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Lim Chong Eu

(林苍祐, Lin Cangyou, 1919–2010)
Former chief minister of Penang, political leader, Malaysia

Dr Lim Chong Eu had been actively involved in Malaysian politics since 1957. He had the rare distinction of having served as president for the two largest Chinese-based political parties in the country. He was briefly president of Malayan Chinese Association (MCA) from March 1958 to July 1959, and president of Parti Gerakan Rakyat Malaysia (PGRM) from 1971 to 1980. However, he is better known for serving as chief minister of Penang for twenty-two years, from 1969 to 1990. He was the father of Penang development. To resolve the high unemployment problem plaguing the state in the late 1960s, he launched a bold and innovative model of industrialization, based on foreign direct investment in the then emerging electronics industry. By 1985, Penang state had been developed into a highly successful electronics assembly base in the Far East. The island became a major world producer of semi-conductors and micro-processors. Under Dr Lim's leadership, the Penang economy underwent a significant transformation. The share of the manufacturing sector rose from 12.7 per cent of Penang's GDP in 1970, to 46.0 per cent by the time Dr Lim stepped down as chief minister in 1990. On the other hand, the agricultural sector's share of the GDP declined from 19.5 per cent to 1.93 per cent within the same period.

Dr Lim Chong Eu laid the groundwork for a solid infrastructure on Penang island. Besides the free trade zones and industrial estates, he constructed the sixty-five storey KOMTAR, Penang's most visible landmark towering over the heart of Georgetown, and the 13.5-km-long Penang Bridge, which links the island and the mainland, fostering closer economic and social integration of the two distinct parts of the state.

Lim was born on 28 May 1919 in Penang, the son of Dr Lim Chwee Leong, a medical practitioner who operated Soo Beng Dispensary in Penang. As a boy, Lim Chong Eu attended Penang Free School and later won a Queen's Scholarship to study medicine, graduating with an MBCh in 1944 from Edinburgh University. He began his career as a medical officer in the Chinese armed forces, and returned to then Malaya in 1950 to join as a medical officer in the Malayan Air Force.

He played an active part in politics, becoming a councilor in the Penang Straits Settlements Council in 1951 and he was a founding member of several new political parties: Penang Radical Party (founded in 1951), United Democratic Party (UDP) (founded in 1961), and Parti Gerakan Rakyat Malaysia (founded in 1968). In 1954 he joined the Malayan Chinese Association (MCA) and was elected councilor under the MCA ticket. In 1955 Lim became, the chief whip of the Alliance Party, a coalition of UMNO, MCA, and MIC (Malaysian Indian Congress), in the Federal Legislative Assembly. He defeated the incumbent, Tan Cheng Lock, and became president of MCA in 1958, but resigned the next year due to differences with UMNO.

Dr Lim always adopted a multiracial and Malaysian outlook in his politics. The founding presidents of both the UDP and Parti Gerakan, which he helped to establish, were Malays. The first president of UDP was his former school teacher, Datuk Zainal Abidin. In 1968, he brought his UDP supporters to launch the Parti Gerakan jointly, which

brought together many Socialist Front leaders, Labour Party leaders, academicians, and trade unionists, who espoused a Malaysian, non-ethnic approach to political struggle. The founding chairman of Parti Gerakan was Professor Syed Hussein Alatas.

In May 1969, Dr Lim Chong Eu spearheaded Parti Gerakan's Penang campaign in the country's third general elections, and succeeded in wrestling the Penang state from the MCA. Lim is regarded as the chief architect of Penang's development. To lead the largely agricultural Penang out of the economic stagnation of the 1960s, he constructed free trade zones and industrial estates which were equipped with basic infrastructure and amenities, and actively courted well known electronics multinational corporations to set up labour-intensive assembly plants there. Within a decade, the manufacturing sector replaced agriculture as the main contributor to, and the growth engine of, the state economy. It accounted for over one third of the state's GDP in 1985.

Besides industrial development, Lim embarked on large-scale urban renewal in the city centre of Penang. The KOMTAR project saw a 65-storey tower erected that housed state government offices and rejuvenated the area as the commercial hub of Georgetown. After lengthy negotiations with the federal government, he managed to secure permission to construct the Penang Bridge. The 13.5-km bridge, completed in 1985, was at the time the longest bridge in Asia. It brought the island closer to the mainland (Malayan peninsula), and fostered closer economic, social, and cultural integration between residents of the two parts of the state. After serving the Penang Legislative Assembly as assemblyman for six terms and chief minister for twenty-two years, Lim was defeated by DAP's Lim Kit Siang in October 1990 by 706 votes in his Kota state constituency. He then retired from politics and concentrated on business, becoming chairman, director, and adviser of several large corporations.

Dr Lim received numerous honours and awards. He was known as "Tun", after being conferred the award Seri Setia Mahkota Malaysia (SSM), by the king of Malaysia. Other honours and awards were: Darjah Utama Pangkuan Negeri (DUPN) (Penang), which carries the title of "Dato Seri Utama"; Datuk Amar Bintang Kenyalang (DA) (Sarawak); Grand Cross 2nd Class Award (Germany); Order of the Rising Sun, Gold and Silver Star (Japan).

In terms of academic and professional distinctions, he was conferred an honorary doctorate of laws by Universiti Sains Malaysia, doctorate in Honoris Causa by Edinburgh University, the United Kingdom; and made a distinguished honorary member of the Academy of Medicine of Malaysia. He was pro chancellor of Universiti Sains Malaysia, and foundation chancellor of Wawasan Open University (Penang).

On 24 November 2010 Dr Lim died in Penang, leaving behind his wife, two sons, and two daughters.

Cheah Kooi Guan

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Lim Chong Keat

(林苍吉, Lin Cangji, 1930–)
Architect, botanic scholar, conservationist, Singapore

Datuk Seri Lim Chong Kiat is regarded as one of the most important architects of Singapore and Malaysia. His firms produced seminal architecture of the post-independence period, including the Singapore Conference Hall, the Malaysia Singapore Airlines Building (Singapore), and the Negeri Sembilan State Mosque (Seremban). A gifted designer in the Modern tradition, Lim worked on diverse projects from furniture to urban planning. Within his profession, he was influential as a leader, educator, and journalist, both locally and internationally before his retirement. Lim has been a champion of the arts and heritage, and is a supporter of indigenous peoples in the region. Most remarkably, he has reinvented himself as a botanical scholar and conservationist since the 1990s.

Lim was born into a powerful Straits Chinese family. His father, Dr Lim Chwee Leong, was a physician and community leader in Penang, while his eldest brother, Lim Chong Eu, was a chief minister of Penang. After attending the prestigious Penang Free School, Lim Chong Keat studied architecture at the University of Manchester and the Massachusetts Institute of Technology (MIT). At university, he distinguished himself as a scholar and athlete. He was the first Asian to win the Commonwealth Fund (now Harkness) Fellowship and was a serious badminton player, who almost turned professional. While in the west, Lim made contact with leading architectural practitioners and thinkers of the day, including Frank Lloyd Wright and Buckminster Fuller. In particular, he nurtured a lifelong friendship with Fuller, and later organized a series of famed "campuan" meetings, or intellectual exchanges with Fuller and others, in Penang and Bali. The geodesic dome, so closely associated with Fuller, was also a recurring theme in Lim's design work.

Lim returned to Malaya from his studies in 1958 and soon afterwards helped to establish Singapore's first school of architecture. As a lecturer, he was noted for his progressive approach in imparting the spirit and rigour of the Bauhaus school of modern design, which he had absorbed from Gyorgy Kepes at MIT. Known for his charisma, sharp wit, and eloquence, he was a major influence on pioneer batches of architectural students, especially Tay Kheng Soon, who later became one of Singapore's most famous architects. On retiring from practice in 1995, he returned to teaching when he was appointed visiting professor at the University of Manchester, and a quatercentenary visiting fellow to Emmanuel College, Cambridge. In 1997, the University of Manchester conferred on him an LL.B. (*honoris causa*).

In 1960, Lim was instrumental in co-founding the Malayan Architects Co-partnership (MAC) with William Lim and Chen Voon Fee, with offices in Singapore and Kuala Lumpur. The firm was hailed for its uncompromising modern design and deep sensitivity to local climate and context. From the start, the clarity of concept and attention to detail that Lim brought to the firm's early residential projects were virtually unprecedented in Malaya. The firm made its breakthrough in 1961 when it won the design competition for the high-profile Singapore Conference Hall project. Experts regard the design (renovated extensively since then) as among Singapore's greatest works of modern architecture. Here, Lim and his team handled the modern design idiom with great confidence, producing poetic and dignified spaces. An important feature

of the building was how it responded to the tropical climate, using generous sun shading, lofty spaces, and natural ventilation, while local culture was referenced via mosaic tile work that abstracted ethnic Malay motifs. These sensible and subtle gestures set a high benchmark and were a world away from the imported icons or overt symbolism of later "nationalist" architecture in the region.

Despite this success, personality clashes amongst MAC partners led to a split in 1967, and Lim then founded Architects Team 3 (AT3) as a successor firm. AT3 won the competition for the Jurong Town Hall project with an innovative design, and shaped Singapore's skyline in the 1970s with projects such as DBS Building (Southeast Asia's tallest tower at the time) and UOB Building. Indeed, it was among Singapore's most successful architectural practices of that decade. Another milestone was the massive KOMTAR project in Penang, which was completed in 1986 after fifteen years of extensive urban analysis, planning, architectural design, and phased construction. This "city within a city" has been called "the last of the great national symbols of the 1970s". The sixty-five-storey tower was Malaysia's tallest building, although its scale and complexity proved controversial. In recognition of his body of work, Lim was awarded the prestigious PAM Gold Medal in 1997 from Pertubuhan Akitek Malaysia (Malaysian Institute of Architects).

Beyond his work as a designer, Lim was elected president of the Singapore Institute of Architects, and served as editor of the local architectural journal. He was also appointed to sit on Singapore's Housing & Development Board and the U.N. Panel for State & City Planning. For his contributions, he was awarded the Public Service Star (BBM) by the Singapore Government. Internationally, Lim was the founder chairman of ARCASIA (Architects Regional Council Asia) and chairman of the Commonwealth Association of Architects Board of Education. He has promoted the arts in his various capacities — from featuring works by local artists in his architectural projects to setting up a fine arts gallery in Singapore and sitting on the boards of Malaysian museums. He was an early heritage advocate in both Singapore and Penang, and is also known for his collection of historic prints, which he has lent for public exhibition and publication. Lim also has a deep appreciation for music, and is an amateur violin and piano player. Armed with specialist training in acoustics at MIT, he has a body of architectural works that include several of Singapore's early performance venues. Lim was an early promoter of the world-renowned avant garde Singapore pianist, Margaret Leng Tan, and helped organize a concert and live recording album featuring her performance.

Although he was widely seen as a renaissance man with a keen intellect and wide interests, few anticipated Lim's reinvention in his late fifties as a botanical scholar, taxonomist, and conservationist. Around 1988, well before his retirement from professional practice in 1995, Lim began dedicating himself to botanical study. His special interest is in palms, gingers, and other Malaysian flora, especially rare or threatened native plants. In 2000, he initiated *Folia Malaysiana*, a scholarly journal. It features accounts of new species from the region and is carried by global botanical institutes. Lim is personally responsible for accounts of more than twenty-six new species of palms, more than thirty-five species of gingers, and a new endemic genus, Kedhalia. He has also published in other botanical journals and presented papers at international botanical conferences. Lim served as chairman of the Malaysian Forestry Research & Development Board (FRIM) in 2001–04.

Apart from botanical research and publication work, Lim has established an *ex situ* conservation garden to study and propagate rare and endangered species, including as yet undescribed taxa. Suriana Gardens (Penang) has amassed a collection of native Malaysian plants that is probably unparalleled globally. As part of this project, Lim supports a group of workers from the indigenous Temiar community through a cooperative enterprise for their advancement, including traditional housing for them and their families. He divides his time between his family's mansion on the outskirts of George Town, his Bellevue Hotel on Penang Hill (where he hosts occasional cultural and intellectual events), and the Suriana Gardens.

Dinesh Naidu

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Lim Chong Yah

(林崇椰, Lin Chongye, 1932–)
Professor of Economics, Singapore

Lim Chong Yah is best known for his highly-acclaimed list of academic publications, for intermediating between academia and society at large, and for linking up local scholars with those overseas.

Lim obtained a scholarship ("Malacca Settlement Scholarship") in Malacca and entered the former University of Malaya (subsequently known as National University of Singapore) in 1951. He graduated with a BA (1954) and BA Honours (1955) in the field of Economics, and thereafter served in the Singapore Administrative Service before becoming a junior faculty member (the rank of Assistant Lecturer) of the University of Malaya, Kuala Lumpur.

In 1962, Lim graduated from his M.A. programme and was awarded a Commonwealth Scholarship to study at St John's College, Oxford, where he took up a Doctor of Philosophy thesis on Development Economics in 1964. After graduating, he took up the position of the (inaugural) Head of the University of Malaya's Division of Applied Economics from 1965 to 1969.

In March 1969, he entered the University of Singapore as a Reader and did his term as the Acting Head of the Department of Economics before assuming the position of Dean (and Senior Professor) of the combined Faculty of Arts and Social Sciences where he instituted expansion plans.

Lim made many contributions as the Dean, including setting up faculty prizes for outstanding students and also initiating the presentation of university honorary awards to eight prominent Southeast Asian individuals. He also implemented several administrative initiatives.

As the Head of the Economics department, it then became the Economics department's turn to benefit from his leadership. In 1969, the department had eleven staff members and 402 students, but after he assume its leadership in 1978, Lim had thirty-six staff teaching 1,400 students who studied Economics and Statistics,

and the department offered thirty-one courses in total.

Lim also directed two major research projects: the CPF Study Group and the Policy Options for the Singapore Economy Study Group that produces important papers with policy impacts. Lim also founded and strengthened the Econometric Studies Unit (ESU), with its econometric forecasting programme and which guides younger staff members in the early stages of their academic careers.

As for student-related achievements, he oversaw five doctoral theses and started a new Master of Social Sciences (Economics) degree programme through course work and dissertation.

Amazingly, despite all this administrative work and programmes, Lim kept up his publishing interest and has twenty-one single-authored and joint authored books in total. Additionally he has written twenty-seven book chapters, forty-two articles in prominent academic journals, and thirty-two monographs/conference papers. He has also written widely on subjects ranging from Malayan economic history to topics on Southeast and North-east Asia. In all, his impressive record of referred scholarly writings exceeds 160 in total.

Amongst his publications, the *Economic Development of Modern Malaya* (Oxford University Press 1967) became a popular textbook among students. Lim's writings eventually focused on global economic issues in his work *Development and Underdevelopment* (Longman 1991). The third single-authored seminal work is *Southeast Asia: The Long Road Ahead* (World Scientific 2001, second edition, 2004).

The books of which he is the main writer or editor includes *Elements of Economic Theory* (Oxford University Press 1971, third edition 1984), *Economic Structure and Organisation* (Oxford University Press 1973, revised edition 1977), *Report of the CPF Study Group* (*Singapore Economic Review* Special Issue, 1986), *Policy Options for the Singapore Economy* (McGraw Hill 1988), and *Wages and Wages Policies* (World Scientific 1999). His writings can be found in Malay, Chinese and Japanese language with a single writing in Braille.

On theories related to economic development, Lim came up with his own EGOIN theory. He introduced economics to more interested parties by writing essays in journals, magazines, and periodicals through his long-held positions of president of the Economic Society of Singapore (1973–91) and chief editor of the *Singapore Economic Review* (1978–91).

In public service, he was the first chairperson of the tripartite National Wages Council (NWC) that has an advisory role for the Singapore Government on issues pertaining to wage policies. He served in that capacity from 1972 to 2001. Under his watch, all recommendations of the NWC have been approved and carried out by the state bureaucracy. He then edited and penned a series of articles in April 1998 on the 25th anniversary of NWC to explain the organization's operations and activities to interested readers at large. A notable NWC initiative included the "corrective wage policy" (1979) to permit salary hikes. In addition, he was a committee member and deputy chairperson of the Methodist Girls' School board of management. Lim was the initiator and Vice President of the East Asian Economic Association.

Lim also initiated the establishment of the Skills Development Fund (SDF) and was later the chairman of the Fund's inaugural Advisory Council (1979–82). He served with the title of Consultant to the state of Mauritius in the issue of salary changes. In recognition of his public service track record, Lim was

bestowed the Public Service Star (1976), the Meritorious Service Medal (1983) and NTUC's Meritorious Service Award (1985), NTUC's The Distinguished Service Award (1999), The Distinguished Service Order (Darjah Utama Bakti Cemerlang (2000) by the state of Singapore.

Lim was also the inaugural Chairperson of the Singapore National Committee for Pacific Economic Cooperation (SINCPEC), established with the view of building linkages outside Singapore taking charge of Singapore's affairs on the International Standing Committee of the Pacific Economic Cooperation Council (PECC). He strongly supported the establishment of the PECC international secretariat in Singapore in 1990.

Additionally he jointly founded the Federation of ASEAN Economic Associations (FAEA) and served as its President at three different times. For this accomplishment, he received the FAEA's Founder's Distinguished Award from the Ikatan Sarjana Ekonomi Indonesia (ISEI) in September 1987. Other international organizations (IO) appointments included Senior Economic Adviser (ECAFER), Economic Consultant for the World bank Lester Pearson Commission on World Development and UNESCO-IAU Commission on Higher Education and Economic Development in Southeast Asia.

Lim retired from academic life at the National University of Singapore in May 1992 at the age of sixty after working in the academic field for twenty-three years, twenty of which as a full professor. By his retirement, the Economics & Statistics department had doubled its staff strength to seventy-five, it had 3,927 students from the faculties of Arts and Social Sciences, Science, Law, and Engineering, and offered eighty-five courses.

Lim was given a warm farewell dinner where his former friends at work commended him and his spouse for their efforts in nurturing the Economics department and for the strong and cordial bonds built among faculty members and with those within the university community who knew him.

Lim was honored with the title of Emeritus Professorship. This honor is given to professors who have worked for the university for a minimum of seven years and has labored distinguished and prominent academic service and scholarship to the university. A professiorship was instituted in his honor. He received the commendations of Doctor Honoris Causa (Soka University), Honorary Professorship and Honorary Chairperson of Hainan University Council (Hainan University) from the Hainanese local government and John W. Ryan Alumni Award for Distinguished Contribution to International Education by Indiana University.

After his NUS service, Lim entered the NTU as Professor of Economics in its School of Accountancy and Business and served as Director of the School of Accountancy and Business Research (SABRE) Centre. He enjoys family time with four kids, seven grandkids and engages in his leisurely activities of golf games, gardening, touring and hiking in mountainous regions.

Hank Lim and Lim Tai Wei

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Lim Chooi Kwa

(林水檬, Lin Shuigao, 1942–)
Scholar, educationist, cultural figure, Malaysia

Lim Chooi Kwa is a prominent scholar, educationist, and cultural figure in Malaysian Chinese society. He has devoted himself to (work related to) education for over forty years, and his biggest contribution is in nurturing many students, especially those involved in Chinese education. After his graduation from university, Lim Chooi Kwa worked as a secondary school teacher and principal, a lecturer at the MARA Institute of Technology (1977–80), and then for eighteen years at the Department of Chinese Studies, University of Malaya (1980–97). After retiring from the University of Malaya, he became the director of Centre for Malaysia Chinese Studies (1998–2002) and helped set up, as well as teach, the courses at the Department of Chinese Studies at Universiti Tunku Abdul Rahman (UTAR) in 2002. He was the head of Chinese Studies Department and professor (2005–2008), and has been member of the senate (since 2008) at UTAR.

Lim was born in 1942 in the village of Lana Bulu in the Kubang Pasu District of Kedah, in the northern part of peninsular Malaysia. When he was ten years old, his family moved to a village six kilometres away from the town centre called Tambun Tulang, in Simpang Empat, Sanglang District of Perlis. His father, Lim Poon Chut (林木朮) was a paddy farmer and businessman. There were nine members in the family and Lim was the fifth child. Life was hard. Sometimes there was rice, but no dishes, so Lim would have to try catching fish from the river or paddy field. During the Pre-Independence era, there was no mandated age for a child to go to school. Hence, Lim only attended school when he was eleven years old. As a student of Simpang Chinese Primary School, he had to walk six kilometres on mud road before daybreak to get to his school. This moulded him into a diligent and assiduous student. Also, while growing up in his poverty-stricken village, Lim enjoyed fishing, bird hunting, rowing, swimming, tree climbing, fruit picking, etc. The simple rural setting made Lim into a creditable, sincere, down-to-earth, honest, kind, generous, and helpful person. As there was a lack of reading materials in the village when he was young, Lim got hold of a version each of *Romance of the Three Kingdoms* (三国演义) and *Outlaws of the Marsh* (水浒传) with no punctuations from his brother. After reading them several times, he began to understand the stories. That was when he started to develop an interest in Chinese. During his primary school years, Lim was also very interested in calligraphy and put in a lot of effort to hone his skills. Though he seldom practises now, he can still produce marvellous calligraphy which is much sought after by his students.

Lim acknowledges that though he was not particularly hardworking in his studies when young, he was top of his class every year. He was the type of student who pay close attention in class and remember all the passages taught by the teacher. Besides his kind, friendly, and approachable demeanour, Lim has an exceptional memory and can remember

the names of students he taught more than a decade ago. Similarly, he can recite Chinese classic poetry at the drop of a hat and have it at his fingertips; his specialty in academia happens to be Chinese classic poetry. He was once the protégé of Professor Emeritus Yeh Chia-ying (叶嘉莹) at the University of British Columbia, Canada, when he was studying under her for his first degree at the Taiwan University and his master's degree at the University of British Columbia, Canada. During his attachment with the Department of Chinese Studies at the University of Malaya, he obtained his doctorate while teaching there as an academic staff member. Before entering academia as a lecturer, he was Principal of Beaufort Middle School (保佛中学) in Sabah and Kwang Hua (Private) High School, Selangor.

Although Lim specializes in Chinese classical literature, his contributions to the research of the Malaysian Chinese is more significant. Earlier on, he co-edited *A History of Malaysian Chinese* with Loh Cheng Sun (骆静山) (published in 1984), and then co-edited three volumes of *A New History of Malaysian Chinese* in 1998 with Ho Khai Leong (何启良), Hou Kok Chung (何国忠) et al. Also, while serving as the director of the Centre for Malaysian Chinese Studies, he co-conducted a research project on "Malaysian Chinese History and Figures" with Ho Khai Leong and Hou Kok Chung in 2001. This project was funded under the Program for Southeast Asian Area Studies, Academia Sinica, Taiwan. The outcome of this research has filled a void in the study of the Malaysian Chinese.

It is also worth mentioning that since 1993, Lim has been collaborating with Hou Kok Chung in organizing many large-scale international academic conferences for a few successive years. Some well known international scholars were invited to attend such as Tu Wei-ming (杜维明), Yu Ying-shih (余英时), Liu Chun-ren (刘存仁), Chen Ku-ying (陈鼓应), King Yeo-chi (金耀基), Li Zhehou (李泽厚), and Liu Zaifu (刘再复), etc. Organizing these conferences not only brought a breath of fresh air to the local Chinese academic research scene, but also set a model for local scholars and institutions in organizing international academic conferences.

In 1997, Lim led the Universiti Malaya debate team in the International Varsity Debate held in Singapore and emerged as champion after beating the teams from Taiwan, Hong Kong and China. This was the first time in the Asian Varsity Debate Competition since 1986 and in the International Varsity Debate soon after that the championship went to a team outside China or Taiwan. It is indeed of great significance that a Malaysian team managed to defeat three teams across the Malaysian straits. This not only enhanced Universiti Malaya's reputation, but raised the standing of the National Varsity Chinese Debate.

In Malaysia's cultural circle, Lim is a well known figure. He is frequently invited by local cultural and education organizations to give talks or to act as adjudicator especially in areas related to Chinese culture or the contents of Malaysian Chinese education. For instance, Lim was president of the Malaysian Lantern Riddles Society.

Recently Lim published a book entitled, *hua tou hua wei* (话头话尾) (*Threads of Discourses*) (2007), compiled from the prefaces and postscripts he had written for his own books and those of others and some speeches, research proposals, congratulatory texts, correspondences, etc. Through the articles in this book, we can roughly see the close ties he has kept in cultural and education circles, and also his extensive network of contacts and excellent interpersonal relationships.

This book also includes eight articles related to the Centre for Malaysian Chinese Studies. Since Lim became its director, he has basically established its role as a research institute, focusing on the study of the local Chinese. Moreover, together with the centre's president, Professor Tan Chong Tin (陈忠登) and others, Lim has diligently raised funds for the Centre for Malaysian Chinese Studies. Because of his outstanding interpersonal connections, he has managed to obtain some financial aid for this non-governmental research institute, gradually putting its operations on the right track.

Among the teaching staff of the Chinese Studies Department at the University of Malaya, Lim is one of the professors whose students celebrate his birthday for him. On both his sixtieth and sixty-fifth birthdays, his students organized birthday feasts of more than ten tables of guests, indicating how popular he is among his students. In 2006, Lim was conferred the honorary title of K.M.N. by the king. A group of his graduate students published a laudatory message titled, *you jiao wu lei* (有教无类) (educate regardless of the backgrounds of the students), in a newspaper in honour of him. This compliment is indeed a good reflection of Lim's character and contributions.

Lim is grateful that during his learning process, he was lucky to have met excellent teachers who motivated and cared for him. As such since young, Lim has aspired to be a good teacher.

Lim and wife Madam Lim Beng Yin (明燕) has two sons and a daughter. The eldest is daughter Yun Hsuan (韵璇), the second and the youngest are the two boys, Ting Song (挺松) and Ting Nan (挺楠) respectively. Both Yun Hsuan and Ting Song are doctors; Ting Nan is in the financial sector.

Wong Wun Bin

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Lim, Elena Sen

(林孙美玉, Lin-Sun Meiyu, 1930–)
Entrepreneur, Philippines

Elena Sen Lim and her family's interests span fifty years across a wide sector of the Philippine economy, from agribusiness to the high-tech world of electronics and cars. Lim's entrepreneurial endeavours are always forward-looking, always with an aim to improve the sector of industry. Although diminutive, she is considered a giant in various industries, especially in car manufacturing, electronics, and prawn farming.

As with many entrepreneurs in the country, Lim began her business life from scratch. Born on 1 October 1930 to a shoemaker from Tacloban, Leyte, she and her six siblings were orphaned quite young. She was sent to school by a kind priest who later became Julio Cardinal Rosales, archbishop of Manila. Her mother supported the family by selling food to Americans during the war. Though her family lacked financial resources, they were rich in character, integrity, and had strong family values. The ability to see opportunities where others see none was ingrained in Lim from young. Her first experience as an entrepreneur happened by accident: A classmate dumped 100 comic books for her to dispose as garbage, but she and a sister began renting out the books instead. She made extra money by translating them from English to Waray — the local language of Leyte province. Over the years,

Lim grabbed opportunities as they presented themselves. During her undergraduate years, she also taught history and English, and tutored children after school. Through sheer hard work and determination, she completed three degrees: bachelor degrees in education and law, and a master of arts degree in English.

"We were a nation of manufacturers, now turned into a nation of importers," laments Elena Sen Lim in a number of forums. Her remark was a bittersweet reminder of how once, her company had the exclusive right to sell and assemble Sony products in the Philippines. In its prime, The Solid Corporation, which Lim and her husband, Joseph, founded in 1965, employed as many as 7,000 workers. In the early 1960s, Japanese products were still considered inferior to American brands. However, with lower prices and an improved technology, Solid Corporation was able to capture the market gradually. Moreover, when Sony became the leader in video recorders (betamax units) production, Sony products became a byword in the country.

The Solid Group Inc. is a holding company with business interests in broadband cable and satellite services, marketing and distribution, electronics and after-sales service, information technology, and real estate development. Because of import liberalization and the lower manufacturing costs in other countries such as China, Indonesia, and Malaysia, Solid Corporation had to close down its factories one after another. While The Solid Group has ceased manufacturing in the country, it still retains a strategic stake in its partnership with Sony and now handles the Japanese company's after-sales service and distribution for its products. To date, Sony still has a substantial share of the consumer electronics market, pulling in clients with new products such as LCD and plasma televisions sets, DVD players.

True to her philosophy of providing affordable but high quality goods and services, Lim has ventured into the mobile phone industry. The Solid Group is the maker of the only Filipino mobile phone brand, My|Phone™ — the first dual active SIM mobile phone in the country, an accomplishment for Filipinos, by Filipinos. My|Phone™ is the first mobile phone provider with customized applications and content tagged as "Pinoy Phone" — software with a gamut of data such as recipes, jokes, and even prayers. With the success of My|Phone, the Solid Group has embarked on a partnership with the Ninoy and Cory Aquino Foundation to support the education needs of chosen young Filipino women. The CORY (Community of Responsible Youth) Scholarship Program reflects My|Phone's™ belief in the ideals espoused by former President Aquino and other great women leaders like her, such as Lim. This project spun off from the death of President Corazon C. Aquino in August 2009. David Lim, son of Elena and president of Solid Group, recognized the close friendship of his mother and the late president and requested My|Phone™ create twenty yellow units containing Cory's personal prayers, and Ninoy and Cory memorabilia such as photos, letters, poems, audiobiographies. These units were given to chosen members of the Aquino family. Requests from the Aquino clan poured in until David Lim decided to mass-produce and market the line for all Filipinos.

Elena Lim, however, became more known throughout the Philippines as the "Queen of Prawns". On trips to Japan, she and her husband were exposed to Japanese cuisine, particularly, tempura and sushi, which made Lim realize that there was an entire country that could be a potential target market. So, back home, she set up the AA Export and Import Corporation (AAEI) in 1973 to begin

exporting prawns caught off the waters of the Visayas region in the south. In the first three years of operations, AAEI suffered from stiff competition from the United States, Australia, and other countries that had been supplying prawns to Japan for years. With extraordinary patience and determination, Lim introduced the black tiger variety of prawns as a special species for the Japanese market. Ninety per cent of the black tiger prawns AAEI exported came from private contract growers all over the country. Her move gave birth to a whole new industry, giving a thousand jobs to farmers who, also with her support, were helped by the processing plants she built on the three major islands of the country — Luzon, Visayas, Mindanao. With hindsight, she said, "We had to create the market, create the product and create the production process." Her book, *Black Tiger Prawn: An AA-Solid Experience*, was a tell-all, teach-all manual for the private growers from whom she sourced the prawns. She was convinced that the black tiger prawn industry gave life to medium and small-scale operations. These entrepreneurs had a strong sense of commitment and ownership, unlike the professionals hired by the giant corporations. By AAEI's fifteenth year, the Philippines was exporting 10,000 metric tons of black tiger prawns. Lim's excellent distribution system and dealer loyalty helped shield her from the vagaries of the market. Soon after her success with AAEI, other multinational companies followed suit and began exporting black tiger prawns. Within a few years, the popularity of the product and the success of Filipino growers and exporters spread across other ASEAN countries.

With the increase in competition, Lim set her sights on car production. From 1987 to 1990, the car industry in the Philippines was monopolized by three Japanese giants — Nissan, Toyota, and Mitsubishi, which formed a cartel. Lim doggedly challenged the Board of Investments to amend its car development programme to allow entry of other brands sourced from other countries as this would give Filipinos a wider choice in owning inexpensive cars and receive better service because of real competition. Lim thus set up Columbian Autocars after the programme was amended, and a year later, introduced the first people's car — Kia Pride. Columbian was the first of seven qualified participants in the people's car category of the Car Development Program to receive its BOI certificate of registration — a licence to begin manufacturing its product. To reduce the cost of the car, Columbian imported semi-knocked down units from Korea and finished assembly in the country. Two decades later, Columbian is still the exclusive distributor of Kia Motors of Korea. In its continuous pursuit of excellence, Columbian has consistently been receiving the Kia Motor's Elite Zenith Club Distinction since 2007, thereby establishing itself as Kia's foremost distributor in the Asia Pacific region.

For Lim, poverty reduction means boosting the economy of an area and providing decent employment for residents there. In 1985, when everyone else took money out of Bacolod due to the collapse of the sugar industry there, Lim put in a prawn processing plant. When Ormoc in Leyte was devastated by floods in 1993, Lim set up an industrial alcohol plant and soon became the biggest taxpayer in the city. When she was setting up a processing plant for Kia Motors, all her managers told her to station it in Laguna, an already well known industrial hot spot, but instead, she set it up in Clark Field — a land still desolate from the massive ash fall of the Mt. Pinatubo eruption of 1991. Her motive in each case was to give

these no-man's lands a boost to their economic capital.

Lim believes she has succeeded in business because of her quest for excellence in everything she does. Despite her successes, she describes herself as "a teacher by inclination, a lawyer by circumstance, and an entrepreneur by serendipity".

Carmelea Ang See

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Lim Fong Seng

(林晃升, Lin Huangsheng, 1925–2002)

Chinese education and cultural figure, leader of the Chinese community, Malaysia

Lim Fong Seng's family originally came from the county of Mei (梅县), Guangdong Province, but he was born in Titi, Negeri Sembilan on 15 April 1925. He was a well known leader of the Malaysia Chinese community who fought fervently for the status of Chinese education to be equal with the education of other languages. He was the president of the United Chinese School Committees' Association of Malaysia for seventeen years (1973–90). In the 70s and 80s, he was an exceptional leader, along with the president of the United Chinese School Teachers' Association of Malaysia at that time (1965-1994), Datuk Sim Mow Yu (沈慕羽), who fought in the front line in safeguarding Chinese education. He died on 13 March 2002 in Hong Kong.

Lim was educated at Naam Kheung (南强) Chinese Primary School and Confucian School (尊孔) in his early years. He was keen on literature during his secondary school years and his works had been published in the supplement sections of *Sin Chew Jit Poh* (星洲日报) and *Nanyang Siang Pau* (南洋商报) under the pseudonym of Ye Huo (野火). In 1941, he stopped schooling while he was in Senior Middle Two due to the Japanese invasion of Malaysia. After the Second World War, he assisted his father in the mining business and became one of the most successful mining tycoons. When his business was at its peak, he had to oversee twelve mining fields simultaneously and was therefore up to his eyeballs in work.

Despite Malaysia being a multiracial, multicultural country,the education and cultural policies formulated by the ruling government tended to be homogeneous and disregarded the realities of a multiracial society,. This has been the root of endless controversies on education and cultural issues in Malaysia. Lim Fong Seng was one of the Chinese community leaders who strove to solve this conflict so pluralistic education and cultural policies could flourish in the multiracial society.

From the time Lim joined the United Chinese School Committees' Association of Selangor and the United Chinese School Committees' Association of Malaysia in 1970, he tirelessly travelled near and far to fight for an equal education policy and to

safeguard Chinese education and culture from being eroded or weakened. Because of this, he personally experienced many momentous incidents that involved the Chinese community and national culture. In 1973 after he was elected as president and took over the helm of the above two associations, he organized a United Examination for Chinese independent secondary schools (known as Unified Examination), launched standardized textbooks, and initiated campaigns to rejuvenate Chinese independent secondary schools. Not only that, he also began to apply for Chinese independent colleges to be set up and continued with the pursuit of establishing a Chinese independent university. At the same time, he never stopped pushing for the abolishment of Section 21(2) of the Education Act 1961, which authorized that "where at any time the Minister (of Education) is satisfied that a National-Type primary school may suitably be converted into a National primary school, he may by order direct that the school shall become a national primary school". He also led Chinese education organizations in protesting against Ministry of Education's appointment of teachers not proficient in Chinese as high-ranking officials in Chinese primary schools.

On 11 October 1987, he represented the United Chinese School Committees' Association of Malaysia in attending the assembly at the Tian Hou Temple of the Hainan Association of Federal Territory and Selangor, organized by fifteen Chinese associations and Chinese political parties to protest against the Ministry of Education's appointment of teachers not proficient in Chinese as high-ranking officials in Chinese primary schools. As a repercussion of this, he was arrested and taken into custody on 27 October 1987 under "Ops Lalang" by the Malaysian Government, and it was not until 3 June 1988 that he was released.

In the 1982 Malaysian parliamentary elections, Lim Fong Seng proposed a three-in-one political strategy, combining the forces of the ruling, Chinese-based political parties, the opposition parties, and the non-governmental organizations from the Chinese community, to fight for the rights and interests of the Chinese community. He created the slogan of "Enter the National Front, Correct the National Front" to encourage and support some leaders from the Chinese education sector to join the Malaysian People's Movement. In the 1990 general elections, he put forward the political idea of a dual alignment system and worked towards uniting the opposition parties to form an alliance to keep the ruling National Front in check, and also to prevent UMNO from dominating the entire political arena. To realize his political aspirations, he resolutely resigned from the position of president of the United Chinese School Committees' Association of Malaysia to join the Democratic Action Party, together with more than twenty Chinese education and civil rights activists, with the hope of consolidating the anti-National Front political force that was going from strength to strength. Later, he even took up the post of adviser to the Democratic Action Party. Overall, however, his contributions to Chinese education were more than his political achievements.

Lim Chooi Kwa

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Lim Geok Chan

(Lim Yock Ching, 林玉静, Lin Yujing, 1936–2006)

Entrepreneur, educationist, community and business leader, Malaysia

Lim Geok Chan alias Lim Yock Ching was prominent both in business and education. He was particularly committed to the causes of Chinese associations and the welfare of education. Lim was from the Fu Jian Yong Chun clan, born in Klang in 1936, and passed away on 15 July 2006 at the age of seventy. His father, Lim Chao Yang (林朝阳), ran a small transport business. Lim was the eldest of eleven siblings in the family. He married Qiu Xiu Bo (邱秀波) and Lo Cai Lan (罗彩兰) and had five sons and three daughters. He completed his education at Xin Hua Secondary School and at, the age of twenty-five, ventured into business, assisting his father in managing the family's transportation business. He eventually ventured into many other businesses, including agriculture, manufacturing, palm oil processing, fast food, and many others.

He was known as the "Chicken King", one of the "Four Kings" in Malaysia in the 1980s. (The others being "Sugar King" — Robert Kuok, "Rubber King" — Lee Lai Seng, and "Steel King" — Michael Cheng.) The title "Chicken King", was bestowed on Lim when he took over the business rights of the Kentucky Fried Chicken (KFC) franchise in 1986. He then managed to venture successfully into the Chinese and Japanese markets, starting numerous joint ventures with locals in China to launch chicken rearing farms.

Lim was poor in his younger days and this spurred him to become industrious and eager to learn. He was also a positive thinker who never had arguments with anyone. According to him, his parents taught him to "take things easy and let them be". Due to his background, Lim firmly believed that he should contribute to the development of Chinese education. He said, "I have the responsibility to help the Chinese private schools, so that more Chinese children can enjoy better and modern education. With proper education they will be able to compete in the world when they start working or further their studies overseas."

Lim admired and respected Tan Kah Kee (陈嘉庚) and Tan Lark Sye (陈六使), the country's two famous Chinese education fighters. He said, "To protect the Chinese education is the responsibility of every Chinese. In order for a society, or a country to develop, human resource is the most important element. Countries like Taiwan, Korea, and Japan are developed because their education systems are successful. Chinese education must be available wholesomely, and then only can our society develop."

Lim actively involved himself in many local Chinese businesses and educational associations. He was president (1991–94) and life honorary president of The Federation of Chinese Assembly Halls in Malaysia (华总), president of The Selangor Chinese Assembly Hall (雪华堂), vice-president of The Associated Chinese Chambers of Commerce and Industry of Malaysia (ACCCIM) (大马中华工商联合会), president of The Associated Chinese Chambers of Commerce and Industry of Kuala Lumpur & Selangor (隆雪中华工商总会), chairman (1969–2005), and life honorary chairman of the board of directors of Klang Hin Hua Secondary School, director of Klang Hin Hua Primary School, chairman of the board of directors of Klang Chung Hua Independent

High School, vice-chairman of the board of directors of Klang Kwang Hua Independent High School, acting president of United Chinese School Committees Association of Malaysia (UCSCAM), Kampung Baru Pandamaran Malaysian Chinese Association (MCA) Branch president, Klang MCA division's treasurer, and youth president.

Lim's business interests included many companies in various sectors of business. He was the managing director and chief executive officer of many companies, including Lin Chao Yang Father and Son (林朝阳父子) Sdn. Bhd., Industrial Oxygen Bhd., Wembley (温利活性百泥制造) Bhd., Fusan Bhd., Khong Guan Holdings, and others.

Lim was not only a successful entrepreneur, but was also a Chinese education activist. Tan Sri William Cheng, another Malaysian corporate heavyweight, described him as a "straight forward [sic], generous, passionate man, and willing to go all out to take care of his friends". His business philosophy was "In business, I prefer peaceful negotiation, I don't like lose-lose situation[s]." This philosophy was one of the contributing factors of his success, as a businessman. A believer of the importance of expert opinions, he delegated decision authority to his staff at the appropriate times because he wanted the experts to decide. He strongly believed in good interrelationships and the spirit of give and take. It can be concluded that his management style was his secret weapon to success and earned him respect and admiration of many business partners, friends, and subordinates who supported and trusted him wholeheartedly.

He believed it was not enough for a person to spend time only on work and family, but that everyone should spare some time for enhancing his or her education. This is more valuable than anything else. "In this competitive and fast industrial era, [the] Chinese must enhance [their] education to nurture their working ability, so as to earn respect and reduce unemployment." According to him, "we need [a] clear conscience to develop education. When so many parents send their children to study at the Chinese independent schools, it means Chinese education is important. This is the greatest encouragement to me".

The Chinese Government through its embassy in Kuala Lumpur praised him highly, saying, "Tan Sri Lim all the while supported Malaysian Chinese education and [was] actively involved in Chinese community activities. He contributed greatly to the development and unity of [the] Malaysian Chinese community." Lim led groups to visit China many times and his contributions towards promoting Malaysia-China relations were tremendous. This led to the improvement and development of the excellent trade relationship with China which has proved priceless in the present day. Malaysian companies are well positioned to access the massive Chinese market mainly due to the groundwork laid by businessmen such as Lim Geok Chan.

Lim Geok Chan's excellent achievements and contributions to society were recognized and in 1971 he was awarded the honorific, KMN, with the title of "Dato". He was in 1992, given the PSM honorific with the title of "Tan Sri", by the Yang di-Pertuan Agong Malaysia. Both awards are highly respected and coveted honours glanted by Malaysian royalty figures who are constitutional heads of state.

Lim is an icon in the business world and also a pillar of the Chinese community. He represents the typical Chinese businessman who has achieved success through sheer hard work and dedication. In his successful business world he has never forgotten his roots and contributes his resources regularly to the enhancement of Chinese education.

Lee Yok Fee

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Lim Geok Lin, Shirley

(林玉玲, Lin Yulin, 1944–)

Feminist, fiction writer, literary critic, poet, professor of English and women's studies, Malaysia

Shirley Lim Geok Lin is an acclaimed writer and a prominent figure in the literary scene of Southeast Asia and America. As a poet, novelist, and short story writer, Lim has produced an important body of work which conveys a wide array of themes, ranging from childhood and human relationships to diasporic and gender concerns. As an academic, she has contributed widely to the discipline of literary and cultural studies and has been actively engaged in teaching, research projects, and consultation work all over the world. Her poetry, short stories, and novels have entertained and edified generations of readers and have certainly earned a place in the canon of Malaysian literature in English and postcolonial literatures. In America, she is widely recognized both as a distinctive voice in Asian American literature, and an authority on feminist studies and ethnic, minority discourses. Lim continues to play a vital role in both literary and academic worlds as a personality who has become the embodiment of transnationality and cultural multiplicity, as well as the creativity that these engender.

Lim was born in 1944 in Malacca, the thirdborn and only daughter in a Straits Chinese family of father, mother and four male siblings. As the only girl, Lim was her father's favourite child, but was subsequently ostracized by her brothers. From early childhood, she felt the pangs of being female in a partriarchal society. Abandoned by her mother at age eight, Lim's childhood was a particularly challenging one where gender inequality, misery, and poverty left indelible marks on the young girl. Her father eventually remarried and the family expanded with the addition of four half-brothers and a half-sister. Lim was raised in Malacca and attended the Convent of the Holy Infant Jesus there; in all, her memories and experiences of family and of growing up are interlinked with her sense of place and history. All these and more are immortalized in poems such as "Bukit China", "Monsoon History", "Crossing the Peninsula", "Visiting Malacca", "Returning to the Missionary School", "Song of an Old Malayan", "Nonya" and "Father from Asia". As a child, Lim was always keen on literature and a life of the imagination and knew she wanted to be a poet when she was eleven years old. From 1964 to 1969, she studied at the University of Malaya on a federal scholarship and obtained her Bachelor of Arts degree here with first-class honours before making her move to America in 1969 where she attended Brandeis University on a Fulbright scholarship and a Wien international fellowship. By 1973, she had received her Master's degree and a PhD in English and American Literature. After a series of teaching positions in various American colleges, she was appointed professor of English and Women's Studies in 1993 at the University of California, Santa Barbara, a position she holds to this day.

Lim's literary career was launched with her first volume of poems, *Crossing the Peninsula and Other Poems* (1980), for which she won the Commonwealth Poetry Prize, the first Asian and woman to do so.The poems here established Lim as a writer who grapples with the hardships of relocation, exile, ambivalence, and loss. She was twenty-four when she left Malaysia for the United States where, as an immigrant and a coloured woman, she endured alienation and isolation and encountered prejudice and racism. Haunted by the May 13 race riots of Malaysia, she also knew that she could never return to a land in which racial politics made the vision of an equitable Malaysian homeland virtually impossible to realize. In her memoirs, *Among the White Moon Faces: An Asian-American Memoir of Homelands*, as published in Singapore with the sub-title, *Memoirs of a Nyonya Feminist* (1996), Lim recounts the trauma of departure and displacement: "In the airport lounge, gazing at the *batik* decorations intended for tourist consumption, I felt already the disconnection of the stranger. I would never see Malaysia again, except through the eyes of a traveler" (p. 213). "Crossing the Peninsula" also captures the memories of a homeland and a cultural milieu which have become integral to her identity as a *nyonya*, while gender concerns take centre stage in poems such as "Queens" and "Women's Dreams". In 1982, *Another Country and Other Stories*, a collection of Lim's short stories, was published and clearly demonstrates her skill in the genre. One of the stories in this volume, "Mr. Tang's Girls", won the second prize in the *Asiaweek* Short Story Competition of 1982. In this story, she explores the hypocrisy and oppressions of a male-dominated society and, through the radical and dubious character of Kim Li, gives vent to the anger and frustrations that afflict women in a traditional Chinese family. Throughout her writing life, Lim has pondered and struggled over what it means to be Asian American in poems such as "Dedicated to Confucius Plaza", "American Driving", and "Learning to love America". The ironic tone of some of these poems does not detract from the sincerity and candour that underscore Lim's contemplation of her Asian American identity. In the 80s and 90s, Lim's oeuvre grew steadily: *No Man's Grove and Other Poems* (1985), *Modern Secrets: New and Selected Poems* (1989), *Monsoon History: Selected Poems* (1994), *Life's Mysteries: The Best of Shirley Lim* (1995), *Two Dreams: Short Stories* (1997), and *What the Fortune Teller Didn't Say* (1998). In 2001, Lim published her first novel, *Joss and Gold*, and five years later, her second novel, *Sister Swing* (2006). In 2008, *Princess Shawl*, a tale for young readers, was published.

Lim's critical output of scholarly articles, papers, and books either as sole author, co-author, editor or co-editor, is formidable in its sheer range, import, and depth: *The Forbidden Stitch: An Asian American Women's Anthology* (1989), *Approaches to Teaching Kingston's 'The Woman Warrior'* (1991), *Reading the Literatures of Asian America* (1992), *Nationalism and Literature: Literature in English from the Philippines and Singapore* (1993), *Writing Southeast/Asia in English: Against the Grain* (1994), *Tilting the Continent: An Anthology of Southeast Asian American Writing* (2000), "The Ambivalent American: Asian American Literature on the Cusp" (1992), "Complications of Feminist and Ethnic Literary Theories in Asian American Literature" (2000) — the list goes on. Apart from sitting on the advisory board of various journals, Lim is also founding editor of *Asian America: Journal of Culture and the Arts*.

Lim won the American Book award twice: once for her co-edited work, *The Forbidden Stitch: An Asian American Women's Anthology* (1989), and again for her memoirs, *Among the White Moon Faces* (1996). Lim has also been given due recognition for her contribution to

teaching and research, not only by her home university, but also by prestigious institutions of higher learning all over the world. In 1981, Lim won the SUNY (State U of New York) Chancellor's Award for Excellence in Teaching and, in 2002, was Best Graduate Faculty Advisor. Over the years, she has been visiting fellow, professor, writer-in-residence, invited author and faculty to universities in countries such as Singapore, Australia, Bahrain, and Hong Kong. From 1999 to 2002, she served as chair professor and head of department at the University of Hong Kong.

Lim continues to write whenever time permits and derives themes and material from both her Malaysian and American experiences. In her memoirs, she writes: "home is the place where our stories are told. . . . In California, I am beginning to write stories about America, as well as about Malaysia. Listening, and telling my own stories, I am moving home" (p. 348). In her defence of justice for women and society, as well as in her resistance to colonial and neocolonial ideologies, Lim displays an unwavering conviction and continues to write the stories of the oppressed and the outsider.

Lim is married to Charles Bazerman, and they have a son, Gershom Kean Bazerman.

Agnes S. K. Yeow

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Lim Goh Tong

(林梧桐, Lin Wutong, 1918–2007)
Prominent wealthy businessman, Malaysia

Lim Goh Tong, who was born in 1918 in Fujian, China, was one of the world's most prominent and successful entrepreneurs of Chinese origin. The fifth child in a family of seven children, and second son of a vegetable seed trader, he migrated to Malaysia in 1937 from China's Fujian province. In 1937, the year the Japanese launched their war of aggression on China, Lim Goh Tong bravely set off for Malaya with a suitcase and 175 dollars. In 1944, he married Lee Kim Hua, whose grandfather founded the Bangkok Bank. His life story is inspiring, seen as a classic "rags to riches" tale, where difficulties were turned into opportunities, with much calculated risks, foresight, and perseverance.

In Malaya he started out as a carpenter and eventually went into iron mining, becoming a middleman for heavy machinery trading and taking on government contracts for development projects. By the early 1950s, Lim had already built a thriving business as an engineering contractor and plantation owner. He established his own construction company called Kien Huat Sdn. Bhd., which became a successful Class A contractor, completing many major public pieces of infrastructures. After Malaysia's independence, he was awarded the contract to build the country's first dam — the RM12-million Ayer Itam Dam in Penang. His other major projects included the RM5.2-million Sultan Yahya Petra Bridge in Kota Bahru, the RM20-million Hydroelectric Power Project in the Cameron Highlands,

and the RM54-million Kemubu Irrigation Scheme. In 1964, he was a subcontractor for part of the Cameron hydroelectric dam project in the Cameron Highlands and the idea of developing a cool mountain top resort retreat was then mooted.

Hence, Lim Goh Tong founded the Genting Group in 1965 for the development of a beautiful highlands resort, named Genting Highlands Resort, located on the mountain range between Genting Sempah and Mount Ulu Kali, 2000m above sea level and 58 km from Kuala Lumpur in Malaysia. His humility, determination, and proven track record as a contractor won the confidence of the authorities who approved his application to acquire and develop the 6,000 hectares of land for the project, with his savings of RM2.5 million as capital. On 8 August 1965, he began constructing the access road to the summit and completed it within three years ahead of its six-year target. On 31 March 1969, the foundation stone for the first hotel, then named Highlands Hotel (now renamed Theme Park Hotel) was laid by Malaysia's first prime minister, the late YTM Tunku Abdul Rahman Putra Al-Haj. This was completed in January 1971 and opened for business on 8 May 1971. Tunku Abdul Rahman granted Malaysia's first and only casino licence on 28 April 1969 to Genting. Till today, his publicly traded Genting holds the only casino licence in Malaysia.

The development of the resort has seen its expansion from time to time with the widening of a 10km-stretch from Kuala Lumpur, and a new road from Batang Kali for the northern states' access. To date, the Genting Highlands Resort has five hotels (Genting Hotel, Highlands Hotel, Resort Hotel, Theme Park Hotel, and First World Hotel), two apartment blocks (Ria and Kayangan Apartments) at the hilltop, and the Awana Genting Highlands Golf and Country Resort with a projected total number of 15,000 rooms on the resort site. The Awana chain was also extended to include the Awana Kijal Golf, Beach & Spa Resort in Terengganu, and the Awana Porto Malai in Langkawi. In 1997, the Genting Highlands Resort further built the Genting Skyway cable car system of 3.38 km from Gohtong Jaya to the hilltop — depicted as the "World's Fastest Mono Cable Car System", with a maximum speed of 21.6 km per hour and the longest cable car in Malaysia and Southeast Asia — at a total cost of RM128 million.

The company has, since its inception, expanded and diversified from its hotel and resort activities to plantations, properties, paper manufacturing, power generation, oil and gas exploration and production, electronic commerce, and information technology development. The Genting Group was generally acknowledged as the number one leading company in Malaysia for ten years up to in 2004, and for nine consecutive years (1994–2002) by *The Asian Wall Street Journal* (formerly *Far Eastern Economic Review*). It was rated number one in Malaysia and number two in Asia for "Overall Best Managed Company for the Decade" by *Asiamoney*. Lim was ranked 204th on the Forbes 2007 list of billionaires worldwide, with family assets valued at a net worth of US$4.3 billion. To Lim, once goals have been clearly defined, one can, with the greatest amount of determination and hard work, realize one's goals conclusively and this has been his philosophy. As shown, the company is well positioned to achieve greater growth and profitability.

The Genting Group is, to date, Malaysia's leading corporation and one of Asia's best-managed companies with over 40,000 employees globally, 11,000 acres of prime resort land, and more than 80,000 hectares of plantation land. It comprises five listed entities: Genting International PLC (50.4 per

cent ownership — investment holding company, listed on the Singapore Stock Exchange), Resorts World Bhd. (49.2 per cent ownership — leisure and hospitality, gaming and entertainment business, listed on Bursa Malaysia), Asiatic Development Berhad (55 per cent ownership — plantation and property business, listed on Bursa Malaysia), and Star Cruises Limited (19.9 per cent ownership — cruises services, listed on the Hong Kong Stock Exchange). Star Cruises Limited is the world's third largest cruise operator and Asia-Pacific's leading cruise line working with internationally recognized brands such as Star Cruises, Norwegian Cruise Line, NCL America, Orient Lines, and Cruise Ferries. In the United States, Lim bankrolled the Mashantucket Pequot Tribe in Connecticut to create one of the world's largest casino complexes, the Foxwoods Resort Casino. Genting Group and its consortium partners won the bid to obtain the second casino licence and build an integrated resort named Resorts World at Sentosa in Singapore, which opened in 2010. Genting has expanded its hospitality interests internationally through casino development and management agreements in Australia, the Philippines, and the Bahamas, and with Canada's Pacific Lottery Corporation and the United Kingdom's London Clubs International. Other principal subsidiaries include E-Genting Holdings Sdn. Bhd.; Genting Highlands Tours and Promotion Sdn. Bhd.; Genting Hotel & Resorts Management Sdn Bhd; Genting (Labuan) Limited; Genting Management and Consultancy Services Sdn. Bhd.; and Genting Overseas Holdings Limited (Isle of Man).

For his contributions to the national economy and society, he was bestowed the title of "Tan Sri" by HM, the Yang di-Pertuan Agong on 6 June 1979 and given an honorary doctorate of Entrepreneurship from the University of Tunku Abdul Rahman in 2005. Prior to that, he won many accolades, such as the Malaysian Entrepreneurs Award 1985, Manager of the Year Award 1986, Business Achiever of the Year Award 1994, and the Best Employer Award 1996. Lim retired at the age of eighty-five, handing over the reins and responsibilities as chairman, president and chief executive of Genting Group to his second son, Kok Thay, on 31 December 2003. After retirement, he spent most of his time at a villa built in Gohtong Jaya, a township he developed in 1993 at the foothills of Genting Highlands. He wrote his autobiography, *My Story*, published in 2004, which depicted his prominent life story, and how he survived his malignant tumour and cardiovascular problems, amongst many interesting episodes in his life.

Through his Yayasan Lim, a family foundation established in 1978, he contributed much to the society. He also built the Chin Swee Temple to honour the deity whom he felt inspired him to build the access road to Genting. The late Tan Sri Lim Goh Tong had set aside RM9.5 million to be donated to various medical, educational, and charitable organizations before he passed away in October 2007. After his demise, the Genting Group's subsidiary Resorts World Bhd., pledged to launch two scholarship funds, each worth RM1 million, for the University Tunku Abdul Rahman and Kolej Tunku Abdul Rahman. Genting Bhd. and Asiatic Development Bhd. have also proposed the establishment of two special endowment funds of RM1 million each for the University of Malaya and University Putra Malaysia, and RM500,000 to the Malaysian Institute of Management for the support of its Genting Group Resource Centre. Another RM2 million was donated to Yayasan

Lim to contribute regularly to medical and educational institutions, old folks' homes, and other charitable organizations.

Lim Goh Tong is survived by his wife, Lee Kim Hua, six children (three sons and three daughters: Lim Tee Keong, Kok Thay, and Chee Wah, Lim Siew Lay, Siew Lian, and Siew Kim), and nineteen grandchildren.

Beh Loo See

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Lim Hak Tai

(林学大, Lin Xueda, 1893–1963)

Artist, art educator, founder of Nanyang Academy of Fine Arts, Singapore

Lim Hak Tai was one of the most influential first-generation Singapore artists during the British colonial period, from the 1930s to the early 1960s. He was trained in both Chinese and Western art mediums in China and taught at the Xiamen Academy of Art before migrating to Singapore. As an art educator, his most significant contribution was the founding of the Nanyang Academy of Fine Arts. Holding dual appointments as principal and lecturer, he was the key member responsible for the development of the academy during its first twenty-five years. For his pioneering effort as the prime mover for a "Nanyang style" of painting, he was honoured as "Father of Nanyang Art". In recognition of his contributions to society, he was the first artist to receive the Singapore Government Meritorious Award in 1962.

Lim was born on 18 May 1893 in Xiamen, Fujian Province in China. He grew up and received his education there. In 1916, he graduated from the Provincial Teachers' Training College in Fuzhou, majoring in art. He began his career as an art teacher in Siming Secondary School and the Xiamen Academy of Art. Lim later joined the Jimei Teachers' Training College when it was set up in 1924. With the outbreak of Sino-Japanese War on 7 July 1937, he came to Singapore and was soon hired to teach mathematics and art at the Chinese High School and Nan Chiau Girls' High School.

In March 1938, together with businessman Tan See Siang and a few alumni of the Jimei High School, he established the Nanyang Academy of Fine Arts. The premises of the academy was a two-storey old bungalow located in Geylang opposite the Happy World Amusement Park. As art education was relatively uncommon in Singapore then, there were only fourteen students. Since the enrolment was so small, Lim managed the academy with the help of only three part-time lecturers, Kao Fei Tse, Chang Ming Tse, and Qiu Ying Kui, who taught on a voluntary basis. He was the principal of the academy and the lecturer of the water colour and oil painting classes. Two years later, the academy moved to a new site in Serangoon Road near the Whampoa River and it was there that its first batch of students graduated on 20 June 1940, just before the outbreak of the Pacific War. The improved facilities attracted many more students, fifty in total, and the academy's staff strength also grew to twelve. Unfortunately in 1941, all activities

came to a standstill when the Japanese invaded Singapore. The same year he was chosen to be the president of the Singapore Art Association.

The academy was closed from 1942 to 1945 during the Japanese Occupation. Meanwhile Lim went into the anti-Japanese headquarters in the Jinjiang Clan Association and participated in the anti-Japanese campaign. At the end of WWII, he immediately rented a bungalow in St Thomas Walk and resumed classes. From then on, the academy, though still a self-financed private institution, began to gain more popularity and recognition among art enthusiasts and communities in Singapore and the region. Student enrolment continued to grow steadily. Interestingly, about 40 per cent of them were foreign and non-Chinese students from the region, or expatriates living in Singapore. When Lim passed away at the age of seventy on 14 February 1963, the academy had hit an enrolment of more than 200 students and had seen twenty-five batches of students graduate. Many of its alumni had become the next generation of artists, or art practitioners in Singapore and Malaya (now Malaysia). Some continued their pursuit of art abroad. Together, they brought fame and honour to the academy. Today, the academy has flourished into a leading art institution which is on par with some of the best in Asia and the world.

From its humble beginnings to what it is today, the Nanyang Academy of Fine Arts has undoubtedly gone through a long and challenging journey. The success of the academy, especially during the early years, can be attributed to several important factors. Firstly, Lim was, unlike many of his peers, a well trained artist and art educator with extensive teaching experience before coming to Singapore. Hence, he was both an art practitioner and a pedagogue who possessed good content knowledge and pedagogic skills. Secondly, the achievements of the academy during the formative years owed much to the vision and belief of Lim. He clearly understood the unusual cultural and social background of Singapore, as well as its strategic geographical location in Southeast Asia, and wanted it to be an institution assimilating all tropical characteristics from the outset. Hence, he not only named the institution the Nanyang Academy of Fine Arts (Nanyang literally means "southern sea" in Mandarin), but also formulated a set of objectives to realize this vision and belief. Thirdly, he has to be credited for his leadership and the ability to put together a team of highly motivated and dedicated lecturers as faculty, including Tchang Ju Chi, Yong Mun Sen, Chen Wen Hsi, Cheong Soo Pieng, Huang Pao Fang, See Hiang To, Chen Chong Swee, and Georgette Chen. Lastly, he was an effective and inspirational teacher who knew how to bring out the best in his students. Pursuing a career in art during the 1950s was not a lucrative profession, but there were those who where willing to devote their time and effort to it. Through sheer enthusiasm and dedication to art, and by working closely as one big, united family, both Lim and his students managed to overcome adversities such as poor facilities and finances, and prevailed in the end.

Lim, as an artist, was best known for his Chinese traditional painting, calligraphy and Western art, especially oil painting. His Chinese paintings, in general, had a strong affiliation to the traditional Chinese painting technique and philosophy in their pure form. Though he was well trained to paint in all genres, the bamboo and plum flowers remained his favorite subjects. Most of his calligraphies had a distinct element emulating ancient epigraphy, whether they are in free cursive style, or the Han "li shu". The brush strokes were robust and full of vigour yet maintained elements of ease, grace, and simplicity. The medium of his

Western paintings was mostly oil and they were strongly influenced by the post-Impressionists. Because of that, he was fond of using bold and contrasting colours, with broad paint strokes, while the chosen themes had strong local flavours.

Even without all the accomplishments mentioned above, Lim would still easily rank among the greatest in Singapore art history. He was regarded as the "Father of the Nanyang style" of painting because he was its prime mover and always at the forefront of this distinctive local style in the visual arts. When setting the objectives for the academy, he envisioned it as an institute set out to integrate the cultures of the different races, bridge the arts of the East and the West, as well as create an art form typical of the tropical nation that is Singapore. Together with a group of pioneer artists who were based at the academy, he broke away from tradition and was responsible for setting the direction that Singapore art took to arrive at its present stage.

In recognition of his contributions to society, he became the first artist to receive the Singapore Government Meritorious Award in 1962.

Lim was married with one son, Lim Yew Kuan, who is a trained artist and was principal of the academy from 1963 to 1979.

Chia Wei Khuan

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Lim Kean Siew

(林建寿, Lin Jianshou, 1922–2007)

Political leader, Buddhist philosopher, Malaysia

Lim Kean Siew came from a very illustrious family in Penang and belonged at the same time to the generation of Malayan scholars who came of age in the 1940s, imbued with an ambition to gain self-governance for Malaya.

His grandfather was Phuah Hin Leong, a highly successful rice miller and landowner. Despite taking on the surname of Phuah after having worked for that family as a young man in China, he switched back to the surname of Lim when naming his children. Phuah's third son, Lim Cheng Ean, married Rosaline Hoalim, an English-speaking Chinese woman from British Guiana whom he met while they were both studying in Cambridge. Their son, Lim Kean Siew, would later credit his eminent career and that of his siblings to their mother's strength of character and her untraditional parenting.

Lim Cheng Ean was famous for being a skilful lawyer who would accept poverty-stricken characters as his clients. In 1933, when the British decided to establish the Straits Settlements Legislative Council, he became its first nominated member for Penang, just as Tan Cheng Lock was for Malacca. When Sir Cecil Clementi, the governor for the Straits Settlement, attempted to pass a bill forcing Chinese children living close to government schools to attend Malay-speaking institutions, Lim Cheng Ean staged a walkout that purportedly worked beyond expectations and saw the bill withdrawn.

Politically, his children were "inclined to the Left". For example, his son, Kean Chye, was a lawyer and founder-member of Singapore's first political party, the Malayan Democratic Union (MDU), established in December 1945. Another son, Kean Chong, was a pilot in the Battle of Britain who later served Tanzania as chief of the Department of Roads until his retirement. The eldest daughter, P.G. Lim, also a lawyer, was Malaysia's representative to the United Nations, and the ambassador to Yugoslavia and the EEC countries.

In his youth, Lim Kean Siew had hobbies that included palmistry, playing the piano, bridge, chess, woodworking, and photography. He also showed an interest in martial arts, learning skills that stood him in good stead in fights in school…and in later life. He related that after winning a certain fight against a much older boy when attending Penang Free School, he demonstratively shook the defeated boy's hand, and then mused: "I had gained respect and I had also learnt one lesson. When one fought, one had to win and there was no other consideration. The world had no time for losers."

His more intellectual pursuits included philosophy, literature, and poetry. He was educated at Singapore's Raffles College, where he happened to be when the first Japanese bombs were dropped. Britain's abandonment of Penang and Singapore ignited in Lim a profound disenchantment with the colonial system, as it did in many others throughout Malaya.

Lim achieved a double Tripos in English and law at Cambridge. After becoming a barrister-at-law at Gray's Inn, he practised for a while in the United Kingdom. He was admitted to the Malayan Bar on his return to the colony, and immediately went into politics, helping to found the Labour Party of Malaya (LPM) and serving as its secretary general. The party later formed the Malayan People's Socialist Front together with Partai Rakyat.

The Penang division of the LPM became the controlling party in the George Town City Council in 1958 when Lim and two others were elected. In 1959, the Front won five state seats and three parliamentary seats in Penang. Lim proved to be a formidable orator and became the Member of Parliament for Penang's Datuk Keramat constituency in 1959.

Following Operation Cold Store on 2 February 1963 — when 113 active left-wing leaders were arrested in Singapore — and other conflicts, the alienation between the Front and the establishment worsened. Despite hopes of taking the Penang state government in the 1964 elections, the Front suffered heavy losses, but Lim managed to retain his parliamentary seat.

Local elections in the country were suspended on 1 March 1965, and internal strife among Front members in the George Town City Council saw the party losing control over its core constituency by the end of that year. This ended Labour Party's control in that city for good. Partai Rakyat announced its withdrawal from the Front in December 1965.

In July 1966, in what was seen as a measure to suppress Labour Party prospects in Penang, the government decreed that all functions of the city council would be transferred to the chief minister of the state.

As radicalization increased within the party, Lim, as divisional chairman for Penang, declared that the LPM was a constitutional socialist party. However, the strategy of mass struggle won ground as street protests were launched, ideologically fuelled by opposition to American presence in the Vietnam War, and by Mao Zedong's Cultural Revolution in China.

A general strike organized by the LPM in Penang on 24 November 1967 against the devaluation of the currency brought government reprisals in the form of arrests without trial. Twenty-nine key members of the LPM, including Lim, who was then the party's national deputy chairman, were taken into custody under the Internal Security Act. Lim was released after twenty-eight days.

On 2 January 1969, Lim resigned as MP and state assemblyman in accordance with directives from the party to boycott the upcoming general elections. Racial riots broke out in May that year after the polls, and the LPM was proscribed by 1972. Lim joined the MCA in 1975 as presidential adviser. He became a member of the presidential council and central committee and served as Penang MCA liaison committee chairman from 1979 until he left the party in 1983.

His last political triumph was when he managed to win the state seat of Pengkalan Kota in Penang in a 1980 by-election.

Lim's keen interests in meditation and Buddhism were reflected in his decision on retirement from politics to be legal adviser to the Malaysian Buddhist Association Meditation Centre, and in his participation in other Buddhist organizations. In his later years, besides two autobiographical books published in 1997 and 1999, he also authored *Inner Peace: A Source of Chinese Philosophic Meditative Practice (1994)* and *The Beauty of Chinese Yixing Teapots: And the Finer Arts of Tea Drinking* (2001).

Lim died of a heart attack on 29 September 2007, leaving behind his wife, Pamela Ong, three sons, and a daughter.

Ooi Kee Beng

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Lim Kek Tjiang

(林克昌, Lin Kechang, 1928–)
Violinist, conductor, Indonesia

Liem Kek Tjiang is an influential violinist and conductor who made an imprint beyond Indonesia. He was considered a musician who contributed to the music scene in mainland China, Taiwan and Hong Kong. Due to the turmoil in his life and his artistic temperament, he encountered a lot of difficulties as a violinist but his talent is eventually recognized and appreciated.

Kek Tjiang was born into a peranakan family in Banjarmasin (Kalimantan) on 21 March 1928. His grandfather was a trader in textiles and his grandmother was a Dayak woman. His father was a petty trader. When Kek Tjiang was three years old, his family moved to Surabaya and then to Jakarta soon after. His father later opened a shop selling musical instruments. Kek Tjiang and his three brothers, Kek Beng, Kek Teng and Kek Han, all became musicians, but Kek Tjiang was the most well-known. When Kek Tjiang was a child, his father hired a local musician to teach him the

violin. He learned fast, and at the age of 11 joined the music group of a Catholic church. During the Japanese occupation, he took violin lessons from Ivan Fedoroff, a Russian musician. Not long thereafter Kek Tjiang joined the Jakarta Radio Orchestra where he worked for two and half years. At the age of 16 he gave his first solo performance and later became leader of the first violinists in the Orchestra.

After the Japanese surrender, Kek Tjiang, at the age of 18, applied for a Dutch East Indies government scholarship. He was awarded a Malino scholarship to study at the Netherlands Conservatorium (Amsterdam). His younger brother, Lim Kek Beng, went with him to the Netherlands and later also received a Dutch scholarship. In 1950 Kek Tjiang graduated (maxima cum laude) while his brother had one more year to go. During that time, both Kek Tjiang and Kek Beng were holding Dutch passports, but their father made them take up Indonesian citizenship and give up their Dutch citizenship. Accordingly both brothers lost their Dutch scholarships. Kek Beng had to work as a cello player, and Kek Tjiang went on to Paris for advanced studies for five years.

Kek Tjiang sat for an examination to get into the Conservatoire National de la Musique de Paris. He was accepted and was able to learn to play the violin from well-known musicians such as Furmin Touche and his student Rene Benedette. Nevertheless, Kek Tjiang noted that he had learned the most from George Enescu, who gave him private tuition. He said Enescu was the greatest teacher he had ever come across. Kek Tjiang graduated from the Paris National Conservatorium after attending it for nine months. Between 1954 and 1955, he concentrated on taking part in international competitions in Italy and Belgium which unfortunately he did not win. Nevertheless, his talent was recognised by many judges. He even got an offer to study music in Moscow.

Both Kek Tjiang and Kek Beng were recipients of scholarships. Kek Tjiang won his scholarships from the French and Indonesian governments and had the obligation to serve Indonesia for three years. He felt it was his duty to return home and arrived in Jakarta in January 1956. He was assigned to be the director of the Indonesian Symphony Orchestra. However, the quality of the orchestra members was poor and there were insufficient players; salaries were low and musicians were not respected. There were also anti-Chinese feelings adversely affecting both Kek Tjiang and Kek Beng. Although the two brothers could not speak Chinese, people at the Chinese embassy were friendly towards them and often invited the brothers to perform at the embassy. Not long after he had returned to Indonesia, Kek Tjiang met Elsie Tjiok San Fang , an acquaintance of Kek Beng's. Elsie and Kek Tjiang fell in love and got married in 1958. Both were encouraged and persuaded by their Chinese friends "to serve the motherland", meaning China. When the two were leaving for China the Chinese embassy held a big farewell dinner for them.

In fact, Kek Tjiang's parents, who did not know anything about China and who were not even able to speak or read Chinese, agreed with the couples' "return" to mainland China, while Elsie's parents, who were born and brought up in China, strongly opposed their decision. This led to the break-up between the couple and Elsie's parents. In 1958, Elsie and Kek Tjiang took a ship to China and were met by Chinese officials in Guangdong. Upon arrival in Beijing by train both Kek Tjiang and Elsie were shocked when they saw the hostel they were assigned to live in. Elsie who was then pregnant in fact broke down. Worse still, they had surrendered their Indonesian passports to the Chinese authorities, making it impossible for them to leave China.

Kek Tjiang was assigned to work with and later became the head of the Central Broadcasting Symphony Orchestra in Beijing. He noted that the standard of the orchestra was low and those who studied music had no talent for it; they were chosen because of their proletarian background and Kek Tjiang had to train them from scratch. As he did not understand Chinese, it was an uphill battle for him. Worse still, he was regarded as "too strict" and "having ideological problems". He was therefore not liked by the leadership. In 1963 he was transferred to the Central Music Academy (Zhongyang Yinyue Xueyuan). Although the Cultural Revolution had not yet started, Chinese artists were already being sent to the countryside "to learn from the peasants". Kek Tjiang was forced to live in the countryside for a year. His liver infection recurred after a few months and he returned to the city. Unable to bear the political pressure, Kek Tjiang wrote over ten letters to Zhou Enlai expressing his desire to leave China but received no replies. Elsie was even asked by the leadership to divorce him because he was "ideologically backward" but she refused. Fortunately there was a superior who protected Kek Tjiang and transferred him to the ballet orchestra. In 1966 the Cultural Revolution eventually erupted. Life became more difficult and Kek Tjiang applied again for permission to leave China. Still, the opportunity came only when Elsie suffered from inflammation of the thyroid gland and her neck swelled so much that she was granted a permit to leave China.

Kek Tjiang and family left for Macao and later sneaked into Hong Kong. After landing in Hong Kong, he was offered asylum in the USA which he turned down as his father and two brothers were still on the mainland. He also refused to be interviewed. Not long after that Kek Tjiang became Resident Conductor of the Hong Kong Philharmonic Orchestra. In Hong Kong the orchestra was at that time completely oriented towards the West. Kek Tjiang introduced Chinese elements (including mainland Chinese compositions) into the repertoire of the orchestra; he was ahead of his time by 25 years! At the Hong Kong Arts Festival of 1972, Kek Tjiang insisted on conducting "The Long March" and directed the orchestra in playing "Liang Zhu" (Liang Shanbo and Zhu Yingtai). The audience was rapturous but the Hong Kong authorities were not happy as a few items were "Communist songs". In 1974, The Hong Kong Orchestra became a professional group and Kek Tjiang introduced more Chinese items including "The White-Haired Girl". The authorities were upset. In 1975 Kek Tjiang was asked to play for the Queen's Banquet but the queen was not present due to her other engagements. While his orchestra was playing the audience was eating and talking. Kek Tjiang felt insulted and ended the performance. For this he was eventually asked to leave by the management.

Kek Tjiang wanted to migrate to the USA but Elsie wanted to go to Australia for the sake of their sons' education. Kek Tjiang gave in. He applied to many places for jobs but failed to get any. He was later offered a position as violinist sitting in the last row of the violin section. He had hoped to be hired either as the conductor or the leading violinist. Unhappy with what he believed to be racial discrimination, he left Sydney and moved to Melbourne where Elsie was teaching ballet. Later when there was an opportunity to conduct an orchestra and make records, he travelled overseas. In 1984, he followed Elsie to Hong Kong, expecting to make a come back. But the Hong Kong Orchestra was still dominated by the old, long-time members and he was not accepted. Finally in 1991 when he followed his wife to Taiwan, Kek Tjiang was rediscovered by members of the music circle. He was offered a position in the

Music Academy and he taught many musicians in Taiwan, creating some sort of a sensation. He was named "Karajan of the East" and "Beethoven of the Yellow Land". That was one of the high points in his music career. When he was 80 years old, his Taiwanese friends and fans organized a concert in which he performed as a conductor and a violinist. Kek Tjiang and Elsie are retired in Australia.

Leo Suryadinata

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Lim Keng Lian

(林庆年, Lin Qingnian, 1893–1968)

Businessman, Chinese Nationalist, community leader, Singapore

Lim Keng Lian was born in Luoyan Township (罗岩乡) in Anxi County (安溪县), Fujian Province. He had a traditional Chinese education before moving on to study at the Foochow Provincial Industrial School and then at Peking University. After graduating around 1921, Lim spent the next four years with the North Chiang-Chew Peace Maintenance Corps (later reorganized into an Independent Regiment of the Kiangsi Army). A tea merchant, Lim moved to Singapore in 1927 to set up a branch of his family firm "Lim Kim Thye". He was a main organizer of the Singapore Chinese Tea Importers and Exporters Association (SCTIEA) in September 1928 and served in its first executive committee in 1929. He served in the Board of Directors of the Overseas-Chinese Banking Corporation from 1932 to 1934.

Lim saw the importance of using Mandarin as the medium of instruction in Chinese schools and the need for common examinations among these schools in Singapore. In 1929, he was elected Director of the Education Section of the Hokkien Huay Kuan in Singapore where he promoted the use of Mandarin as the medium of instruction. In 1930, he was elected Chairman of the Board of Examiners of the All-Chinese Elementary School Competitive Examinations. Lim became Vice-Chairman of the School Building Committee of Nanyang Girls' High School in 1930 and the Chairman in 1932. When the school re-opened in 1945, Lim was the Chairman of the Board of Directors and one of five trustees of the school. In 1936, he and three other men also opened a primary school named Xing Nan (醒南). Lim co-established Chung Cheng High School with other community leaders in 1939. He also served as Head of the Education Section of the Singapore Ann Kway Association (SAKA) in 1940.

In November 1931, Lim chaired the Third Meeting of the Preparatory Committee of the Union of Malayan Hokkiens to organize help in the reconstruction of villages in Fujian. In 1934, he was elected into the Standing Committee of the Singapore Ann Kway Association (SAKA). He was also elected Vice-President of the Singapore Chinese Chamber of Commerce (SCCC) in 1933 and was its President from 1934 to 1936. Lim also worked as Chairman of the National Products Exhibition and Promotion Committee in 1936. After Japan invaded China in July 1937, Lim became involved in anti-Japanese activities. In February 1938, at a meeting organized by the Preparatory Committee of Singapore Chinese in Support of the International Peace Conference, he urged the representatives to

continue to work together towards defeating the Japanese. Lim was appointed Chairman of the Public Relations Department of the Singapore China Relief Fund Committee (SCRFC) in December 1940.

From 1933 to 1935, and from 1939 to 1942, Lim sat on the Chinese Advisory Board in Singapore. In October 1936, Lim was elected by the Chinese in Malaya and Singapore to be a representative of the overseas Chinese at the National People's Congress in Nanjing. He was also appointed a central committee member of the People's Economic Reconstruction Movement Commission and a member of the National Salvation Bond Committee. He was a proponent of the New Life Movement (NLM) in Malaya. In February 1937, a short-lived 'Singapore Overseas Chinese NLM Promotion Committee' was formed with Lim as one of the office-bearers. He also headed the Preparatory Work for a Singapore Branch of the Chinese National Foreign Relations Association. When the Japanese invaded Malaya in December 1941, Lim helped in the defence of Singapore by recruiting a labour force to construct defence structures for the Allied soldiers. He fled the island for Chongqing on 12 February 1942 and he was later appointed a councillor to represent the overseas Chinese in Southeast Asia in the People's Political Council (PPC). He also joined the Kuomintang in either 1944 or 1945. In June 1945, he was elected a member of the Board of Overseas Affairs in the Sixth Central Executive Committee of the Kuomintang. Lim successfully requested the Chinese Ministry of Foreign Affairs to ask the British Government to re-issue official documents to those who had lost their identification papers. Lim returned to Singapore after the war and was involved briefly with the activities of the Malayan branch of the KMT. One of Lim's early tasks in post-war Singapore was to represent the National Government at the public funeral of his friend, Lim Bo Seng, who was buried with full military honours as a war hero on 13 January 1946. Lim supported the economic reconstruction of China through his involvement as a director of the Fujian Economic Reconstruction Company Limited elected on 12 July 1947.

On 25 August 1947, Lim was appointed the Deputy Chairman of the Overseas Chinese Affairs Commission (OCAC). He pushed for education reforms and supported the election of overseas Chinese representatives to the National Assembly, successor of the PPC, in 1948. He was re-appointed on 8 July 1948. However, he returned to Singapore to attend to his family business as he felt that the OCAC could do very little work because of the ongoing Civil War. His service to the OCAC marked his last foray into Chinese politics. After his resignation, Lim delved briefly into Malayan politics. When a committee was set up to organize a Singapore Branch of the Malayan Chinese Association in July 1950, Lim was one of its members. By December 1951, Lim had been elected branch president and he remained active in the branch until his resignation in 1953. Lim, however, remained loyal to the ideals of the KMT after 1949. He led a trade mission of Singapore and Malayan merchants to Taiwan in July 1957 in a bid to explore ways to increase trade between Taiwan, Malaya and Singapore.

In his later years, Lim immersed himself wholeheartedly in education work and helping the underprivileged. On 2 February 1953, Lim was elected to the Nanyang University Preparatory Committee. Lim was also devoted to social work on behalf of the deaf and mute in Singapore. He served as the Director of the Singapore Sign Language School for the Deaf when it was opened in March 1954 — the

only school in Malaya and Singapore providing Mandarin and English instructions by sign language. In 1955, he was elected one of two vice-presidents of the Singapore Association of the Deaf and Dumb. He also served on the Lim Bo Seng Memorial Committee.

Lim made four main contributions to the Chinese community in Singapore. He introduced the use of Mandarin among Chinese schools in Singapore. As an overseas Chinese, he promoted the import and sale of Chinese goods. He was also a key figure in looking after the welfare and status of the Chinese in post-war Singapore. Finally, he remained passionate about his work among the Chinese deaf-mute. He was also a prominent tea merchant and community leader. He held the chairmanship of the SCTIEA from 1955. In 1957, he became the first Honorary Chairman of the SAKA and officially opened its new premises in October 1960. He passed away in Singapore on 6 December 1968, after a short illness, aged 75.

Jason Lim

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Lim Keng Yaik

(林敬益, Lin Jingyi, 1939–)

Medical doctor, federal minister, political leader, university chancellor, Malaysia

Lim Keng Yaik has a reputation for being witty candid and straight talking. Many Malaysians remember him as the man who first served in the Malaysian Cabinet in 1972 as minister of special functions, in charge of new villages and emergency work. During his thirty-six years in public office, he served in the following posts: minister of special functions in charge of new villages and emergency works (1972–73), minister of primary industries (1986–2004), and minister of energy, water and communications (2004–08). He was a member of the Perak State Legislature and State Executive Councillor from 1978 to 1986. In the course of his political career, Lim took over as president of Parti Gerakan Rakyat Malaysia from Dr Lim Chong Eu in 1980. He stepped down from the presidency of Parti Gerakan in 2007 and was succeeded by Dr Koh Tsu Koon.

Despite Lim's colourful personality, outspoken behaviour in matters of politics, and fondness for gesticulation when he made speeches, he is an intensely private person. Although he had been in the public eye throughout his political career, he does not put on any airs. He was born on 8 April 1939 in Perak. His father had two wives and eight children by each wife. Lim was very close to the siblings born from his mother, who bore his father six sons and two daughters.

Lim graduated from the Queen's University of Belfast with a degree in medicine (MB.BCh) in 1964. Ironically, he is a heavy smoker. After graduating, he returned to Perak

in Peninsula Malaysia to practise medicine and eventually set up a clinic in Chemor, Perak, where he gained popularity as a "silly" or madcap doctor owing to his penchant for putting sickly children at ease by playing the clown with them. His easy manners, affability, and the fact that he grew up locally contributed to his popularity as a doctor.

As Lim was a thoughtful and observant doctor with open manners and a willingness to hear what his patients had to say put, he was actively in touch with people at the grass roots level. This, coupled with the fact that he had grown up during the Japanese Occupation of the country and lived through the tumultuous years of the Emergency in the post-war period, later enabled Lim to take the vicissitudes of politics and life in his stride and in turn shaped him into a seasoned politician.

His character traits as a doctor and contact with the grass roots were undoubtedly what brought him to the notice of the Malaysian Chinese Association (MCA) leaders of the time. By 1968, he was a member of the MCA, steadily building up his grass roots support and rising quickly within the party. He was assigned to contest in a Perak state seat in Pekan Baru in May 1969 as an MCA candidate under the Perikatan (Alliance Party) ticket, but lost. Despite this setback, he continued to rise up the MCA ranks. In 1971 he became chairman of MCA Perak and became a senator for a six-year term. In 1972, he was appointed a federal minister with special functions in charge of new villages and emergency works. But he resigned from the post the following year as a direct act of protest against the MCA leadership for expelling the MCA reform movement leaders at the time. Consequently, Lim was himself expelled from the party in 1973 whereupon he joined Parti Gerakan. He was popular in Gerakan and soon became the leader of the Ulu Kinta Gerakan division, as well as the Perak Gerakan head in 1974. He continued to rise within the party and became Gerakan deputy president in 1976. As 1978 was a general election year in Malaysia, Lim resigned from his post as senator to contest in the election. It was a propitious decision for he narrowly won the Jalong state seat in Perak. He was appointed a member of the Perak state executive committee (1978–86). In 1986 he decided to switch to the Federal level, and he contested the Beruas parliamentary seat, which he won by a considerable margin. He won the seat again in 1990 by a narrow margin, and again in the 2004 general election.

After winning the Beruas seat in 1986, Lim joined the Cabinet as minister of primary industries and remained in this position until 2004 when he was appointed minister of energy, water and communications. Lim Keng Yaik had also been president of Parti Gerakan since 1980, but after twenty-seven years as leader of Gerakan, he stepped down on 8 April 2007 and Dr Koh Tsu Koon took over as acting president. Soon afterwards, Lim reiterated his intention to retire from active politics. Thus, after thirty-six years in Cabinet in various posts, he stepped down from his post as Malaysian minister of energy, water and communications shortly before the 2008 general election.

Although he is officially retired from politics, he is still remembered as a lively, jovial, and straight talking man. He is regarded as an astute political leader, deeply committed to contributing to the community, and remains very vocal on a wide range of political issues as well as matters pertaining to Parti Gerakan. Aside from politics, Dr Lim was the key figure and main driving force in the establishment of the second Open University in Malaysia. He put forward the proposal to set up a virtual university in 1999 during the Parti Gerakan National Delegates Conference, and a revised

proposal was approved by the Ministry of Higher Education in 2005. Wawasan Open University was officially established and registered in August 2006. Dr Lim was the founding chairman of the University Council. In 2011, he was installed as the second Chancellor of Wawasan Open University.

Throughout Lim's long political career, he received many accolades, such as an honorary LLD from the Queen's University of Belfast and an honorary Doctor of Philosophy degree by the Information and Communications University, South Korea in 2004. Likewise, his contributions to Malaysian politics have been acknowledged and honoured through the Seri Setia Malaysia (SSM) which granted him the use of the title "Tun"; the Seri Paduka Cura Si Manja Kini (SPCM) and Dato' Paduka Cura Si Manja Kini (DPCM), both of which granted him the use of the title "Dato", the Seri Paduka Mahkota Perak (SPMP) award, which carries the title "Datuk Seri", the Darjah Gemilang Pangkuan Negeri of Penang (DGPN) award, which carries the title "Datuk Seri", and the SSAP (Sri Sultan Ahmad Shah) award from Pahang which also carries the title "Datuk Seri".

Cheah Kooi Guan

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Lim Kim San

(林金山, Lin Jinshan, 1916–2006)
Businessman, politician, Singapore

In Singapore, the name, Lim Kim San, is synonymous with the rough-and-ready housing works in the country where flats were constructed quickly so as to relocate and reconstruct homes for the peoples of Singapore in the 1960s. In addition to being the first chairman of Housing and Development Board (HDB), Lim also held ministerial positions in various ministries such as finance, education, defence, and environment, and was chairman of the Council of Presidential Advisers. He also sat as chairman of the Port of Singapore Authority (PSA), Singapore Press Holdings (SPH), and Monetary Authority of Singapore (MAS).

Often dubbed a man of "dedication with concern for public service", Lim was an astute and level-headed man who often made what was then deemed the impossible, possible. His sharp mind and business acumen stemmed from his education in the school of hard knocks. While he did have an excellent education in Anglo-Chinese School and Raffles College, life proved to be the greatest teacher rather than anything he learnt in school. Although he

was born into a wealthy family and became allied to another wealthy family on his marriage, he did not rest on his laurels. Or, life did not allow him to rest on his laurels. Born in 1916 in Singapore to well-to-do merchant Lim Choon Huat and his wife, Wee Geok Khuan, he grew up in the tumultuous time of the Great Depression and saw for himself the unmitigated dangers of dabbling in market without taking into account the vicissitudes of the market forces. He knew all too well how fortunes quickly changed hands and found himself in a position where his family was unable to pay for his dream of reading law in Britain. Undeterred, he embarked on studying economics at Raffles College where the skills he had learnt on his father's knee on trading commodities and conducting business stood him in good stead. Eventually he graduated with a diploma in arts (economics) in 1939. His marriage to Pang Gek Kim, daughter of a wealthy merchant banking family, shortly after graduation enabled him to assist in the management of his father-in-law's business. He was so successful in applying trading, business, and economic principles to his job that he soon rose to become the director of the United Chinese Bank (which later became United Overseas Bank), a family-owned local bank, and managing director of the Batu Pahat Bank. During the Second War World, Lim experienced first-hand the brutality of the Japanese occupiers when he was tortured on suspicion of being pro-communist and pro-British. That experience led him to take an active interest in the welfare of his fellow Singaporeans and he espoused the view that Singaporeans' fate should never be decided by anyone other than Singaporeans. Eager to make up for the lost time of the war, the young Lim strove to make money after the Japanese Occupation by taking over the operations of a sago business in Kallang that his father-in-law hitherto had an interest, and he conceptualized a way to mechanise sago pearl production.

It was also at this time, in the aftermath of the Second World War, that Lim came to feel the nascent stirrings of public service. Indeed, despite his busy schedule running his father-in-law's banks and the sago business, he found time to serve on a variety of education and government affiliated bodies. He wanted to give back to society what he had learnt from it and he did so by serving as chairman of the finance committee in the Council of the University of Malaya for Singapore (now the National University of Singapore) between 1955 and 1958, as well as president, University of Malaya Society, 1956–57. His desire and willingness to serve society and his firm belief in Singaporeans shaping their future for themselves brought him to attention of his former classmates at Raffles College, such as Goh Keng Swee, and the leaders of the newly formed People's Action Party (PAP), Toh Chin Chye and Lee Kuan Kew. Though he declined to enter politics with the PAP, citing business commitments, he drew on his overdraft to fund the PAP campaign. When the PAP won the election and formed the government, Lim graciously accepted the invitation to be part of the civil service through the Public Service Commission by chairing the Housing Development Board (HDB).

For four years, he served the HDB by setting policies, managing planners, architects, and contractors, and slashing red tape to jump-start the public housing programme. He continually did so for free until he became a cabinet minister in 1963. Under his leadership, the housing plan for Singaporeans was organized. Eschewing a detailed plan, Lim opted for a rough estimate of the housing requirement. In doing so, he defied his detractors, especially those from the Singapore Improvement Trust, who said he could not

build 10,000 units a year. By the time the committee — formed to determine whether HDB had the capability and resources to build 10,000 units of housing — issued its report, HDB had already constructed over the expected limit. Within the first two years of the implementation of the housing scheme, 26,168 units were built. This was the same number of housing units built by the colonial Singapore Improvement Trust in thirty-two years. Furthermore, Lim had these new housing units ordered into neighbourhoods that doubled up as self-contained entities, with all amenities and shops built along with the houses. In turn, this lowered traffic congestion as residents did not commute to other areas, such as downtown or the central business district, for basic necessities. Also, Lim's guidance was instrumental in relocating the 16,000 residents who lost their homes in the 1961 Bukit Ho Swee fire and reconstructing homes for them. He was so successful in this endeavour that within four years of the fire, 8,000 flats were ready for the victims of the fire.

Lim's success on the housing project was not only due to his "rough-and-ready" manner of going ahead and building housing units to meet the needs of the people. His successes could in part be attributed to the trust and financial support he inspired in then Prime Minister Lee Kuan Yew and then Minister of Finance Goh Keng Swee, as well as his ability to cut through red tape and bypass the rigid regulations that would have hindered solving the housing problems. For his efforts, Lim was awarded the Order of Temasek in 1962.

On reflection, it could be the said that the success of the housing project arose from the standardized architectural designs which account for the similar mould of all the blocks of flats constructed by the HDB. Its success could also be attributed to Lim's usage of private contractors rather than construction workers, thereby allowing HDB to supervise the contractors to ensure standards. Overall cost was kept low by using a large pool of contractors and different sources of building materials. These methods of building affordable government-funded housing continue to this day and can be said to be Lim's lasting legacy, given that providing housing still remains one of the government's priorities. Thus, Lim's career in the civil service and politics is a success story.

In light of his capabilities, his retirement from politics in 1980 was met with much sadness amongst the PAP leaders. However that did not end his contributions to society. He continued to take an active interest in shaping the society and the country in which he lived by serving as chairman of the Port of Singapore Authority (PSA) until 1994; as deputy managing director of the Monetary Authority of Singapore in 1981–82, as executive chairman of Singapore Press Holdings, chairman of the Council of Presidential Advisers, and first chancellor of the Singapore Management University. In those capacities, he continued to exercise his talent in business organization, team building, and people management, his business acumen, common sense, and instinct about people, as well as his genuine desire to serve the community. These were the very traits that set him apart from the ideologues of Singapore's old guard.

However, his zeal to serve was blighted by his ill health. After a long battle with illness, Lim Kim San finally passed away on 20 July 2006. Today, his legacy lives on as more than 80–90 per cent of Singaporeans live in HDB flats.

Ho Khai Leong

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Lim Kit Siang

(林吉祥, Lin Jixiang, 1941–)
Politician, Malaysia

Lim Kit Siang, who was born on 20 February 1941 is a fiery and charismatic man best known for being the leader of the Democratic Action Party (DAP). His chequered political career is also very well known. Although he is currently acknowledged as the parliamentary opposition leader in the Malaysian lower house of Parliament (Dewan Rakyat), he is remembered for having being detained under the Malaysian Internal Security Act for eighteen months.

Before he entered politics proper, he studied law at the University of London, and had been the election agent for Lee Ah Meng, who was at the time, standing in a by-election in Batu Pahat. As Lim failed to submit the return of election expenses before the deadline set by the law governing elections in Malaysia on behalf of Lee, he was severely reprimanded by the judge. In 1966 he entered politics proper on achieving the position of national organizing secretary of the DAP, and he kept this position till 1969. His hard work, dedication, and charisma must have endeared him to the DAP leadership, for he was soon editing the DAP's paper, the *Rocket*. By 1969, his star proved to be in the ascendant when he was promoted to the position of secretary general. 1969 was a particularly turbulent period in Malaysian politics, and there was a genuine fear that the country would be rent asunder by dissenting forces within. For this reason, Lim was detained under the Internal Security Act for eighteen months.

Despite this incident, 1969 was a good year for him politically as it marked the time he made it on his own. He was successfully elected a Member of Parliament for the Kota Melaka seat in 1969. However, owing to his failure to carry out his duties as an election agent for Lee Ah Meng years ago, he was considered ineligible to run, and his election was initially declared to be void. Despite this minor setback, Tun Abdul Razak, prime minister of Malaysia at the time, opted to grant Lim time to request a pardon from the king (the Yang di-Pertuan Agong) instead of barring him from serving as a Member of Parliament. When Lim finally received the royal pardon, he was allowed to retain his seat.

That brush with the Internal Security Act and the hullabaloo resulting from his earlier failure to carry out his duties as another person's election agent marked the volatile nature of his political career. In 1979, ten years after his detention, Lim was convicted of five charges under the Official Secrets Act for exposing an inappropriate arms deal between the government and a Swiss company. These incidents did nothing to diminish Lim's political career or the people's trust in him. Indeed, he rose from strength to strength, winning the popular vote and representing the various constituencies in four Malaysian states, such as Bandar Melaka (1969–74), Kota Melaka (1975–78, and 1982–86), Petaling Jaya (1978–82), Tanjong (1986–99), Ipoh Timur (2004–the present). He was also state assemblyman in Melaka and Penang in the following areas: Kubu, Melaka (1974–82); Kampong Kolam, Penang (1986–90); and Padang Kota, Penang (1990–95). Even within his party, trust in him

and his abilities were strong — so strong that he was elected party chairman in 1999.

However, sometime between 1999 and 2004, Lim lost his parliamentary seat in Tanjong due to Chinese disapproval of the DAP collaborating in a political pact with the Islamist Parti Islam Se-Malaysia (PAS). This ill-fated collaboration could be said to have led to the DAP's parliamentary caucus on the newly created position of chairman of the Central Policy and Strategic Planning Commission. He must have had a falling out of sorts with some of the top brass of the party by 2004, when the fallout from the ill-fated DAP-PAS alliance of 1999 was most keenly felt in the DAP's electoral losses because Lim refused reappointment as party chairman. Karpal Singh was later elected to replace him, and Lim was given an advisory role as the leader of a newly created body called the Policy and Strategic Planning Commission.

After winning a parliamentary seat during the 2004 general elections (in which the DAP performed very well), Lim has come to be Ipoh Timor's Member of Parliament as well as parliamentary opposition leader. In his role as opposition leader, he led a mass rally on 10 November 2007 (under the umbrella of BERSIH, a coalition comprising political parties and civil society groups) called the "BERSIH Peaceful People's Gathering" in Kuala Lumpur to demand for clean and fair elections. The gathering was highly successful and drew supporters from all over Malaysia. Facing the 2008 election, Lim cooperated with Parti Keadilan (Anwar's Party) and PAS, posing a direct challenge to the Barisan Nasional (BN), especially the MCA (Malaysian Chinese Association) and Gerakan. The political situation did not favour the ruling BN as many voters, especially the non-Malays, were disappointed with the BN. The 8 March 2008 election results were often considered a political tsunami as it denied the BN the two-third majority which it had enjoyed. The DAP performed astonishingly well by winning twenty-eight seats in Parliament, which was substantial gain compared with the twelve seats it had won in the 2004 election. Collectively, the DAP, along with PAS and Keadilan, met BN's 140 seats with an opposition front of eighty-two seats. Lim was pleasantly surprised with the outcome, especially since the party managed to sweep all the seats it contested in Penang, allowing it to form the Penang state government with Keadilan and PAS, with DAP's Lim Guan Eng (林冠英), secretary general of DAP, who happens to be Lim's son, as the state's chief minister. Lim himself was re-elected the Member of Parliament for Ipoh Timor, with a majority of 21,942 votes. Lim is married with four children.

Ho Khai Leong

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Lim Kok Wing

(林国荣, Lin Guorong, 1945–)

Designer, educationist, entrepreneur, philanthropist, Malaysia

Lim Kok Wing is the founder and president of the Limkokwing University of Creative Technology in Cyberjaya, Malaysia. Since it began in 1992, Limkokwing University of Creative Technology is respected

for its innovative approach to education. The University has changed the face of private education through its creative approach that fuses industry experience with academic learning. It was the first private Malaysian institution to receive the university college status, and the first university college upgraded to full university status.

Lim Kok Wing was born in 1945 in Kuala Lumpur. After his secondary education at Methodist Boys School and Cochrane Road Secondary School, the talented and ambitious Lim ventured into various professions that honed his skills, which included marketing, journalism, designing, advertising and cartoon drawing.

Being a highly talented man with a multitude of artistic skills, creative design was Lim's defining talent. Lim was 29 when he established his own advertising business, Wings Creative Consultants in 1975. It was a bold move because he was muscling into an industry controlled by expatriates and multinationals. Notwithstanding, in his advertising days Lim had won more than 100 national and international awards. He is still quite simply the best in the business.

Lim's involvement is education not only created a new chapter in his life but set trends in the sector. As he has done with the advertising business he made it his mission to provide education that would bring recognition and raise the value of the profession. Lim is driven by a concern for the next generation and his emphasis on creativity as a competitive edge is now receiving its due recognition after decade of championing its value to business and life. He changed mindsets helping people to grasp the elusive concept of creativity and thus enabling young people to convince their parents of building career in creative professions. In Lim, we have seen a rare combination of artist and entrepreneur. His multifaceted experience and development of creative technology come together with his entrepreneurship, and above all his innovative approach to inspire an education initiative of its time and apt for a globalized world.

Limkokwing University of Creative Technology provides pathways into careers in design, communications and architect through smart partnership with 160 universities and colleges in Europe, USA, Canada, Australia and New Zealand. The University's student population is a mini United Nations with students coming from over 80 countries. More recently Lim has introduced the concept of the global classroom where students could opt to study one semester or longer at any partner campus in the network. They will get to learn the global experience first hand, make friends and build the wide networking that will give them the competitive edge in their careers. Lim too sees this as a great opportunity to build cultural appreciation and understanding in the next generation which will benefit the world in the years to come.

Lim Kok Wing has expanded his learning centre to Bostwana. The President of Bostwana has invited Lim to address their Parliament in July 2007 on the subject of resource and talent-building for today's world. The first Limkokwing University Bostwana graduation ceremony was held on 19 January 2008. And then, being the first university to deliver Malaysian degrees in United Kingdom, the historic Limkokwing University London was officially launched by then the Prime Minister of Malaysia Dato Seri Abdullah Ahmad Badawi on 1 October 2007. The *Times* described Limkokwing University's arrival in London "a wake-up call for UK universities about the harsh realities of globalization". In fact, the map of Limkokwing University has expanded to Beijing, Jakarta, Phnom Penh, Bostwana, London and is supposed to expand to New

York as well. Lim said that the New York campus which was expected to be opened by the middle of 2008 would have been a significant milestone for Malaysia. This would have elevated Malaysia as a global player in the education arena. But New York campus failed to materialize. Nevertheless, Limkokwing University succeeded in opening two more campuses in 2008, in Lesotho, Africa and Bali, Indonesia.

Besides being ideas driven and a serial innovator, Lim is a man with future visions. He could see things in advance and embark upon projects for the future. One good example is the set up of the massive Malaysia Design Innovative Centre (MDIC) to position Malaysia as a design and creative hub in Southeast Asia. The government-supported MDIC, said to be the only of its kind in the world, is to invite academic with industry and the government in an endeavour to promote design knowledge and skills, develop quality Malaysian brands, inspire the entrepreneurial spirit, develop innovative thinking among Malaysian and change the way Malaysian companies build their business.

Success to Lim is not attached to the profit margin. It is more about the progress of his nation. For more than 30 years he has devoted his skills to achieving national objectives. Essentially it is linked to people. He simplified complex policies into messages that people could relate to and bridge the information gap between government and people. Lim has conceived and implemented a multitude of national issues and nation-building campaigns for the Malaysian government that served to promote unity, change mindset and increase awareness.

When Kuala Lumpur hosted the 16th Commonwealth Games in 1996, Lim's company designed the Games' mascot and logo and composed promotional songs. He convinced the Malaysian government to be consistent in the imagery it adopts right across its various socio-economic sectors. So this awareness was built through the use of tiger stripes as the identity for the country. The sport jerseys with tiger stripes were designed for the national sports contingent taking part in the SEA Games and Commonwealth Games in 2005. Tiger-striped uniform is used for the trainees in National Service Programme introduced for school-leavers. Other successful campaigns include Vision 2020, the blueprint for Malaysia to attain developed nation status; Made In Malaysia For The world, promoting Malaysia international trade and industry; and Malaysia Boleh (Malaysia Can), a catchphrase turned into a song to inspire Malaysian to compete and excel.

The Limkokwing group also developed script, video, music and creative work for presentation at the World Congress on Information Technology (WCIT), Texas in 2006 to prepare for the WCIT that will be hosted by Malaysia in 2008.

Lim advised the Vietnamese government in the conduct of the 22nd SEA Games in December 2003, a role which expanded to include charting strategies to promote Vietnam to the world to boost its tourism.

When his help was solicited in the hosting of the World Halal Forum 2006, Lim strategized to position Malaysia as a global hub for the fast-rising halal business. Halal is an Islamic set of standards for quality preparation of food and other items. During the conference, the participants were rallied to arrive at a consensus for a universal certificate of the halal to be adopted world wide.

Lim's humble background made him the ideal giver. All through his life Lim has supported many charities and a multitude of causes that increased awareness about the homeless, spastics, blind, heart disease, HIV, drug addicts and cancer victims. For 25 years Lim served the Red Crescent as

Vice Chairman and as International Advisor for Communications for the Red Cross. He established the Society for the Severely Mentally Handicapped, providing care for those denied treatment by other charities. He helped to form an association to provide aid to senior citizens. Lim's Foundation for Creative Excellence supports talented individuals, especially those who are physically challenged, to pursue qualifications in creative programs.

Lim's vision and pioneering efforts in education, his global initiatives and committed leadership have been recognized by a great number of organizations, both Malaysian and foreign. Lim has received numerous distinguished awards. Among others, he was awarded the Honorary Professorship in 2007 by Moscow Academy of the State and Municipal Management, Russia; Honorary Professorship in 2007 by Thames Valley University, UK; Honorary Certified Doctor of Business Administration 2006 by Oxford Association of Management, Oxford, UK; CEO of the Year Award 2006 by Malaysia Canada Business Council; Asia's Most Creative Thinker and Personality 2006 by The London Graduate School of Management, London, UK; World Entrepreneur of the Year Academy 2006 by Ernst and Young, Monte Carlo, Monaco; Advertising · Personality of the Year 2003 by Malaysian Advertisers Association; Highest Enrolment of Foreign Students Award 2003 by Malaysia Ministry of Education.

It could be said that Lim Kok Wing's name is synonymous with the communications industry that cover journalism, advertising, design, publishing, audio-visual production, fine arts, performing arts, political relations, international relations, business and community development.

Wong Seet Leng

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Lim Lean Teng

(林连登, Lin Liandeng, 1870–1963)
Farmer, millionaire philanthropist, Malaysia

His was a typical case of a rags-to-riches story — the poor immigrant from China who landed in Penang in the late nineteenth century and worked his way up from a coolie and farmer to become one of the richest Chinese businessmen in Malaya. Lim Lean Teng was also a philanthropist to the cause of Chinese education in Malaya, setting up one of its premier independent schools, Han Chiang High School in Penang, and donating S$500,000 to erect the library building of the Nanyang University (Singapore) in the early 1950s, which is the location of the Chinese Heritage Centre today.

Lim was born in 1870 in Luyan Province of Huilai County in Guangdong in southern China. He was a Teochew, one of the dialect groups of the martime provinces of south China, who were mainly farmers and agriculturalists. He came from a poor farming family and had many siblings. When he was sixteen, his father died, and Lim had to discontinue his schooling to help support his large family. He soon learnt to acquire the skills of farming and supplemented the family's income from farming by petty trading.

Poverty was widespread in China in the late nineteenth century, making life tough for

many young men such as Lim, who decided to seek their fortunes in the *Nanyang* (regions to the south of China). At the age of twenty-three, he left his native Guangdong for Penang, the first British colony and one founded by Captain Francis Light in 1786. The Chinese in Penang set up temples and clan associations to help new arrivals or *sinkeh* (new guests) from the mother country find work and settle down in the new environment. Lim braved the long sea voyage from southern China to Penang via Singapore. When he arrived in Georgetown, a kinsman put him up at the Teochew clan association that was founded in 1855 in Beach Street, to help him settle into his new environment. Lim found work as a lowly paid coolie in the port area of Georgetown. He probably did not like his work, but hung on to it out of necessity as he had to remit money to his relatives in southern China. He was always on the look out for better opportunities.

Soon he came to know about work available in the neighbouring state of Kedah, across the Penang Strait where land was abundant, relative to Penang. Farmers were able to plant rice, tapioca, sugar, rubber, and other crops, as well as rear livestock. With the help of a kinsman, Lim managed to find a job as a coolie in central Kedah around the Sungei Patani area. Like all immigrants who desired a better life for their families in China, Lim worked very hard and lived frugally. Within ten years, his efforts paid off and besides planting crops such as tapioca, he also became a poultry farmer in Lunas, South Kedah.

With his business relating to agriculture taking off, Lim decided to settle down in Malaya even though he continued to remit money to China, where he had at the age of seventeen, married a woman there called Chen. In 1904, at the age of thirty-four, Lim married a second time in Malaya, this time taking for his wife a Chinese woman called Guo. The following year, Lim had his break when agriculture in Kedah became commercialized. This meant he could sell the crops he planted and poultry he reared both for domestic consumption and also for export through the port of Georgetown.

He started planting tapioca on a large scale and registered a business called Thye Hong estate with a kinsman named Lim Jia Yoo, who became his partner. In 1907, Lim Lean Teng acquired 150 acres of land in Kedah to grow more tapioca for domestic consumption and export. As his business expanded, he acquired another 400 acres in Kedah to plant tapioca, and eventually seting up a tapioca mill called Thye Fong. By 1916, his business had diversified and flourished and he was making huge profits not only from his tapioca, rubber, and coconut plantations, but also from his rice mills and liquor distilleries. He also ventured into shipping and real estate, and by then, had become one of the top Chinese millionaires in Penang. Lim had a beautiful mansion called Woodville built in 1925, along the millionaires' row in Northam Road, Georgetown. It is still standing today.

Like many Chinese millionaires who became rich the hard way, Lim placed a premium on education, which he regarded as an avenue for upward mobility, especially in his native China where educated people were respected. Lim remembered how he had to stop schooling at the age of sixteen, so now that he was a millionaire, he would do everything possible to advance the cause of education. In the 1910s, there were only two Chinese schools in Penang where the British had allowed the Chinese to set up their own schools.

Lim helped to start a third school for the Teochews, his dialect group, on 10 Oct 1919. At the time, the Teochew association moved its

premises from Beach Street to Chulia Street, beside a temple and a school was built there. Lim paid for the entire cost of the school, which was called Han Chiang High School, named after the river flowing through a Teochew village in Chaozhu in Guangdong Province.

He also built a clock tower in the town of Sungei Patani in Kedah in 1920 to commemorate the twenty-fifth wedding anniversary of King George V and Queen Mary. This was perhaps the way of Chinese millionaires such as him to show their gratitude to the British administrators who had provided stability in Penang and the Malay states that had made it conducive for their businesses.

In 1935 Lim either renovated the old temple or built a new one in its place called the Han Chiang Teochew Temple in Chulia Street, Georgetown.

During the Japanese Occupation of Malaya from 1941–45, he was a member of Eposho, a reconciliation committee comprising prominent Chinese and Japanese officers/civilians in Penang whose job was to receive public complaints about military excesses to the Japanese authorities for remedial action. This was presumably to foster closer ties between the local people and the Japanese, but very few complaints, if ever, were received mainly because the local people continued to fear the Japanese. Lim was among the Chinese millionaires in Penang approached to donate to the $50-million fund demanded by the Japanese Government from the Malayan Chinese.

Perhaps Lim's greatest contribution to the Chinese in Malaya was to build new premises for the Han Chiang High School which he had set up earlier in 1919 in Chulia Street in Georgetown. The Japanese Occupation had made the school cease its operations for about three years. When the school reopened, it found that its Chulia Street premises were too small to cope with the steep increase in student enrolment. Lim then resolved the problem by donating a piece of land in Datuk Keramat Road in a more spacious part of Georgetown, with a total area of thirty-three acres, for a new and bigger school to be built.

It was completed in 1951 with numerous and spacious classrooms, a library, science laboratories, an assembly hall, and stadium, as well as other facilities prevailing then to make it the top Chinese school in northern Malaya, Thailand, Burma, and Sumatra. Today Han Chiang High School has an enrolment of more than 1,000 students, not only from Penang, but also from neighbouring countries. In 1958, a bronze statue of Lim was built in front of the school to honour its founder. The Han Chiang Primary School was also established in 1961.

Lim Lean Teng died at the ripe old age of ninety-one, but his legacy continues to live on especially through Han Chiang High School, which today has an extension called Han Chiang College to cater for tertiary education in Malaysia.

David Chew H.H.

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Lim Lian Geok

(林连玉, Lin Lianyu, 1901–85)

Writer, prominent educationist, fighter of Chinese education, Malaysia

Lim Lian Geok, who was born in 1901 in China, was one of the founders of The United Chinese School Teachers' Association of Malaysia. He became president of the Association in 1950, and led the association for eight years. During his term as president, he spoke up for the promotion of Malaysian Chinese Education and the legal rights and interests of Malaysian Chinese citizens. He advocated that Malaya be independent, and that races in the country be treated impartially. He also urged the non-Malays to be patriotic to the country, and the Malays to think of all races coexisting and living together peacefully and harmoniously in order to develop the country.

Lim has his early education with his grandfather and was taught to read books such as *San Zi Jing* (三字经), *The Great Learning* (大学), *Golden Mean* (中庸), *The Analects* (论语), *Book of Master Meng* (孟子), *Book of Filial Piety* (孝经), and *Book of Poems* (诗经). When his grandfather died, he learned with his father and studied classical Chinese books such as *Zuo's Commentary* (左传), and articles by the eight famous prose writers in the Tang and Song Dynasties. By studying these books, he acquired a good foundation in classical Chinese. He learned mathematics and geometry from his father, but due to the limited time he spent learning these, the new knowledge did not have much influence on him.

When he was sixteen years old, he was asked by his father to be an apprentice in a Chinese medicine shop in Xiamen. The family's hope was that he would learn to do business and rid them of the poverty endured by two generations. As an apprentice for three years, he seemed to be experienced enough to do business, but he did not venture into business and instead followed the path taken by his grandfather and father. He furthered his education at the Jimei Teacher Training College, studying there for five years and graduating as an excellent student with the reputation of "student of 90 marks".

He was employed by his school as a teacher after finishing his training programme and was paid $50 a month, which was the highest among his former coursemates who were also employed in the same school but on salaries that were much lower. In the second year of his teaching career, there was a campus upheaval. This incident was planned by soldiers from the Kuomintang (国民党). The founder of the school, Tan Kah Kee (陈嘉庚), was very annoyed and announced the closure of Jimei School (集美学校). Because of this, Lim was forced to terminate his teaching career and emigrate to *Nanyang* (countries south of China, especially in Southeast Asia).

Lim based himself in Singapore and met up with Tan Kah Kee again. He persuaded Chen to reopen Jimei School. He then moved to Teluk Intan in Malaysia to visit his relative and was given a recommendation to teach in Air Tawar, a small town in Perak. However, after a month, he left Air Tawar and went to Indonesia. There he met a former classmate who was the principal of a secondary school at the time. Lim then taught in that school for three years. After the three-year contract, Lim returned home, but when his classmate resigned as the principal, he was urged to take over the post.

Although Lim worked in a foreign country, he was concerned about current

issues there, especially those pertaining to Chinese education, and wrote articles on these. Not long afterwards, his name, Lin Lianyu, was blacklisted by the authorities and placed under observation. Because of this situation, he left Indonesia and returned to Malaya.

In Malaya, he still engaged himself in teaching and taught in a few places, starting with Klang, and then Kajang. Not long after that, due to his mother's health problem and an economic recession in Malaya, he returned to his hometown and taught in Taiping Primary School for a year. Later, he taught in Da Tong Primary School. He was there for only a few months because he was then invited to join Confucius Secondary School in Kuala Lumpur by his good friend who was the principal there. He joined the school at the age of thirty-four, and that was his last station of his teaching career. In his autobiography, he wrote: "When I arrived at Confucius Secondary School, it was mid October, 1935; from then onward, I never left the school until August 1961 when I was driven out of the school by the Ministry of Education."

Lim came to Malaya in 1925. At first, he was just an ordinary teacher, but after the Second World War, due to the call of the times, he joined social reformation activities as an educationist. He acted as a leader and guided the Chinese in Malaya to fight for the development of Chinese education and the citizenship for the Chinese. Due to his wide range of knowledge and his serious attitude in promoting Chinese education, he was highly respected and trusted and was elected president of The Association of Chinese School Teachers, in Kuala Lumpur for ten years. In 1945, after the Second World War, he acted as chairman at the reopening of Confucius Secondary School. From 1954 onward, he chaired The United Chinese School Teachers' of Malaya for eight years. In 1952, he was leader of the Chinese Education Arena that opposed "The Malay Education Report" which suggested eliminating dialect schools (mostly Hokkien dialect school). In 1956, he led the objections to "The Razak Report" which put Chinese secondary schools out of the National Education Stream. Five years later, in 1961, Lim, then president of the United Union of Chinese School Teachers, opposed the Talib Education Report which proposed the National Education Policy and encouraged all Chinese secondary schools to accept it. As the leader of Chinese school teachers, he warned the Chinese community that: "Accepting the suggestion, Chinese education will come to a dead end. Chinese Schools are the fortress of Chinese culture, our allowance can be taken away, but the Independent Chinese Secondary Schools must carry on." In the same year, before the passing of the 1961 Education Ordinance, Lim was accused of intentionally misunderstanding the government's education policy, and promoting racial emotions. As a result, his teaching permit was suspended and he was forced to retire. In 1964, his citizenship was revoked. From this, one can see that if not for Lim, the independent secondary schools will not have attained its present stage of development.

Lim was also a writer. Using the pen name, Kang Ru Ye (康如也), he published articles in the *Nanyang Siang Pau* supplement. During his retirement , he succeeded in publishing books which included *Reminiscence* (回忆片录), *Collection of Poems*, and *Collection of Prose*. He continued caring about current issues until the last minute of his life. He finally died of illness on 18 December 1985.

On the day of his death, the United Chinese School Teachers' Association, Dong Jiao Zong (董教总), the Selangor Chinese Assembly Hall (雪州中华大会堂), and other associations, set up a foundation called the LCC Cultural Development Centre Berhad

(林连玉基金), to recognize his contributions to Chinese education, not only for the Chinese community, but also for the country. At the same time, because of his uncompromising and confrontational style with the authorities on the issue of Chinese education, he was seen as a spiritual model and was called "The Spirit of the Malaysian Chinese Race" (族魂).

Chiah Seng

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Lim, Mary

(née Hii Yang Eng, 许嫣樱, Xu Yanying 1948–)

Educator, businesswoman, Brunei

Founding partner and chief executive officer of one of Brunei's biggest schools, Dr Mary Lim is a dedicated educator by profession, but is also an astute businesswoman whose presence in the business world in Brunei spans several decades. She is known for her strong business acumen and is seen as the driving force behind the success of the companies she founded. Lim's business ventures cover a wide area: from educational institutions, educational materials, trading, import and export, textiles and clothing, health products, to food and beverage outlets.

Born in 1948 in Sibu, Sarawak, Malaysia, Hii Yang Eng, the maiden name of Mary Lim has six brothers and three sisters. She went with her parents to Brunei when she was only five years old, and studied in Chung Ching Middle School, Seria. After graduating from secondary school in 1965, despite her strong desire for a university education, she gave up the idea as the family's financial situation did not allow her to do so. She was upset and disappointed, but quickly turned her sadness and disappointment to strength, and started making preparations for her future so that one day, she could have her own school to help children realize their university dreams.

Lim began to work as a teacher in Chung Lian School in Sungai Liang which only had a few dozen pupils. Four years later in 1970, she moved to her old school, Chung Ching Middle School, to teach Chinese and mathematics for six years. Her total ten years of teaching became her most valuable asset in pursuing her dream to build her future school. In 1985, she established her first school — Sunshine School — a kindergarten in the Brunei capital, with only thirty-four students to start with. Against all odds and with her own way of running a school, she quickly turned this number to 500 students within five years.

In these early years, competition in the same field and a lack of fund became her biggest challenges. In 1990, Lim sold the school due to unforeseen circumstances. The same year, she and her family moved to Australia. Apart from wanting a change in environment, more importantly, her decision to emigrate to Australia was to let her three children study under a more comprehensive education system. However, her stay in Australia lasted only two weeks. She flew back to Brunei in order to pursue her dream.

In 1992, with the support of local partners, Lim founded her second school, the Seri Mulia Sarjana School (SMS, formerly known as PDS School). Having had the experience of running her first school, she was more careful in managing school funds as she could not afford to fail a second time, because she was unsure if she could pick herself up again after another failure. Unlike local government schools, which are fully subsidized, and private Chinese schools whose funds come from both school

fees and financial support from their board of directors and the local Chinese community, the SMS School, as a private school, had to depend solely on students' school fees to survive. With sheer determination and hard work, the school managed to have 1,000 students within five years. Lim repeated the feat in 2002 with the school having 2,000 students when it celebrated its tenth anniversary.

The SMS School and Seri Mulia Sarjana International School (formerly PDS International School) started out with just fourteen students. That number has since grown to more than 3,000 students — a rare feat for Brunei's private schools, with over 200 staff. It now operates in three campuses. Lim managed to make a traditionally non-profit institution into a thriving business venture with a value estimated at millions of dollars.

In 2001, she introduced the "Express Class" concept from overseas to Brunei. It basically means to shorten the previous standard five-year secondary course to only four years. This new concept is meant for children who are more academically gifted and capable therefore of finishing their secondary schooling quicker by a year, thereby helping their parents to save some costs at the same time. At the beginning, Lim faced a lot of challenges when presenting this new concept to the Ministry of Education in Brunei because it was a relatively new system. But finally she was able to convince the authorities, and her proposed new system got the green light. This pioneer project signifies her contribution to the country's education development history.

The major characteristics of her schools are the innovative teaching methods and diverse extra-curricular activities. Lim has the concept of using her own innovative ideas to run her own school ever since she started teaching more than forty years ago. In addition, she has always believed that extra-curricular activities enhance student's interest to learn, confidence, teamwork, and the ability to express themselves. Her three policies and guidelines for teaching are: love, care, and patience.

Apart from the field of education, Lim has also ventured into many different types of businesses in Brunei, Malaysia, and Australia. Her businesses involve the import and export of educational supplies, cosmetics, and health products (Wakim Enterprise in Brunei and Rising Star Educational Supplies in Australia), an apparel shop (Bajoo Fashion House in Brunei), housing development (Long Sheng in Brunei), a restaurant (Nyonya Restaurant in Brunei), educational institutions (Rising Star Children Development Centre in Brunei and Hillcrest Academy in Malaysia), a chain store (Yushahmin Enterprise — The Life Shop in Brunei) among others.

In recognition of her contribution to the nation, Lim was bestowed the medal of P.I.K.B (Pingat Indah Kerja Baik) by His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam in 2002. In 2007, she was also awarded an honorary degree of Doctor of Philosophy in Educational Management by the Inter American University (IAU) in recognition of her exemplary achievement in the field of education. As another milestone in her career, she won the 6th Asia Pacific International Entrepreneur Excellence Awards held in Kuala Lumpur, Malaysia, the same year. In fact, not only did she become one of the winners of the prestigious award out of more than a thousand applicants from all over the Asia-Pacific region, she was also the only female recipient that year. Her latest achievement came in October 2010 when she received the P.J.K (Pingat Jasa Kebaktian) or Meritorious Medal from His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam.

Lim is married to Steven Lim Chi Lun. They have two daughters and a son,

and all of them help in running her various businesses. Her eldest daughter, Sophia Lim Ming Pey, helps run the SMS School. Her second daughter, Rita Lim Ming Yee, is in charge of SMS International School. Her only son, Leonard Lim Kuan Horng, assists her in managing some of her other businesses. Her heartiest advice to her children is simply, "Choose your own path, and live your own dream".

Hiew Swee Kwang

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Lim Nee Soon

(林义顺, Lin Yishun, 1879–1936)
Entrepreneur, community leader, political activist, Singapore

Lim Nee Soon had always been regarded as one of the pioneers and celebrities in Singapore's Chinese society during the early twentieth century, for his great contributions to the development of rural villages and rubber planting. He was not only a successful entrepreneur, but was also a key leader to many organizations and a philanthropist with a keen interest in social and community matters. As one of the respected community leaders and most influential businessmen during that time, Lim served on the Welfare Board (1917), the Singapore Rural Board (1913–25), and the Malayan Peninsula Opium Investigation Committee (1922), and was appointed Justice of the Peace (1918) by the British colonial government. At the same time, he was an ardent follower of Dr Sun Yat Sen, who initiated the 1911 Revolution that overthrew the Qing Dynasty, and was thus closely connected with the development of the contemporary history of China.

As a Straits-born Chinese *Baba* (a male *Peranakan*), Lim was sometimes referred to as Bah Soon. His father, Lim Peng Nguan, arrived in Singapore from Teng Hai, Chaozhou of the Guangdong province in China in 1860. Lim Peng Nguan set up a sundry shop in Beach Road and married the eldest daughter of a well established Peranakan merchant, Teo Lee. Born on 12 November 1879, Lim Nee Soon became an orphan at the age of eight when his father died in 1887, leaving him in the care of his maternal grandparents who provided him with a sound traditional Chinese education before sending him to attend modern English schools. As such, Lim was effectively bilingual and bicultural. Lim married Wi Pek Hay at the age of twenty-three. He had four sons, Chong Kuo, Chong Pang, Chong Min, and Chong Hsien (the youngest son was from his second wife), and six daughters.

After leaving school, Lim worked for a few companies, including rubber plantations, as their manager and consultant. He then set up his own business in 1911 as a merchant, contractor, and general commission agent, trading in rubber and pineapple produce. He was also engaged in banking. He was on the board of directors and subsequently served as vice-chairman and chairman of the Chinese Commercial Bank (1924) and the former Overseas Chinese Bank (1923) both of which he set up in 1919 (both banks later merged with Ho Hong Bank to form the Overseas-Chinese Banking Corporation). Lim was also a founder of the Overseas Assurance Corporation. Nevertheless, his major concern was rubber and pineapple planting. When he was in his

mid-twenties, he began to buy land around the Seletar River and lease freehold land from the colonial government for cultivation. At the peak of his career, Lim owned a number of rubber estates in the areas of Jurong, Choa Chu Kang, Mandai, Sembawang, and Thomson, and around the Seletar River in Singapore. He also owned some plantations in Johor, Malaya. At the same time, he took a keen interest in the pineapple industry, and developed it to such an extent that he became known to many as the "Pineapple King".

The estates owned by Lim developed into extended settlements as Chinese migrants were hired to become labourers on the rubber plantations. Instead of leaving them unattended to, Lim welcomed settlers to his lands, as long as their conduct was good. He perceived that the settlers could provide his plantations with a steady source of manpower and also save him the cost of developing the pieces of land himself. In order to encourage people to live there, he provided free-interest loans to his workers to build their homes around the plantations. They then settled down forming villages, paying a token sum for the land they rented from Lim, who was well known as a caring landlord, providing much for the villagers. As a result, the population within his land expanded greatly. Among the villages developed from Lim's estates were Nee Soon Village, Hainan Village, Hup Choon Kek Village, Phua Village, Kum Mang Hng Village, Heng Leh Pah Village, Bah Soon Pah Village, Chye Kay Village, Mandai Tekong Village, and Sembawang Village. To supplement their livelihood, the villagers engaged in a mixture of activities such as horticulture, poultry, livestock breeding, and fishery production. Lim also encouraged the colonial government to allow settlers to work on pre-developed land. Due to his effort, large areas of pre-developed land near the Seletar Reservoir and along Sembawang Road were leased to settlers for farming. In the early twentieth century, those areas were deserted land. Lim set up his rubber and pineapple plantations and factories in these areas; and the population of settlers grow. In memory of his active involvement and significant contributions to the development of the villages formed thereafter, those areas were named Nee Soon district and several roads within the areas were also named after him and his family members, as well as his business concerns. In 1977, Yishun (the Chinese "Pinyin" version of the words Nee Soon) new town was developed for the resettlement of the villagers. To commemorate the estate's roots and remind people of Lim's contributions, the Town Council erected a statue of Lim Nee Soon in his honour at Yishun Town Park.

Lim's career started to deteriorate by the 1920s when the prices of rubber and pineapple fell continuously for a long period of time. His failure to diversify his investments was the main cause of his downfall, although the 1930's world depression also hit many of the other local entrepreneurs badly. However his failure in business did not adversely affect his reputation as a community leader. In the eyes of the villagers, Lim was an influential figure for he was closely connected to the colonial government and actively involved in public affairs. Other than serving on the boards of the various governmental committees mentioned above, Lim was elected twice in 1921 and 1925 respectively as president of the Singapore Chinese Chamber of Commerce. In 1928, he became the founding president of the Teochew Poit Ip Huay Kwan, the highest representative body of the Teochew community in Singapore. In the field of education, he was the co-founder and treasurer of the Chinese High School and a member of the Raffles College committee. He was extremely supportive of medical

care schemes for underprivileged migrants, donating generously, serving on the committee of St Andrew's Medical Mission Hospital, and in 1919, being president of Thong Chi Yi Yuen (Thong Chi Chinese Hospital). Lim also donated 12.5sq miles of land in Sembawang for use as a Chinese cemetery.

Lim had always been recognized by the Chinese as a key member of Dr Sun Yet Sen's Revolutionary Alliance in Singapore — the Tung Meng Hui Singapore Chapter — formed on 6 April 1906 to coordinate and fund the revolutionary activities of the uprising against the highly corrupt and inefficient Qing dynasty in China. Lim was appointed an office bearer taking charge of social affairs. He was also tasked to assist in the formation of more branches in Penang and Kuala Lumpur. Together with Tan Chor Nam and his uncle, Teo Eng Hock (son of Teo Lee), Lim founded the Chong Shing Press in 1907 to create awareness of the revolution and garner support from overseas Chinese. They also started a quarry to accommodate hundreds of revolutionary fighters who retreated from China. From the overthrowing of the Qing Dynasty, to the campaign against Yuan Shikai's regime, to the Northern Expedition, Lim had always been supportive of the revolutionary cause and contributed hundreds of thousands of dollars to support the revolution. His contribution was highly recognized by the Chinese Kuomintang authority, which presented him with several medals and awards and invited him to hold advisory positions in many of the Chinese government departments.

Lim died in Shanghai on 19 March 1936 at the age of fifty-seven. He was given an official funeral by the Chinese Government and buried near the Sun Yat Sen Mausoleum in Nanjing in recognition of his contribution to the revolution. His greatest contribution to Singapore though, was to develop swathes of deserted land into populated and established villages. He was certainly an architect of their growth and development.

Lee Chee Hiang

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Lim Phaik Gan

(P.G. Lim, 林碧颜, Lin Biyan, 1915–)

Lawyer, diplomat, patron of the arts, Malaysia

P.G. Lim was Malaysia's first Cambridge-trained woman lawyer and the first woman ambassador. In the 1950s and 60s, Lim was legal adviser to several workers unions. She also contributed significantly to Malaysia's art and cultural scene, serving in the colonial-era Arts Council and then as deputy chairman of the National Art Gallery, in charge of acquisitions. She retired in 2001, after serving for eighteen years as director of the Kuala Lumpur Regional Arbitration Centre.

Lim Phaik Gan is the eldest child of Lim Cheng Ean and Rosalind Hoalim. She was born in London in 1915. Her father, a Straits born Chinese from George Town, Penang, read law at Clare College Cambridge. Her mother, a Hakka Christian, came from Georgetown, British Guyana. Rosalind Hoalim read Medicine at Edinburgh University.

P.G. Lim, as she became known, grew up in Hardwick House, Northam Road, Penang. Her paternal grandfather, Phuah (Lim) Hin Leong, was a millionaire rice miller who bequeathed a large fortune to his children. Lim was close to her *nyonya* paternal grandmother, Ong Teng Neo. Ong, like her husband, was a philanthropist and carried on the family tradition after his death. She was also an important role model to the young P.G. Lim.

Both Lim's parents held progressive ideas, particularly regarding women's education. Like her other siblings, she was western educated and had private instructions in Chinese. She attended the Convent of the Holy Infant Jesus at Light Street until her Senior Cambridge examination year and went on to prepare for the London Matriculation Examinations there. At home, P.G. Lim, like her siblings, had piano lessons. All of them sat for the external examinations of the Trinity College of Music.

In 1935 Lim went up to Girton College, Cambridge, to take a degree in Law and History. There she blossomed socially and intellectually. Among her tutors was Professor Harry Holland of Trinity College. Lim was also president of the Cambridge Chinese Students Association and represented her college in a fencing competition against Oxford. Her Cambridge contemporaries include movie magnate Loke Wan Tho, Malaysian High Court judge H.S. Ong, and Wee Chong Jin, later to be chief justice of Singapore.

Lim returned to Malaya after graduation. Her attempt to take her Bar examinations was interrupted by the outbreak of World War II and the Japanese Occupation. She went to the United Kingdom in 1947 and read for her Bar Examinations at Lincoln's Inn. Whilst in London, she joined the Malayan Forum, a student organization which campaigned for independence. From 1951–53, she succeeded Goh Keng Swee as editor of *Suara Merdeka*, the forum's newsletter. Whilst in London, she met and became friendly with Tunku Abdul Rahman and Tun Abdul Razak, future leaders of Malaysia. She moved in the close circles of Britain's Labour Party, observing, first-hand, the transformation of Britain into a welfare state.

She was called to the Bar in 1948 and in 1953 began her legal career when she appeared in her first case with Dinglefoot, Q.C. in a Privy Council case involving Lee Ming, a Malayan woman sentenced to death for acts of terrorism. Following up on this controversial case, Lim campaigned for trial by jury to be introduced into the Malay States with the help of Tun Tan Cheng Lock and Tunku Abdul Rahman. This was finally achieved in 1957.

On her return to Malaya, she moved to Kuala Lumpur into a job with Braddel & Ramani, then one of the top legal firms in the country. She became legal adviser to several trade unions, among them the Plantation Workers Union, the Railwaymen's Union, and the Transport Workers Union, playing a significant role in obtaining fairer wages for plantation and railway workers. She was also instrumental in getting daily-wage railway workers recognized as government servants entitled to pensions.

Lim joined the Malayan Labour Party and took up many cases to fight for better working conditions. Her only foray into parliamentary elections was in 1964 when she stood under the Socialist Front ticket for the Selangor state seat of Sentul. She lost by a small margin in

a three-cornered fight involving the Alliance and the Singapore-based PAP.

Lim continued contributing to the socialist cause through her legal work and in 1968, despite the odds, successfully obtained a pardon for thirteen youths sentenced to death for possession of firearms during the Indonesian Confrontation (1963–66). With the demise of the Labour Party after the 1969 elections, Lim retreated from active politics.

Having established a reputation for fairness and competence, Lim was invited to sit on a number of national level committees, the most significant being the National Consultative Council (NCC) set up after the May 13 1969 race riots. The NCC, together with the National Operations Council, drew up the New Economic Policy (NEP) and the *Rukunegara*. She was a member of the Royal Commission on Marriage and Divorce for non-Muslims (1970) and the National Economic Consultative Committee (NECC), sat up in 1990, to review the NEP.

In 1971, Lim was appointed Malaysia's deputy permanent representative to the United Nations with the rank of ambassador. That was the year when the Nationalist Government of China was expelled from its seat in the United Nations and its place taken by the Peoples' Republic of China.

In 1973, she was concurrently accredited as ambassador to Yugoslavia and to Austria. In Vienna, Lim was also Malaysia's permanent representative to the International Atomic Energy Agency (IAEA) and the United Nations Industrial and Development Organization (UNIDO). Her final posting was as ambassador to Belgium and the European Economic Community, now renamed the European Union.

Lim returned to Malaysia in 1980 and resumed her legal practice. In 1982, she was appointed director of the Kuala Lumpur Regional Arbitration Centre (KLRAC) for international arbitration. She served in that capacity until 2001. In that time, the KLRAC emerged as an important regional and international institution for arbitration. She was also a member of the Board of Directors of the Institute of Strategic Studies (ISIS) from 1986 to 2008.

P.G. Lim is a keen art collector and supported many Malaysian artists. She was in the pioneering Arts Council, set up in 1953, to encourage the development of Malaysian artistic and cultural expression. She was also a founder deputy chairman of the National Art Gallery (1963–71) and chairman of its purchasing committee. In recognition of her services to the nation, P.G. Lim was made a "*Dato*" by the sultan of Perak and the governor of Penang respectively. In 2011, the Yang Dipertuan Agong (the Malaysian King) conferred upon her the title "Tan Sri".

She has a son, Wilfred Wee Han Kim, a lawyer, and a daughter, the former newscaster Caryn Lim-Turnbull.

Neil Khor Jin Keong

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Lim Poh Imm, Catherine

(林宝音, Lin Baoyin, 1942–)

Educator, short-story writer, novelist, Singapore

Catherine Lim established her literary reputation with her first two short story collections — which were among the first Singaporean fictional works in English to achieve popular success — as a successful practitioner in the use of the local variety of English to express the flavour of Singapore life, and for the vein of trenchant social criticism that runs through her work. She also came to prominence in 1994 for two newspaper articles she wrote criticizing the governing style of the incumbent ruling party.

Lim was born in Kulim, Kedah, and educated in Penang, Malaysia. She married a Singaporean and moved to Singapore in her twenties and subsequently acquired citizenship. Before becoming a full-time writer in 1992, Lim was a school teacher, then the deputy director of the Curriculum Development Institute of Singapore, and a language specialist at the then SEAMEO (Southeast Asian Ministers of Education Organization) Regional English Language Centre (RELC) in Singapore. She obtained a Bachelor of Arts degree in English literature in 1963, and a Diploma in Education in 1964 from the University of Malaya. When at RELC she received a Ph.D in applied linguistics with a thesis on Singapore English from the National University of Singapore (NUS) in 1988.

While her first two short story collections, *Little Ironies: Stories of Singapore* (1978), and *Or Else, the Lightning God and other Stories* (1980) were highly popular, Lim's reputation was cemented when they were later placed on the local secondary school literature syllabus. In 1982, Lim published her first novel, *The Serpent's Tooth*, which explores familial relationships against a backdrop of Chinese animist beliefs and superstitions. This was followed by *The Bondmaid* (1995), *The Teardrop Story Woman* (1997), *Following the Wrong God Home* (2001), and *The Song of Silver Frond* (2003). *A Leap of Love*, a novella that Lim first published as an e-book in 2000, was subsequently made into a movie and released in 2008. In the interim, Lim also published several short story collections, non-fiction works, and *Unhurried Thoughts at My Funeral* (2005), which she has described as "part-autobiography, part-fiction and part-polemics". She received the S.E.A Write (Southeast Asian Writers) Award in 1999. In 2003, the French Government awarded her the prestigious Chevalier dans l'Ordre des Arts et des Lettres.

Lim's best work is arguably found in her short fiction pieces, many of which explore the atomism and alienation created by a market society, as well as the dangers of hyperconsumerism. The stories are noted for employing a traditional "twist" or "clincher" ending to great rhetorical effect. In "Paper," for instance, a couple's greed causes them to speculate heavily on the stock market. They lose everything when the market crashes; the husband becomes delirious and is admitted to hospital where he pines away and dies. In an ironic twist of fate, the husband's dream house is finally realized in the magnificent paper house that is burnt at his funeral for his use in the afterlife. Another story, "Adeline Ng Ai Choo", describes the death by suicide of the eponymous fourteen-year-old student who kills herself after failing an English exam. It transpires that she was the victim of familial pressure put on her to do well in school. While the best of Lim's stories have something of the clarity and appeal of R. K. Narayan's short fiction, her work in this genre has also caused controversy. In 1990, one of Lim's

stories, "Kenneth Jerome Rozario", in her collection, *Or Else the Lightning God*, used as a lower secondary literature text, drew flak from Singapore's Eurasian community: its portrayal of a shiftless, layabout Eurasian boy caused umbrage and Lim was accused of pandering to ethnic stereotype.

In the case of Lim's longer fiction works, the major concerns are female emancipation, gender oppression, and the psychosocial dynamics of relationships between men and women. *The Bondmaid*, arguably her best known novel, indicts the traditional Chinese practice of keeping servant girls who are effectively indentured for life. Another novel, *Following the Wrong God Home*, explores the taboo subject of interracial romance. *The Song of Silver Frond* examines a May–December romance and is set against a patriarchal household milieu.

As an early practitioner in the use of local variety English (her short story "Taxi Driver" being often quoted) to express the flavour of Singapore life, Lim went against prescriptivist notions of language use that were arguably a legacy of Singapore's historical status as part of the British empire. The progressive adoption of English in the city state — its development from a pidgin to a recognizable variety known as Singapore Colloquial English or "Singlish" — and its use as a bridge language between Singapore's ethnic communities, means that Lim's writing has sparked debates about the status of local-variety English and its place in the Singapore school curriculum. Sociolinguists and literature critics have found her work a fertile arena from which to address ongoing debates about the post-colonial retrieval of autochthonous culture, about the indigenization of English language use, and about issues of cultural encroachment and globalization.

Away from her literary work, Lim gained notoriety in 1994 when she wrote two commentaries that were published in *The Sunday Times* (Singapore). In the first she argued that while the incumbent party's authoritarian style of governance had brought economic success, ordinary Singaporeans had little affection for it and that there was an "affective divide" between the two. There was no official response to this and she wrote another, critical of then Prime Minister Goh Chok Tong's style and pay rises for government officials. The public rebuke she received from Goh gave her an instantaneous status as a political pundit. This so-called "Catherine Lim Affair" has been read as an episode establishing "the parameters of political debate" in Singapore, as drawing a line between what authorities considered to be legitimate and illegitimate civil society engagement. However, social commentators have also slighted the incident, with one political scientist, Terence Lee, calling it "gestural" politics or a kind of sideshow. Focus on it detracts attention from more substantial issues such as *habeas corpus* protection for citizens.

After a hiatus of around six years, Lim's new novel, *Miss Seetoh Enters the World*, appeared in late 2010. Her public pronouncements on this text suggest a marked departure from the approach taken in earlier books. While female emancipation continues to play an important part in this novel, the book has a greater level of political commentary compared with Lim's previous works. Among other things, it features an authoritarian politician engaged in a tussle with an Indian-Singaporean opponent.

Catherine Lim is divorced and has two children.

Koh Tai Ann

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Lim, Roseller T.

(1915–76)

Senator, magistrate, Philippines

Roseller Tarrosa Lim (林) has the distinction of being the first Chinese Filipino to be elected a senator. He was a lawyer, master debater, educator, labour leader, prosecutor, fearless fiscalizer, legislator, constitutional convention delegate, magistrate, champion of the masses, and a statesman par excellence. In all the positions he held throughout his life, one principle remained true — people come first.

Lim's career in public life began as a Good Samaritan. One late afternoon, as he passed by the wharf on his way home, he came upon a big man cringing and groaning in pain. When asked, the man said he had just undergone an appendectomy two days ago, but his employer refused to give him any more sick leave. Since he was a *cargador* (stevedore) of sacks of rice and cement, his fresh wound burst open. Lim brought him to the hospital, then rolled up his sleeves and went straight back to the pier and called for the first labour strike in Zamboanga City, giving birth to Zamboanga's Trade Labor Union, which became the Mindanao Federation of Labor, still existing to date.

Lim did not end the strike until the workers' grievances such as sick leave, minimum wage, overtime pay and an eight-hour workday were met. At the time, no laws were in place to protect labourers from abusive employers. Lim became very popular as a labour leader and this led to his being drafted as the Nacionalista Party's standard bearer for Congress in the 1949 congressional elections. He was pitted against political giants, but Lim won by a landslide. He was thirty-four years old.

Lim was the first and only Zamboangueño to be elected to the House of Representatives for a total of six years. During this time, he authored and co-authored many bills, including House Bill 2524 dividing the Zamboanga Peninsula into Zamboanga del Norte and Zamboanga del Sur (north and south). Two congressional districts meant that Zamboanga would gain more representation and constituents would get more access to funds, as well as spur faster growth and development for the peninsula.

It did not matter to Lim that in doing this he diluted his own influence as the most powerful man in one province. He believed people always came first. As the first duly elected congressman of the newly created Province of Zamboanga del Sur, Lim provided the foundation for political, social, and economic development. Lim contributed to the construction of the highway linking Pagadian and Zamboanga City that cut down commuting time to a few hours instead of days through the perilous waters or the high *sierras* of the peninsula. The airport in Zamboanga City, which became an alternate international airport, was also his major project.

Other notable laws Lim authored were the Magna Carta of Labor, the Social Security Act, the Philippine Labor Code, the Woman and Child Labor Law, and countless other laws of local and national significance. The awards and distinctions accorded to him by his city, Zamboanga, and other entities attested to his outstanding performance for six years.

From congressman, he became a senator for eight years, the first native son of Zamboanga to be a member of the Upper Chamber and the first Chinese Filipino in a national elective post. It was a feat in itself as this was a time when the ethnic Chinese were discriminated against. Compared with his landslide victory for the Congressional seat, the campaign for the senatorial seat was a steep uphill battle. Given his short surname, Lim had to prove that he was a natural-born Filipino. His success paved the way for others with ethnic Chinese names to hold positions in politics and the government.

He became a member of practically all standing committees, as well as two of the most powerful committees — the Commission on Appointments and the Blue Ribbon Committee. For several years, he was chairman of the Senate Committee on Investigation (Blue Ribbon). As head of the Senate Committee on Labor and Immigration, he was instrumental for the election of the Philippines to the governing bodies of the International Labour Organization (ILO) in Geneva, Switzerland, in 1957, a record first for the country. For that he was cited as Outstanding Senator of the Philippines.

He was acknowledged as the Great Filibuster for delivering a speech for eighteen and a half hours in April 1963. For the entire time, he had to keep standing, leaning on the podium for support. Allowed to take only water to sustain himself, he was prohibited from even going to the men's room – And he did all that for one reason: to prevent Ferdinand Marcos from becoming senate president. He wanted the minority party to control the senate, to fiscalize the majority-party control of the lower House. Although Marcos won, Lim's filibustering efforts were long remembered.

He was elected assemblyman of the Constitutional Convention in 1971 and holds the distinction of being one of the forty-nine delegates, out of more than 250, who did not sign and ratify the so-called Marcos Constitution of 1972. In 1973, Lim was appointed appellate justice of the Court of Appeals, where he became the source of information on labour and criminal laws for his co-justices. He held the position until his death in 1976.

Lim was born 9 February 1915 in Recodo, Zamboanga City. He was the oldest of nine siblings, born to Don Antonio G. Lim of Recodo, Zamboanga City, and Mercedes Robinson-Tarrosa, of Mercedes, Lumbayao, Zamboanga City. His great-grandfather came from Fujian Province. With a brother, they entered the Philippines via Pangasinan and emigrated to Zamboanga City.

Lim graduated valedictorian of his high school class at Ateneo de Zamboanga, finished his bachelor of Laws in 1940 at Silliman University in Dumaguete City, and passed the Bar with 84.7 per cent grade the same year he graduated. Three of his brothers finished law and the other, Roberto, became an agriculturist and was vice-mayor of Zamboanga City from 1968–71. His youngest brother, Rudy, is councillor for the 1st district of Zamboanga City; another brother Atty. Rosegildo, became regional director of the National Bureau of Investigation. A sister, Amparo, became dean of the Spanish Department of the University of Negros Occidental, Recolletos, in Bacolod City.

Lim was married to Amy Mustafa Schuck of Jolo, Sulu, and had five children, namely,

Rosamy, Mercibel, Victoria, Roseller, and Amy Rose.

Titles and honours conferred on Lim are: The Great Filibuster, Champion of the Masses, Father of the Social Security Law, Outstanding Congressman for all the six years he served as congressman of Zamboanga, Outstanding Senator for the entirety of his eight-year term, Father of Zamboanga del Sur, and Founding President of Mindanao-Sulu-Palawan Labor Organization. Lim was also among the Balikat ng Bayan (Public Service) Awardees of the Social Security System in October 2007 on the organization's fiftieth anniversary. He was given posthumous recognition as a remarkable and outstanding statesman by the Se Jo Tong Lim (Lim Family Association of the Philippines) at the launch of its commemorative stamps on 15 August 2008 in celebration of its centennial.

Today elected and appointed government officials can look to Lim's life of public service and try to reach the bar of excellence Lim set.

Carmelea Ang See

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(林杉顺, Lin Shanshun, 1949–)
Business leader, Philippines

Samson Lim is known as the "Father of Franchising" in the Philippines for his initiatives in organizing and formalizing a franchising system that caters to the needs of Filipino entrepreneurs and Philippine businesses.

Samson "Samie" Lim was born on 31 January 1949 to Chinese parents, Benito Lim and Peng Giok Co Lim. He initially studied at St Stephen's High School but transferred to San Beda College when he reached Grade 4 because his parents wanted to comply with the spirit of the Naturalization Law. Lim finished high school as the valedictorian of San Beda and graduated *cum laude* in liberal arts from Ateneo de Manila University. As an acknowledgment of his varied contributions, Lim was named one of the Outstanding Bedans of the Century during the school's centennial celebration.

Lim traces his roots to Chinese craftsmen from Fujian province who came to the Philippines in the 1890s. Long before the World War II, Lim's family was already one of the country's biggest furniture manufacturers and exporters. After the war, his father founded Automatic Appliance Inc. Lim is now president of that highly successful establishment with branches nationwide and is helping the third generation to master the ins and outs of the appliance retail trade. He also founded Blims Fine Furniture, which is now looked up to as a lifestyle trendsetter.

Influenced by his Benedictine and Jesuit education, he developed, in his youth, the credo to do good for the most number of people. This ideal became the impetus for starting his many advocacies aimed at improving the quality of life and releasing the full potential of the Filipino.

One of his fondest advocacies was the Mother's Day Movement, which he started in 1980 to strengthen family values and ties, recognizing that the family is the backbone of society.

He is most known, however, for his advocacy of promoting franchising as a tool for economic and national development. Thanks

to his pioneering efforts, Philippine franchising now accounts for about 5 per cent of the country's economy, totalling about 360 billion pesos, creating thousands of businesses, and a million jobs. With more than 1,000 franchise concepts generating 115,000 franchise businesses, the Philippines is second to none in the ASEAN region in terms of franchise concept development.

To help realize his dream of making the Philippines the franchise hub of Asia, he worked to raise the standard of Philippine franchising, and for this purpose, brought the Certified Franchise Executive programme here, making the Philippines the first country outside the United States to offer it. Today, the country has the most number of CFE graduates in Asia.

For his pioneering spirit, Lim earned the moniker, "Father of Philippine Franchising", which has given him a place in Philippine economic and business history. His success as a franchising entrepreneur and propagator has also brought him international recognition and made him a much sought-after speaker in both local and international franchise events. In fact, Lim had the privilege of representing Asia during a panel discussion at the World Franchise Council meeting in Paris in 2009.

Always desiring to serve, Lim accepted an invitation in 1999 to serve as an undersecretary of the Department of Trade & Industry and general manager of the National Development Company, the government's premier investment arm in 1999. Some of the projects he undertook included the creation of a national "farm to fork" supply chain for agricultural products.

For the manufacturing sector, he instituted initiatives to create more value for Philippine products by encouraging the shift from original equipment manufacturing to original design manufacturing, and eventually to original brand manufacturing. He was also a key player in raising the level of the Philippine information technology industry by encouraging venture capitalism, using Silicon Valley and Cyber Jaya as models. For the service sector, he promoted the master plan to revive Clark Airbase, which was devastated by the Mount Pinatubo eruption in 1991, as the Las Vegas of the East long before Macau and Singapore claimed such a distinction. But he is proudest of introducing the Institute of Corporate Governance, the mandate of which is to uphold good corporate governance among government owned and controlled corporations.

A highlight of Lim's career was when he became president in 2007 of Philippine Chamber of Commerce and Industry (PCCI), the largest business organization and the only officially recognized voice of Philippine business. During his presidency, he adopted the theme, "For Love of Country" and called for the unity of the private sector to set and achieve common goals that would help move the country forward. As with his every endeavour, Lim took his volunteer job seriously and pushed for excellence in every project the chamber spearheaded. Being a very output-oriented leader, he marked his term with numerous achievements, not only in terms of advocacy, but also projects that delivered impressive results. One such advocacy was for the country to achieve a 7 per cent gross domestic product (GDP) growth at the end of his term, an ambitious and almost impossible goal at the time, but one that was achieved by his tireless rallying of the private sector, "for love of country", to work with the government in achieving the said goal. Also crucial to the achievement of this goal was Lim's harnessing the full potential of the chamber's 100 chapters all over the country, which stood up to the challenge and did their part in pushing the country's economy to unprecedented heights.

Through his infectious passion and genuine desire to serve, Lim received overwhelming support from various organizations and prominent business personalities who were not previously involved in the chamber movement. And for the first time in the PCCI's history, Lim was able to gather the country's *taipans* and industry leaders to be the Chamber's Council of Advisers. Impressed by Lim's vision and dedication to bring the Philippine economy to greater heights, a member of the Council of Advisers, Andrew Tan, donated a 2,000-square metre property in McKinley Hill, Taguig, to become PCCI's permanent home — another first in its more than 100-year history.

Aside from franchising, Lim is also deeply involved in raising the level of the country's tourism sector, which he believes could be a catalyst for superb national economic growth. As PCCI chairman of the tourism sector, he spearheaded one of the most successful private sector-led tourism advocacy programmes known as Biztour5, under which he formulated a tourism business template that has been adopted all over Southeast Asia. Since then, Lim has become one of the country's most sought-after tourism speakers from the private sector, promoting tourism as an engine of economic growth.

His programme, BizTour5, which stands for "Business in Tourism", has successfully encouraged a significant number of local and foreign businessmen to invest in the Philippines. His Five As template (Arrival, Access, Accommodations, Attractions, Activities), referring to the five key components forming the tourism chain that also covers the areas where the private sector should invest in, is now being used not only at the national, but also at the community level, and is being taught in several tourism schools.

Encouraged by Lim's innovative ideas, investors have poured about US$8 billion to the tourism sector in the last five years. Recently, as an effort to sustain these gains, he launched the InvesTour programme, which is another advocacy initiative to increase tourism investments. He is also always at the forefront of tourism forums, dialogues, and consultation meetings, discussing important issues that can drastically affect the industry, such as the Tourism Act of 2009. To this day, he passionately pursues his tourism advocacy with clearly no vested interest, but just to help an industry he believes can turn things around for the Philippines.

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Lim Seng Kok

(林成国, Lin Chengguo, 1930–2011)
Entrepreneur, business leader, Brunei

Dato Lim Seng Kok was a successful businessman who was also a leader in his field. He was very supportive of the government's initiatives, got involved in national events, and took up important appointments. Lim was a leader of the Chinese

community in various respects, with or without specific titles. He was also a philanthropist who donated generously to local organizations.

Lim, a Chinese Hokkien businessman born in 1930 in China, migrated to Brunei with his parents when he was three, and the country became his home. His ancestors originated from Fujian Province, China. He was married to Liaw Kuan (廖娟), and had five children and fifteen grandchildren. Lim only had a few years of primary school education as he started skipping school after the Japanese troops entered Brunei during World War II. Despite not being highly educated, he never stopped pursuing his dream. After the war when he was too old to go back to school, he went to night school to upgrade himself. Besides his native Hokkien dialect, he was also fluent in the Malay language.

Lim was the owner of Chyuan Fa Mini Mart (泉发百货市场) and was also well known for his involvement in property development and the supermarket and coffee shop businesses. In his youth, he tried managing many types of businesses switching from one to another promptly in the changing market environment. In 1962 he took over the managing rights of the first Bata shoes, the *Malaysia Frontline Daily News*, and Malay textbooks. Lim was always in the forefront in business management. He was the first to hire foreign employees in 1978 when he brought in Indian workers to Brunei to manage his Qing Zhen (清真, Muslim) food business.

Besides being an influential businessman in Brunei, Lim also participated and assisted in organizing many government events. For the sultan of Brunei's sixtieth birthday in 2006, he was appointed co-treasurer of His Majesty's Birthday Committee, co-chairman of Masyarakat Tiong Hua Dan Bunga Api (Tiong Hua Association and Fireworks), co-chairman of Pengutipan Iklan Sempena Sambutan Perayaan Hari Keputeraan (Advertisement Collection for His Majesty's Birthday Celebrations), co-chairman of Cucul Kumpulan Sempena Hari-Hari Perayaan Sambutan Ulang Tahun Hari Keputeraan (Lighting Advertisement group for His Majesty's Birthday Celebrations), treasurer of Tajaan Sempena hari Keputeraan (Sponsorship for His Majesty's Birthday Celebrations), co-chairman of Pesta Kikik Sempena Sambutan Hari Keputeraan (Kite Festival for his Majesty's Birthday Celebrations) and co-chairman of Tajaan Konsert Emas Diraja Sempena Hari Keputeraan (the Gold Royal Sponsorship Concert for His Majesty's Birthday). In addition, for the royal wedding, he was co-chairman of Persembahan Bunga Api (Fireworks Show), vice-chairman of Pengutipan Iklan Dan Sembah Tahniah (Collection for Advertisement and Greetings), co-treasurer of Kerja Tajaan (Work Sponsorship), Malam Jambangan Kasih Mempelai Di Raja and Malam Persembahan Khas Kebudayaan Sempena Istiadat Perkahwinan Di Raja (The Royal Bridegroom "Jambangan Kasih" Night and Special Cultural Performance for the Royal Wedding Ceremony for the Crown Prince).

Lim was also subsequently appointed committee member of The Celebrations of National Day, Pembinaan Tugu Peringatan Sambutan Jubli Perak (the Monument Construction for the Silver Jubilee Commemoration), Pemasaran SEA Games Ke-20 (the 20th SEA Games Marketing), Pelancaran Bendera Kecil Kenderaan Sempena Hari Kebangsaan (launch of the small car's flag for National Day), Tajaan Musabaqah Tilawah Al Quran Belia Tenggara and Majlis Ramah Dan Kesyukuran (Asian Youth Musabaqah Tilawah Al-Quran and Friendly Visit and Thanksgiving Ceremony). He was appointed co-treasurer of Tajaan Sambutan Ulang Tahun

Hari Kebangsaan (National Day Sponsored) and Penyelanggaran Malam Gemilang 55 (The 55th Gala Night Organization); treasurer of Perlawanan Bola Sepak "Trophy Hassanal Bolkiah" ("Hassanal bolkiah Trophy" football match) and Tajaan Korport Tempatan during Persidangan APEC 2000 (Local Corporate Sponsorship during APEC 2000); and co-chairman of Persembahan Bunga Api (Fireworks show).

Lim also held several civil appointments. The sultan of Brunei Darussalam appointed him registrar of Chinese Marriage for the District of Brunei Muara and Temburong for the fourth time for a period of three years, starting 1 January 2010. In 2007 the Ministry of Brunei Internal Affairs appointed him as Inspector of Brunei's prison for women. It was the first time he was appointed to such a position which enable the Brunei Prison inspection committee to carry out its tasks successfully and effectively.

All these active involvements and services to the government earned Lim five prestigious titles bestowed on him by the country's sultan. He was the first to be awarded the Pingat Jubilee Perak (Silver Jubilee Medal in 1992), followed by the Pingat Pengistiharan Kemerdekaan (Independence Proclamation Medal) in 1997, the Bintang PSB (PSB Title) in 1997, Bintang SMB (SMB Title) in 2002 and the Bintang SNB (SNB Title) in 2006.

Lim was also respected in the Chinese community. He served as guarantor, director, and adviser of many Chinese associations. Already in his early years, he was asked to manage the affairs of Chinese families and their heirlooms, a role which he took up till 2011. He was also one of the founders of the Chinese Chamber of Commerce. He helped the one and only government-approved Chinese temple in Brunei, the Brunei Chinese Temple (腾云殿), in its expansion and oversaw the various application procedures required by the government. In 2007 he was elected the sixteenth chairman of the board of directors of the temple. Lim was also one of the guarantors of Chung Hwa Middle School Bandar Seri Begawan (B.S.B) and the Chinese Chamber of Commerce B.S.B.

Lim never forgot his roots in China even though he left the country at a very young age. In 1998, at the call of his Fujian hometown, Lim and a few others began work in establishing the Hokkien Association in Brunei. In 2003 he was elected the third chairman of the Hokkien Association, Brunei, and on 31 December 2010 was bestowed the title, permanent honorary chairman.

Lim was also a philanthropist and donated generously to several charitable organizations such as Tabung Anak-Anak Yatim Daerah Brunei Dan Muara (Fund for Orphans), Tabung Bantuan Mangsa Bencana Tsunami (Aid Fund for Tsunami Victims), Tabung Bantuan Mangsa Banjir Daerah Temburong (Aid Fund for Temburong District Flood Victims), Tabung Amal Jabatan Daerah (Charity Sponsorship for the District office), Tajaan Cedera Kenangan 60 (Sponsorship for the 60th Event of Memories for the Injured) and Tajaan Jubli Perak 25 (Sponsorship for the 25th Silver Jubilee event).

Lim left behind five children — two sons and three daughters. One of his sons, Lim Han Khim (林汉钦), operates a wholesale business; the other, Lim Han Chiong (林汉璋), runs a wide range of businesses which include dealing in new and second-hand cars, insurance, corporate management services, an aquarium and pet shop, and property management. He was also involved in the community through his roles such as chairman of Hokkien Association of Brunei Darussalam, and also vice-chairman

and treasurer of Jawatankuasa Persembahan Masyarakat Tiong Hua (Committee of Public Offerings Tiong Hua).

Yu Chin Chai

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Lim Siew Ming, Arthur

(林少明, Lin Shaoming, 1934–)
Ophthalmologist, artist, philanthropist, Singapore

Arthur Lim Siew Ming was born in Hong Kong on 24 April 1934, the third son of lawyer Richard Lim Chuan Hoe (better known as R.C.H. Lim) and Dora Wong Kit King. He has two older brothers, and a younger sister and brother. Born to wealthy parents, Lim had a privileged upbringing. He was educated at St Andrew's School where he proved to be a prodigious student, topping his class year after year. He completed his secondary education at fifteen and had to wait several years, till he was old enough, to enrol in university. Lim was active outside the classroom. He was an excellent tennis player, captaining the school team and emerging the YMCA national junior champion in 1950. He also played football, rugby, volleyball, and was president of the school's photographic society.

At university, he was active in sports, and was so good at tennis that his coach proposed sending him to Australia for further training so he become a tennis professional. Quite naturally, his lawyer father was not keen on this and took him around to show him how impoverished sports professionals tended to be. This general objection also saw Lim giving up the idea of becoming a professional artist. A gifted artist, he drew, painted, and sketched incessantly since his school days, but did not pursue his passion seriously after he went to medical school. It was only much later in life that he returned to drawing and painting, and collecting artworks.

In 1951 he went to the University of Malaya in Singapore and graduated with an MBBS in 1956 at the age of twenty-two. Just shortly after graduation, on 7 July 1956, Lim married Chan Poh Geok in a glittering society wedding at St Andrew's Cathedral, followed by a reception at the Raffles Hotel. He joined the Singapore General Hospital (SGH) just over a week later to do his housemanship, and his new bride, a second-year science student, returned to her studies at the University of Malaya. After completing his housemanship in 1957, Lim joined the University of Malaya as an assistant lecturer in the Department of Anatomy. He decided to specialize in surgery and subsequently won a two-year government scholarship to go to London to read for the fellowship of the Royal College of Surgeons (FRCS) examinations which he passed in 1962. He is the first Singaporean to obtain the FRCS.

During his undergraduate days, Lim became deeply interested in politics. His father was a member of the Labour Front and deputy speaker of the Legislative Assembly, and just after his graduation, Lim joined the Labour Front as secretary of its Tanglin branch. Controversy broke out when it was suggested that he had breached civil service rules by being involved in politics while he was a houseman

at SGH. Lim argued that as he did not enjoy the pension scheme and other privileges and merely received an honorarium, he was not technically a Division 1 officer and thus did not run afoul of the law. The issue became moot as he did not continue in government service but joined the University of Malaya after completing his housemanship. In 1958 he became assistant to the secretary general of the Labour Front. During this time, he learnt that Education Minister Chew Swee Kee had received a "political donation" of S$700,000 from the American Central Intelligence Agency (CIA) and that Chief Minister Lim Yew Hock had simply laughed the matter off. Lim decided to leak this information to Lee Kuan Yew, who was then in the opposition. Lee exposed this in the Legislative Assembly, called for a commission of inquiry, and brought down the Labour Front. Lim's father was very upset with him for doing this and did not talk to him for three weeks.

After returning from his stint in London, Arthur Lim rejoined the government service, practising at SGH. He was elected president of the Singapore Government Medical and Dental Officers' Association and served in this capacity till he resigned from government service in 1965 to establish Eye Clinic Singapura (ECS) at Liat Towers. Originally a solo practice, he was later joined by Dr Khoo Chong Yew and Dr Ang Beng Chong. The three partners of ECS have been largely responsible for the rise in the standard of eye care in Singapore. They helped establish the Singapore National Eye Centre (SNEC), the Singapore Eye Research Institute, and the Departments of Ophthalmology at the National University Hospital and the National University of Singapore. In 1967, Lim was elected president of the Singapore Medical Association.

He is a pioneer in the field of ophthalmology, having established one of its earlier private practices. During the 1960s and 1970s, when there was no formalized training for ophthalmologists in Singapore, he personally took students under his wing and taught them at his clinic. Indeed, it was not till 1986 that the Department of Ophthalmology was established at the National University Hospital and the National University of Singapore. When the Singapore National Eye Centre was set up in 1989, Lim became its founding medical director, and was responsible for making it one of the leading eye centres in the world.

He is a prodigious scholar and practitioner and has also authored thirty books and more than 350 scientific papers in medical journals. His *The Colour Atlas of Ophthalmology* has gone through several editions and translations into eight languages, and has placed Asian ophthalmology on the world map. He serves on the editorial boards of thirteen international journals, and has received nineteen awards from all over the world for his work in promoting ophthalmology. When the Department of Opthalmology was established in 1986, he was appointed clinical professor and head of department. Lim stepped down as head of SNEC in 1998, but remained emeritus senior consultant. Outside Singapore, he has been made honorary professor of the Tianjin Medical University; honorary visiting professor, Beijing Medical University; honorary professor, People's Liberation Army Hospital; and honorary director, International Intra-ocular Implant Training Centre, Tianjin, which was established with $700,000 raised by Lim. It has trained thousands of eye surgeons and restored normal vision to tens of thousands of cataract patients.

A strong believer in alumni giving and education, Lim has been a tireless fund-raiser for his alma mater. As chairman of the National University's Endowment Fund, he raised more

than S$80 million for the fund and this has gone into establishing prominent professorships in science, engineering, economics, law, and medicine. In recognition of his exceptional achievements in advancing the interests and raising the standing of his alma mater, NUS presented Lim with the inaugural NUS Distinguished Alumni Service Award in 2005.

In addition to being an outstanding artist (having held several solo exhibitions), Lim is one of the world's great art collectors. *Art International* magazine has listed him as one of the 200 great art collectors in the world. Besides collecting art for enjoyment, Lim regularly donates parts of his collection to raise funds for charity. He has three children and five grandchildren.

Kevin Y.L. Tan

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Lim Siew Wai, William

(林少伟, Lin Shaowei, 1932–)

Architect, urbanist, theorist, writer, Singapore

William Lim Siew Wai is a Singapore citizen, was born in Hong Kong on 19 July 1932. He married Lena Lim U Wen in December 1962, five years after their first meeting. They have one daughter, Chiwen (born 1965), and a son, Weiwen (born 1967).

After graduating from the Architectural Association (AA) School in London, the United Kingdom in 1955, he worked for the London County Council for a year in 1956. He then went to the United States and continued his graduate studies at the Department of City and Regional Planning, Harvard University, in Cambridge, Massachusetts, as a Fulbright fellow from 1956 to 1957.

After 1957 he worked exclusively in Singapore and Malaysia as partner in a number of practices. In 1960, with a few former U.K. classmates, he formed the Malayan Architects Co-Partnership (MAC) with Lim Chong Keat and Chen Voon Fee. During this period of great political and social changes, these young architects experimented with modernism, adapting it to local conditions and using it in their pursuit of a national architectural identity. He was the principal architect at Malayan Architects Co-Partnership from 1960 to 1967. MAC won the design competition of the National Trades Union Congress (NTUC) Conference Hall in 1961. This iconic building — symbol of nationalist and socialist ideas of the time — was completed in 1965.

William Lim's professional work includes architecture, urban planning, and development economics. He is a modernist architect, focused on residential, commercial, and public building projects within an urban or historical framework, with a particular interest in the improvement of the urban environment. In his early career as a professional architect, he also developed his passion as a critical thinker. He was involved in the publication of the cultural journal, *Monsoon* (1961–62) and later, *Tumasek* (1963–64). In 1965, with other young architects and planners, Lim initiated a discussion group called the Singapore Planning and Urban Research (SPUR). The group later expanded to include other professionals from the private sector and academics from various

disciplines. They were not always in agreement with the government's views and approaches towards urban development. They discussed, examined, and publicized many issues relating to architecture, planning, and the urban environment, and organized many seminars. SPUR issued two publications: *SPUR* 65-67, and *SPUR* 68-71.

After MAC was disbanded in 1967, Lim, in partnership with Tay Kheng Soon and Koh Seow Chuan, established a new firm called Design Partnership (DP). From 1967 to 1981, this company prospered and produced many noteworthy modernist designs in Singapore, such as the Singapore Telephone Board Exchange (1969) and several large-scale shopping complexes in Singapore and Kuala Lumpur. The first one was the People's Park Complex (1972). This multilevel centre, with innovative atrium spaces and a mix of large and small shops, became a model for many subsequent commercial developments in the city. Other important projects in Singapore included the Golden Mile Complex (1974) and the Tanglin Shopping Centre (first built in 1971 and later rebuilt in 1980), which were also exploring similar themes. His other buildings include St Andrew's Junior College (1978), Ken Thai House (1979), Chapel of the Resurrection (1980). Yeo Hiap Seng Factory (1981), and Merlin Hotel (1981). He also built some low-cost housing projects in Malaysia. Lim left the company in 1981 and DP was later renamed as DP Architects.

During the mid-1970s, after more than a decade of practising modernism, Lim came to the conclusion that modern architecture was critically "sick", suffering from the fatal disease of "dehumanization" and was increasingly alienating. It was neither understood nor appreciated by the people it claimed to serve.

He then set up an independent practice, William Lim Associates, in 1981, working with a group of younger architects. His work continued to evolve in a lively dialogue with current architectural theories, stimulated by his emphasis on group working methods to generate creativity. This company produced some important design works in Singapore and Malaysia from 1981 to 2002, such as: the Bu Ye Tian Singapore River proposal (1982), Unit 8 (1983) in Singapore, and three houses in Emerald Hill Singapore (1982–84). In this period he began to work on conservation and revitalization related projects, such as the change from a wet market into the Central Market shopping, eating, and entertainment centre in Kuala Lumpur (1986, with Chen Voon Fee), and a conversion project from a cinema into the Church of Our Saviour in Singapore (1987). His experimentation in conservation and adaptive reuse continued with Central Square Kuala Lumpur (1990) and the Telok Ayer Market in Singapore (1992). He redefined the role of a community centre in Singapore by some of his public building designs, such as the Tampines North Community Centre (which was later renamed as Pasir Ris South Community Club [1989]) and the Marine Parade Community Club [2000]. Some of his houses, such as the Reuter's House in Singapore (1990), explore themes of South-east Asian tradition and identity. Several other later buildings reveal his experimentation with the postmodernist idiom and his breaking the rule of Modernism, such as the LaSalle-SIA College of the Arts Singapore (1995), The Gallery Hotel in Singapore (2001, with Tangguanbee Architects), the Postmodern 3 house project in Jalan Haji Alias Singapore (2002), and the Postmodern 5-house design proposal (2002). He represented Singapore in the Venice Biennale 2000 with the exhibition titled, "Mohamed Sultan: A

Postmodern Phenomenon of Urbanism in Singapore", through a voluntary multimedium collaborative effort.

In 1980 William Lim founded of a small collaborative group called Asian Planning & Architectural Consultants (APAC) with professionals from the region, to examine and develop the direction of architecture and urbanism in the Asian region. Other members include Fumihiko Maki and Koichi Nagashima from Japan, Dr Tao Ho from Hong Kong, Sumet Jumsai from Thailand, and Charles Correa from India. In 1987 he founded the Singapore Heritage Society, a civic group that promotes historical preservation in Singapore, and became its first president for the next ten years until 1997. In 1992 he founded AA Asia, a dialogue forum on design in Asia for graduates and lecturers of the Architectural Association School (his former alma mater). He is also the co-founder and chairman of the Asian Urban Lab (2003).

Willam Lim was conferred a Doctor of Architecture Honoris Causa degree by the Royal Melbourne Institute of Technology (RMIT) University in Australia in 2002, and made honorary professor by LaSalle-SIA College of the Fine Arts (Singapore) in 2005. Currently he holds the position of adjunct professor of RMIT University Australia; guest professor of Tianjin University, China; and is a board member of LaSalle-SIA College of the Fine Arts Singapore. He continues writing and giving lectures on a wide range of subjects relating to architecture, urbanism, and culture in Asia, as well as on current issues relating to the postmodern, glocality, and social justice.

A prolific writer, Lim has been continuously publishing his provocative thoughts from 1961 until now. These are some of his important publication works: *Equity and Urban Environment in the Third World* — with Special Reference to ASEAN Countries and Singapore (1975); *Questioning Development in Southeast Asia* (1977); *Architecture in Private Practice* (1977); *Community Clubs 1986–99* (1999); *An Alternative Urban Strategy* (1980); *PROCESS Architecture No. 20: Contemporary Asian Architecture* (1980); *MIMAR 1: Architecture in Development* (1981); *Cities for People: Reflections of a Southeast Asian Architect* (1990); *AA Asia Monographs* (1995–2000); *Contemporary Vernacular: Evoking Traditions in Asian Architecture* (1997); *Asian New Urbanism* (1998); *World Architecture: A Critical Mosaic 1900–2000*; *Volume 10: Southeast Asia and Oceania* (1999); *Mohamed Sultan: A Postmodern Phenomenon of Urbanism in Singapore* (2000); *Alternatives in Transition: the Postmodern, Glocality, and Social Justice* (2001); *Postmodern Singapore* (2002); *No Limits: Articulating William Lim* (2002); *Alternative (Post)modernity: An Asian Perspective* (2003); *Have You Been Shanghaied? Culture and Urbanism in Glocalized Shanghai* (2003); *Architecture, Art, Identity in Singapore: Is There Life after Tabula Rasa?* (2004); *Asian Ethical Urbanism: A Radical Postmodern Perspective* (2005); *Contesting Singapore's Urban Future* (2006); *Architecture Culture Ethics: A Workshop with William Lim* (2006); and *Asian Alterity: With Special Reference to Architecture and Urbanism through the Lens of Cultural Studies* (2008). He is the editor of *Asian Design Culture* (2009) and co-editor of *Non West Modernist Past* (2011).

Johannes Widodo

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Lim Swee Tin

(林天英, Lin Tianying, 1952–)
Award winning poet, Malaysia

Lim Swee Tin is an outstanding and prominent ethnic Chinese poet in the Malaysian Malay literary arena. His father, Lim Swee Poh, migrated from south China and married his mother of Thai origin whose family had settled in Bachok, Kelantan, for generations.

Lim Swee Tin was born in 1952 in Bachok, Kelantan. At an early age Lim attended Tawang National School, a Malay primary school in Bachok, his hometown. When his family moved to Machang, also in Kelantan, Lim continued his education at Machang National School. He later entered secondary school and passed his Malaysian Certificate of Education at Hamzah Secondary School, Machang, Kelantan in 1969, obtaining first grade in the public examination. Lim was then offered a place at Sultan Abdul Halim Secondary School, a prestigious school in Jitra, Kedah. Unfortunately, financial constraints robbed him of his opportunity. He therefore applied to be transferred to a school near to home, the Sultan Ismail Petra Secondary School, Kota Bharu, Kelantan. Once again, due to similar problems, Lim had no choice but to leave the school, a few months later.

In 1972, he took up a course at the Federal Teachers Training College, Penang, majoring in Malay language and modern mathematics. After teaching for fifteen years, he pursued his studies for a bachelor's degree at the Universiti Pertanian Malaysia (currently Universiti Putra Malaysia), majoring in teaching Malay language as a first language, as well as Malay literature. He received his Master of Arts degree in the same university in 1999. By 2004, he obtained a Ph.D. degree in Malay studies. Currently he holds the position of associate professor in the Department of Malay Studies, Faculty of Modern Languages and Communication, Universiti Putra Malaysia.

He began writing in early 1972 and focused on poetry, short stories, and literary essays. Among the writers and books that influenced were *Gelombang*, a collection by the celebrated Malaysian poet, Usman Awang, and *Nyanyi Sunyi*, poems penned by Indonesian Amir Hamzah. Studying these collections gave Lim the confidence to produce his own pieces. According to him, reading Indonesian books improved his command of the Malay language vastly. In 1976, the panel for the annual Literary Prize stated that Lim Swee Tin had shown great potential to be a successful non-Malay writer, writing in the Malay language, and would be an important figure in the development of the country's national literature. Furthermore, the panel acknowledged that Lim not only had a good command of the Malay language, but that he had also successfully lifted his language to the language of poetry. Lim's literary works have been published in numerous newspapers and magazines, including *Berita Minggu*, *Jurnal Perisa*, *Malay Literature*, *Utusan Zaman*, *Mingguan Malaysia*, *Dewan Sastera*, *Dewan Masyarakat*, and *Dewan Budaya*. His poems have been translated into English, Chinese, and Thai.

To date, Lim has won no fewer than twenty literary prizes, including the ESSO-GAPENA III and IV for the short story category in 1982 and 1985, with the pieces

"Tapah" (Tapah Fish) and "Gok" (Little Hut). In 1983, he won the Puisiputra 2 Award, with his collection of poems under the title *Akrab* (*Intimate*), published in 1985. His poetry shows evidence of the influence of Usman Awang's romantic style. His early poems described the people and life in his native hometown in Kelantan. With words of melancholy, he traced his deep feelings of nostalgia and anxiety aroused by the passage of time. Poems such as *Dahlia* (Dahlia Flower), *Tapak-Tapak dan Wagon* (Footprints and the Wagon), *Perempuan yang Tidur* (Woman Asleep), and *Seruling dan Orang Tua Itu* (Flute and the Old Man) deal with this theme. According to the scholar and poet, Muhammad Haji Salleh, such sensitivities are rarely encountered in Malay poetry.

Lim also won literature prizes organized by Utusan-Public Bank several times in 1986, 1989, 1990, 1992, 1994, 1999 — and the Malaysia literature prize in 1982–83 with the poem entitled *Sejarah* (History), and in 1988–89 with the poem, *Sewaktu Melintasi Kundasang* (When Crossing Kundasang). He won third prize in a short story competition by Maybank-DBP with the work *Cahaya Lain Di Wajah* (Other Light in the Appearance) and fourth prize with the short story, *Setelah Kabus Dinihari* (After Fog Before Dawn) in 1990. He also won second prize in the short story and poetry writing competition on the occasion of Kuala Lumpur's 100th year with the poem *Kuala Lumpur: Kota Sarang Labah-Labah* (Kuala Lumpur: City of the Spider's Net). He also won a prize for his poetry in 1989 from ESSO-GAPENA, as well as the Bosnia-Gapena Poetry Writing Prize from *Berita Harian*, and *Utusan Melayu* in 1994, and the 2000 Malaysian Formula in the category of short story, with his work, "Dr". Other prizes included the 1982/1983, 1984/1985, and 1988/1989 Malaysia Literary Awards and the 2000/2003 Malaysia Premiere Literary Award. His anthologies of poetry include *Eva* (1981), *Akrab* (Intimate, 1985), *Menyusur Musim* (Gone with the Season, 1991), *A Child and Other Poems* (1993), *Sebuah Fragmen Cinta* (A Fragment of Love, 1998, 2000), *Nota Waktu* (Time Notes, 2000, co-authored with Zurinah Hassan), *Nyanyian Sepi* (Songs of Loneliness, translated by Chong Fah Hing, 2000), *Citra Kurnia* (Gifted Favour, 2003), *Cakerawala Kemerdekaan* (The Sky of Independence, 2008) etc. He has also penned almost 100 anthologies and seven novels for teenagers. His books on language and literature are in the double digits. From 1994–97, Lim was on the board of the weekly newspaper, *Watan*, as the literary and cultural editor. Lim's success as a writer also allowed him to attend an international symposium, "The Search for a New World Culture for the 21st Century: Asian Literary Perspective", in Washington D.C., the United States. He also represented Malaysia at the "Four Leading Poets from South East Asia", poetry reading at the Royal Festival Hall in London. His many years of efforts that began with his maiden poetic works in 1973 were rewarded when Institute of Language and Literature Malaysia (DBP) nominated him to represent Malaysia at the Southeast Asian Write Award in Thailand in 2002.

Chong Fah Hing

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Lim Teck Hoo

(林德浦, Lin Depu, 1910–99)
Entrepreneur, community leader, Brunei

Pehin Dato Paduka Temenggong Lim Teck Hoo was a successful entrepreneur and banker. He was also a philanthropist especially towards education. His contributions to society were recognized by the community and nation, winning him many titles and awards from the government.

Lim was born in 1910 in Jinmen (金门), Taiwan. His grandfather, Lim Zhen Zao, was a businessman renowned for his shipping business in Xiamen. He owned eighteen vessels, which, at the time, a very prosperous man. However, Lim's father, Lim Zhao Ying (林昭应), was involved in the farming business instead, and his wealth considered average at that time.

At the age of nine, Lim's father passed away, and his mother became the sole breadwinner in the family. She earned a living by making and selling clothes and shoes from morning till night. Being a considerate child, Lim assisted his mother by selling his mother's products during the day. At night he would do his own revision for his studies. In 1932 he migrated to Brunei, where he met his fellow countryman, Goh Siong Kee (吴祥记), owner of Chop Leong Soon (隆顺), who employed him as his shop assistant for $12 a month. Lim worked for four years in Chop Leong Soon to save enough money for his own business. He was a young and very talented man in many ways. While working, he studied the commercial situation of the country and slowly mastered the art of business operations.

In 1934 he went back to his hometown, Jinmen for his marriage. Afterwards, he returned to Brunei with his wife and established a company called Chop Bee Seng (美成) with his friends. In 1942, during the Japanese Occupation, Lim donated funds to support anti-Japanese organizations. He was arrested by the Japanese and kept in custody at the Japanese base camp for interrogation. Fortunately for him, he escaped death. He was assisted by a Japanese businessman, Xiong Qi Ying, who saw something in him and later got him released by the Japanese army.

After the war, Lim became the sole proprietor of Chop Bee Seng. Although he did not receive any formal education, his business flourished exponentially and expanded internationally. In 1962 he established a company in Singapore called You Li Hong (友利行) and acted as agent for a renowned line of canned food and drink products known as Yeo's, which gained popularity in Brunei.

In 1970 Lim established a share trading limited company in Taiwan through which he imported cement, steel, raw materials, food products, miscellaneous goods, and artworks from Taiwan. Additionally, he established Bee Seng Shipping Limited Company (美成船务贸易公司) in Hong Kong through which he purchased ready-made wholesale clothes for export to overseas markets.

Lim was also one of the founders of the World Overseas Chinese Banking Corporation in Taiwan. He was elected chairman of the Overseas Chinese Trust Group, which is a subsidiary of the bank.

Lim was a prominent and reputable figure in Brunei's Chinese community, greatly respected in his lifetime and even now for his significant contribution to maintaining peace in the community. He had been a voluntary arbitrator since 1958 for the Chinese community and had helped solve many issues through settlements out of court for example. A devoted Taoist-Buddhist , he was involved in the establishment of Brunei's largest Chinese temple, the Tokong Cina Temple, in the heart of

Brunei's capital, which survived the World War in 1940s, and is still standing firm and erected, maintaining its former glory. In addition, Lim was also involved in the establishment of the first Chinese school in Brunei, the Chung Hwa Middle School (CHMS), Bandar Seri Begawan (BSB), of which was chairman for forty-three years. During his tenure as chairman of CHMS, the school expanded vastly and became the largest Chinese school in Brunei. Before he joined the school, the school only offered education up to the primary level. It was only after his involvement that the school expanded to accommodate secondary facilities. During his tenure, he ensured that students were all provided with first-class education and facilities necessary for their development. And it was for this purpose that many new facilities were built. He led many of these projects, donating vast sums of money that facilitated the projects that have resulted in the CHMS we see today.

He was a well known philanthropist, who was very involved in charity and community projects, mainly in the following schools: Chung Hwa Middle School (BSB), Chung Ching Middle School (Seria), Chung Hua Middle School (Kuala Belait), Pai Yuek School (Temburong), Chung Hwa School (Tutong), Chung Hwa School (Labi), Chung Lian School (Sungai Liang), and Chung Hwa School (Kiudang). In 1996, he established Lim Teck Hoo Holdings, which has made annual donations worth $80,000 to Chinese schools to facilitate their developments.

Lim not only earned recognition in the Chinese community, but also in Brunei society as a whole. In August 1958, he was bestowed the "Yang DiMuliakan Pehin Kapitan Cina Kornia Diraja" title by the former sultan of Brunei, the late Omar Ali Saifuddien Sa'adul Khairi Waddien. In May 1996, he was promoted and bestowed the title "Yang DiMuliakan Pehin Datu Temanggong" by the current sultan, Haji Hassanal Bolkiah Mu'izzaddin Waddaulah. Lim had been actively involved in the country's national events, one example of which was his being a member of the sultan's birthday celebrations committee for forty years. For his contributions in the sultanate, he was bestowed various state honours by the sultan, for example on 23 September 1961, he was awarded the Omar Ali Saifuddien Medal. In 1968, he received the Sultan Hassanal Bolkiah Medal and on 15 July 1982, which was the sultan's birthday, he was given the Darjah Seri Paduka Mahkota Brunei Yang Amat Mulia (The Most Honourable Order of Seri Paduka Mahkota Brunei) 3rd Class SMB. Seven years later, in 1989, he received the Darjah Seri Paduka Mahkota Brunei Yang Amat Mulia (The Most Honourable Order of Seri Paduka Mahkota Brunei) 2nd Class DPMB, and on 23 May 1998, he was bestowed the Pingat Jasa Kebaktian (Meritorious Service Medal).

Lim passed away in 1999.

Yu Chin Chai

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Lim Tong Hai

(林东海, Lin Donghai, 1969–)
Footballer, Singapore

A top footballer over the years, defender Lim Tong Hai, who was born on 14 May 1969 in Singapore, excelled in

a sport in which the Chinese in Singapore did not dominate. He was popular both on and off the field. As a player, he not only shone in terms of skills, but was well liked by coaches, teammates, and fans for his exemplary conduct. Off the field, this good-looking athlete made his mark, with media coverage in both sports and lifestyle publications. His involvement in community projects and youth outreach initiatives also enabled him to make an impact beyond sports.

Lim was born on 14 May 1969 in Singapore. His father was born in Malacca and used to work as a taxi driver. Educated at Jalan Eunos School (1976–80), Temasek Primary (1981), and Tanjong Katong Technical Secondary (1982–85), Lim, who is married with two children, showed glimpses of his athletic talent as a student. But it was in the Singapore Polytechnic that he came into prominence. For example, in the late 1980s, he won a tertiary scholarship from the Jurong Town Football Club and was presented with an ESSO Sports-Scholar Award for doing well in both sports and studies. The polytechnic also recognized him with several sports awards, including the title of "Sportsman of the Year" 1990. Such recognition may not yield much in terms of tangible benefits, but was particularly encouraging as Singapore at the time did not place much emphasis on sports.

Highlights of his young career at this point included successful stints at clubs such as Tyrwhitt Soccerites Football Club and Jurong Town Football Club. In the early 1990s, he played for the Singapore Armed Forces Sports Association, serving as its captain in 1992 — an early sign of his potential for leadership. A highlight came that year when he was named runner-up for the Young Player of the Year award. The following year marked a breakthrough for him. He was part of the team from the Geylang International Football Club which became league champion. By then he had made an impact beyond club football and was a key member of the national team. For example, in 1989, he tasted SEA Games success when Singapore clinched a silver medal in Kuala Lumpur. That was also the year he took part in the World Cup qualifiers in Korea. Another SEA Games medal, a bronze, came in Manila in 1991.

These assignments, as well as his involvement in the M-League between 1988 and 1992, soon turned him into a household name, given the popularity of football in the region. Further success at the SEA Games — a popular multisports competition among Southeast Asian countries held every two years — meant more recognition. In the 1993 SEA Games, he was part of the Singapore team that won a bronze medal on home soil. There were also low moments though, such as when he "scored" for an opposing side by mistake and incurred the anger of fans. But he showed grace under pressure, and resilience and determination to prove his critics wrong. There was a bronze medal again for him and his team mates in the 1995 SEA Games in Chiangmai.

Other notable assignments in the fruitful 90s included the Asian Cup and the Merlion Cup in Singapore (1992), World Cup qualifiers in Qatar (1993), the Tiger Cup in Singapore (1996), World Cup qualifiers in Lebanon (1997), and the Dunhill Cup in Vietnam (1999). One significant moment for him was when he captained the national team for the 1998 Tiger Cup qualifiers in Singapore. Playing at the national level meant higher visibility for this personable athlete who was a favourite among the media and fans. In a small but telling sign of his impact beyond sports, he was on the cover of *8 Days* in the 1990s, arguably Singapore's most influential entertainment magazine.

Lim, whose favourite club is Liverpool, grew up as a sportsman at a time when Singapore was a place where sports did not receive much support. Parents, schools and society in general emphasized academic qualifications and career advancement in the traditional sense. Making a living as an athlete was not considered an ideal choice, especially for athletes with a good educational background. It was in this context that Lim, who graduated from the Singapore Polytechnic with a diploma in mechanical engineering in 1989, made the difficult decision to be a professional footballer. The road less travelled was certainly filled with obstacles, but his passion for football kept him going.

Notably, he made his mark in several clubs, a reflection of the fact that he was "in demand" in the sports market. In 1993, he was part of the Geylang International Football Club which became league champion. Between 1996 and 2001, he enjoyed success with the Tanjong Pagar United Football Club where he rose to become team captain and assistant coach. The club did well in several major tournaments such as the Pools Cup and the President's Cup. Lim joined the Geylang United Football Club again in 2002 and became its captain in 2003. Highlights for the club included its runner-up finish in the league in both years. With success at both the club and national levels came more awards. For example, he was named winner in The Straits Times/Tiger Beer Mr Personality award in 2000. That year, he was also a nominee for the "Footballer of the Month" award.

Significantly, Lim's football career was marked by not only success on the field, but also by various kinds of public appearances. Over the years, he was featured in advertisements in *The Straits Times*, *Lianhe Zaobao*, *Xin Min Daily News*, and *The New Paper*. He also appeared on television, including Channel 8 and Channel News Asia, for various programmes. Among such appearances, highlights included a promotional advertisement on The World Cup for M1-Motorola in 1998, and TV12's feature on football entitled, "It's a Beautiful Game" in 2000. Reflecting his reach, he also appeared in entertainment shows and was involved in product endorsements for names such as Mizuno, Nike, PUMA, Intra Motors, and Diadora.

Lim, who names Bryan Robson as his favourite player, entered another chapter of his love affair with football when he hung up his boots as a player to move into coaching. He joined the Geylang United Football Club in 2004 to focus on youth development. Among other things, he played a key role in the identification of young talents. After a stint with the club as assistant coach for the S-League, he became head coach in 2007. Later that same year, he was made the club's head of football division and assistant general manager. Then in 2009, he was promoted to the position of general manager at Geylang United, a title he still holds today. Reflecting his popularity even after his playing days, he was featured in a McDonald's TV commercial and chosen as a spokesman for Adidas.

Overall Lim has set the trend for other athletes with his smooth transition from playing to coaching and then management. An active supporter of initiatives which involve sportsmen and other personalities in fund-raising activities for charity, he has shown that athletes can make a difference way beyond the sporting arena long after their playing days are over.

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Lim, Vicente Podico

(1888–1945)
Army general, Philippines

Vicente P. Lim (林) was the first U.S. West Point-trained Filipino soldier and head of the 41st Infantry Battalion of USAFFE (United States Army Forces in the Far East), as well as a charter member of the Boy Scouts of the Philippines.

Vicente P. Lim was only ten years old when the First Republic was founded in Malolos, Bulacan. When he was fourteen years of age, Lim was said to have organized a group of children his age to serve as couriers for the forces of General Miguel Malvar who was then operating in Calamba, Laguna. This was a sort of baptism-of-fire for the young Lim into guerrilla tactics, which were successful in the Philippine Revolution against the Spaniards, but proved to be unsuccessful in the fight against the Americans.

From his hometown, Lim transferred to Tanauan, Batangas, where he completed his primary grades and earned a ten-dollar gold coin for excellence in mathematics. He then went to the Philippine Normal School, a pre-college institution which ran a programme for teacher training and preparatory courses for those intending to enrol in law, medicine, nursing, or agriculture. When he finished taking education courses, he taught at a school in Sta Cruz, Laguna. After a year, he returned to the Philippine Normal School to take up further studies. With his impressive academic performance and physical stamina, he caught the attention of his supervisory teachers, who encouraged him to try it out at the United States Military Academy at West Point. He heeded their advice, took the entrance test, and emerged in second place among the takers — a very impressive feat for the first ever Filipino graduate of the academy.

At the West Point Academy, Lim was tagged and known as the "Cannibal" because of his darker complexion, imperfect diction, and also because the Americans at West Point were not familiar with the Philippines. However, he excelled in mathematics, science, and the Spanish language and did fairly well in military engineering courses, as well as improved his English proficiency. Moreover, because of his skill in fencing, he qualified to join the Broadsword Squad, and was later chosen to represent the academy in competitions. Among the 133 cadets who entered West Point in 1910, only 107 graduated. Lim ranked 77th in the batch. When he graduated on 12 June 1914, he was promoted to second lieutenant of the Philippine Scouts and went to Europe on the advice of Philippine President Manuel L. Quezon.

He returned to the Philippines via the Trans Siberian Railway when World War I broke out. On his return, he joined the Philippine Scouts and then the Philippine Army. He took serious interest in scouting because he truly believed in character building, and had the conviction that practical training develops responsible citizenship and, without such training for the youth it would be useless to carry out the policy of the government. Lim once said: "If you and I do not stand firm in defending the principles which we preach, how can we expect our junior officers to be loyal to us in our endeavor to faithfully fulfill our oaths of office."

Lim often clashed with General Douglas MacArthur, who was in command of the Philippine Scouts Brigade. The first time was in 1922 when he rejected MacArthur's reassignment of him from Fort McKinley to Corregidor for the simple reason that MacArthur wanted free living quarters for incoming American officers. In the end, MacArthur had to give in to Lim and let him stay at the Fort.

Lim held views contrary to MacArthur regarding officers' corps training. While MacArthur wanted to concentrate on training reserve forces, Lim insisted that an unprepared officers' corps would be subject to abuse and corruption. A distorted *utang na loob* (debt of gratitude) crept into the corps. Memberships and promotions were done on friendships or sense of gratitude for deeds done. Lim wrote in his letters to his sons: "… the minute you put in favourites, relatives, and compadres [friends or colleagues], then this army will bring down the government…No matter how crooked and weak the President," Lim said," … as long as the army is strong, honest, and free from politics, the nation will stand".

Lim endured the holocaust of the Bataan Death March, which involved the forced transfer of 75,000 American and Filipino prisoners-of-war from the Bataan peninsula to prison camps almost 100 kilometres away. The march was characterized by physical abuse and murder, and, with no rest and little food, about 15,000 perished in the trek, and around 25,000 more would die in the prison camps in the next four months.

Lim was held prisoner at Capas, Tarlac. He then lived with Clemente Hidalgo on Calle Dominga and carried out underground resistance against the Japanese. On 6 June 1942 he was admitted to the Philippine General Hospital for treatment of injuries and confined himself at the Cancer Institute of the hospital. Although he recovered quickly and kept fit, he hid this fact as a tactic and so as not to alarm the Japanese who knew of his hospital confinement. He received food from friends who came all the way from Pangasinan, approximately 230 kilometres from the hospital. From where he was warded, he led the guerilla resistance forces of the island of Luzon and conducted secret guerrilla activities.

He left Manila for Batangas in an attempt to escape and follow orders from General MacArthur to join him in Australia. However, the *batel* (small boat) carrying him from Maricaban waters to Verde Islands was intercepted by a Japanese patrol boat. He was held prisoner at Fort Santiago and then transferred to Bilibid prison where he was heavily tortured. Like many of those who perished in 1945, his remains were never found. General Lim is listed in the Tablets of the Missing at the Manila National Cemetery and was awarded, posthumously, the Legion of Merit and the Purple Heart.

Manila Mayor Alfredo Lim also put up a monument in Vicente Lim's name along Roxas Boulevard, near P. Ocampo Street and close to Century Park Hotel, where Lim's birthday is celebrated.

Among the palpable legacies left by Vicente Lim to his family and Filipinos is the house he built in Vito Cruz Street, now known as Pablo Ocampo Street, in Manila. He was an army major when he and wife Pilar — who had been living with her mother in Magdalena Street in Trozo, Manila, previously — made it their family home with their four sons in 1931. This house remains standing to this day, having survived World War II.

Before the war, Lim's house was filled with activity. He conducted meetings to build an army for the Philippines while his wife was active with the Red Cross, the Philippine Girl Scouts, and the National Federation of

Women's Clubs. The house has since been a venue for historical family events, including birthdays, weddings, loved ones falling ill, and deaths and a witness to the growth of the Lim clan to about a hundred.

Lim was born in Calamba, Laguna, the same birthplace of Philippine national hero Jose P. Rizal, on 24 February 1888. He married Pilar Hidalgo, one of the founders of the Girl Scouts of the Philippines and Centro Escolar University's third president, who steered the university during the reconstruction and normalization of school operations after World War II.

Vicente Lim was the third child of Jose Ayala Lim-Yaoco's four children. His mother, Antonia Podico, was a Chinese *mestiza* while his father was a full-blooded Chinese whose hair was still in a queue when he immigrated to the Philippines. His siblings — Joaquin, Olympia, Basilia — like most Chinese-Filipinos who migrated to the Philippines, identified themselves as Filipinos rather than Chinese. His family became friends with the family of Jose Rizal, the country's national hero.

Lim's parents ventured into agriculture as their primary means of livelihood, like most migrants from China did. They leased a land owned by the Dominican order, such as a rice lands in Barrios Lecheria and Real, and sugarland in Barrio Baranda, all in the province of Laguna. Due to continuous unfriendly relationships between tenants and landlords on the issue of increasing rental rates, they were soon evicted from their lands, just like that of the Rizal's family. As a result, they had to find other means to survive. Subsequently, Lim's father then opened and managed a retail store which was later continued by his wife, Antonia, when he died in 1897, a year after the Philippine Revolution.

Perhaps Vicente Lim's greatest legacy is his family and its succeeding generation, with some members of being prominent in the field of business, journalism, education, and public service.

General Vicente Lim's ideals on democracy rings true to this day. In a letter dated July 16, 1940, he wrote: "The principal defect of our national defense is not the training or lack of finances, but the great and dangerous defect of democracy which has been implanted into the minds of the Filipino people. We have a nationally wrong conception of democracy. Our democracy in the Philippines is unilateral. It is only for benefit, for freedom, for rights, and only for the comfort and happiness of each individual member of the nation. That is the common belief, and I venture to say 99.9 per cent of our people believe in that kind of democracy. They do not know their obligations, their duties, and the sacrifices that they should give to the state which is the relative counterpart of the amount of personal democracy he should indulge. The two should balance. We do not have yet in the minds of our people the thought that in order to enjoy the spirit of democracy they should give their lives and property to the state…"

Angelo B. Ancheta

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Lim Yew Hock

(林有福, Lin Youfu, 1914–84)
Politician, Singapore

The late Lim Yew Hock is alternatively remembered as the man who led the all-party delegation that won internal self-government for Singapore, and the man whom the People's Action Party (PAP) dubbed a "colonial stooge" for alienating the Chinese-educated populace in the 1950s. While his so-called alienation of the Chinese-educated population was part of his suppression of the communist movement, which at the time, drew its support from the Chinese-educated members of society, it must be acknowledged that Lim's method of quelling the communist-instigated trade union and student union unrests in the 1950s helped allay British fears for Singapore and contributed greatly towards overcoming British reluctance to grant the island state self-governance. By all accounts, Lim was in reality a diffident man, who had power and authority thrust upon him when the Labour Front coalition government of 1955–56, led by David Marshall, crumbled on failing to secure self-governance for Singapore.

Lim, who was born on 15 October 1914 in Singapore, was a former student of Raffles Institution under a four-year scholarship and graduated with a school certificate in 1931. However, his father's sudden death meant that he could not carry out his plan to read law in England. Instead he found employment as a clerk, and through much self-study, he eventually became a confidential stenographer with Cold Storage until 1947 after which he came to be involved in public affairs. These experiences taught Lim that one's plans could be thwarted by unforeseen circumstances and that it would behove him to have contingency plans. He learnt that he had to "make do" and put aside his personal ambitions, and do what needed to be done to clear up the problem at hand. This trait of his shone through when he took over the Labour Front coalition in 1956.

His experience in working as a stenographer and his dedication to his work made him an ideal candidate for the post of secretary general of the Singapore Clerical and Administrative Workers' Union (SCAWU), and he assumed the post in 1946. He was so successful in his tenure as secretary general that he soon rose to become SCAWU's president in 1950. By 1948, he had come to the notice of the Legislative Council and was appointed to represent trade unions as an unofficial member of the Legislative Council. In assuming that position, he came to the forefront of the labour movement in Singapore, and went on to become a founding member of the Singapore Trade Union Congress in 1951, as well as a founding member of the Labour Front in 1954, and president of the Singapore Labour Party. Lim's links with the labour movement in Singapore secured him the post of finister for labour and welfare under the elected government of David Marshall in 1955. However, he was thrust into the political spotlight when David Marshall, Singapore's first chief minister, failed to gain full independence from British rule. Marshall's failure was in part due to his inability to quell trade unions' and student unions' strikes, and the shadow of the communist threat hovering over them. Although Lim claimed that he did not want the job when it was apparent that Marshall would resign from his position as chief minister, Lim demonstrated that he had learnt from his predecessor's mistakes and tried his best to sort out the resultant societal mess of trade unions' and student unions' strikes.

To his credit, Lim did try to present as favourable a picture of Singapore as possible to the British to increase the country's chances of self-rule. He did so by coming down on anti-colonial activists and communists, banishing two Chung Cheng High School teachers, and dissolving the Chinese Middle School Students' Union. He even went as far as to adopt forceful measures for dealing with the October 1956 Chinese Middle School riots. In so doing, he was able to garner the support of the British governor and the commissioner of police to end the riots through the deployment of tear gas and helicopters. He also moved to detain many key pro-communist union leaders in the PAP under the Public Security Act. The British looked on his strong stance against the unrests with approbation and were so impressed with the local government's handling of internal security that Lim's all-party delegation to the Merdeka talks of 1956–58 successfully won Singapore a new constitution granting it internal self-rule.

On gaining self-rule for Singapore, Lim continued to purge Singapore society of communist elements and anti-colonial activists (many of whom came from the Chinese-speaking population). However, this alienated the Chinese-speaking electorate. Undeterred, he dissolved the Labour Front and formed the Singapore People's Alliance (SPA). Additionally, he also became unpopular when Christmas Island switched from being administered by Singapore to having an Australia administration in 1957. The loss of support from the sizeable Chinese-speaking population there and the loss of Christmas Island itself culminated in his eventual political defeat to the PAP.

Despite these setbacks, Lim managed to retain his seat in the Legislative Assembly by winning the Cairnhill constituency, instead of running in the Havelock constituency. This proved to be a tactical win for him when he beat the incumbent David Marshall. As the years went by, his loss of political credibility became more apparent. Where his SPA won only four seats in the 1959 elections against the PAP's forty-three, by 1963, his party failed to win any seat. Thus, Lim left politics and Singapore for Malaysia where he was appointed Malaysia's high commissioner to Australia in 1964, a post he served even after the separation of Singapore from Malaysia when he became a Malaysian citizen and worked for the Ministry of Foreign Affairs until his retirement in August 1968. Whilst serving the Malaysian Ministry of Foreign Affairs in Canberra in Australia, he mysteriously disappeared nine days in 1966, creating something of a public stir. The reasons for this nine-day disappearance were never uncovered.

In later years, he left Malacca and converted to Islam with the name Haji Omar Lim Yew Hock. He died in Jeddah, Saudi Arabia, on 30 November 1984 and was buried in Mecca. While he later became a Malaysian citizen, his legacy in Singapore lives on. Indeed, the ruling PAP has adopted one of his tactics in dealing with political opposition it deems "disruptive". Lim Yew Hock's strong-arm tactics of imprisoning suspected communists and disruptive elements of society under the Public Security Act continues to exist to this day in Singapore as the Internal Security Act. Like its predecessor, the Internal Security Act allows the government to detain the "undesirable" and "disruptive" political elements of society indefinitely without trial. In fact, a few political personalities antithetical to the PAP were imprisoned in the 1970s and 1980s under the Internal Security Act for so-called pro-Marxist or pro-communist leanings. Thus, Lim Yew Hock may be said to

have shaped one defining aspect of Singapore's national security mindset.

Ho Khai Leong

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Limpe, James and Teh Siu Yong

(Lim Kim Kok, 林锦谷, Lin Jingu, 1900–82)
Entrepreneur, Philippines
(戴秀容, Dai Xiurong, 1906–2001)
Champion of Women's Rights, educator, Philippines

White Castle whisky, Napoleon V.S.O.P. brandy, and Ginebra Kelly, have become household names for the local liquor scene. These are among the thirty different products of Destileria Limtuaco, the oldest distillery in the Philippines, established in 1852. James Limpe was not the founder of Destileria Limtuaco, but the one who introduced modern management to it and developed the company. Today, the fifth generation of Limpes, headed by Olivia Limpe-Aw, granddaughter of James Limpe, is steering the company to face the challenges of the twenty-first century. Appreciating its heritage, the company's current management has maintained the wisdom gained from the past generations while utilizing modern advantages and gaining a contemporary edge in the industry. It has reengineered its company into a streamlined organization, computerized most of its operational systems, and utilizes modern marketing and production techniques. However, it has remained true to the integrity and quality of Limtuaco's products.

Founder Lim Tua Co (林火炭) was born in 1817 to a merchant family in Xiamen, China, who sailed to the Philippines in 1850 at the age of thirty-six. He was a Mandarin who had passed the Jinshi imperial examination in 1843. With the secret formula for a medicinal wine that has been with his family for five generations, Lim set up a distillery in Binondo and began manufacturing Vino de Chino, a bittersweet medicinal brew derived from a variety of Chinese herbs. This wine was known to build up stamina like today's energy drinks and became immensely popular with the Filipino public. The blend was given the brand name, Si Hok Tong (赐福堂), and because of its popularity, the word *sioktong* became part of the Filipino vocabulary referring to any local medicinal brew.

Lim Tua Co became an acknowledged leader of the Chinese-Filipino business community. He converted to Christianity, was baptized, took on a Christian name, and became known as Don Bonifacio Limtuaco. His son, Carlos, was groomed to take over his business and, rare for Chinese-Filipino families at that time, Carlos finished his bachelor of arts degree from Ateneo de Manila University. Carlos, however, died in 1889, two years after his father's death. Both died while visiting China.

A nephew, Lim Chay Seng (林再生), took over the helm of the company in 1926. Lim Chay Seng pumped additional capital into the distillery and production changed from the home-brewed *sioktong* to other western-type liquors. In 1937, Lim Chay

Seng's son, James Limpe, a graduate from the University of Washington in Seattle, introduced modern management practices into the business. During World War II, James Limpe shut down the operations to cut off Japanese soldiers' access to liquor. He was one of the prisoners-of-war in the infamous Fort Santiago Japanese concentration camps and had been sentenced to be imprisoned for twenty years but was granted an amnesty on the occasion of the Japanese emperor's birthday.

After the war, Limpe quickly rebuilt the company and resumed the business in 1945. He also taught at Philippine Chinese High School and served as the English supervisor at the Anglo Chinese School, the oldest Chinese school in the Philippines, established in 1899. He and his wife, Teh Siu Yong had seven children, three of whom are in Manila. Limpe passed away on 27 June 1982 at the age of eighty-two.

It is a tribute to the competence and versatility of James Limpe that, while he concentrated his time and resources on education, he never neglected his pursuits in commerce and industry. He was chairman of the board of Destileria Limtuaco & Co., Inc., Traders Insurance and Surety Company, Sampaguita Garments Company, Traders Commercial & Credit, Inc, Traders Travel Corporation, and Traders Air Cargo. He was also the vice-chairman of Equitable Banking Corporation, director of Lacson College, and Director of the Philippine Chinese Charitable Association, Inc.

In 1958, his eldest son, Julius (林俊瑶), a business management graduate from the University of Indiana, took over the business and introduced new formulas and ageing processes that have become part of company's closely guarded secrets. The master blender propelled the distillery to its present prominent position in the liquor industry.

Today Destileria Limtuaco's more than thirty different products include local blends and foreign brands manufactured locally under licence. The ISO-certified company now has three bottling, processing, and ageing plants which produce the largest stock of ageing spirits in oak barrels in the Philippines. In 1991 the company also set up a subsidiary for the manufacture and sale of Rainforest Mineral Water, a brand of water that has also become a leader in the bottled water industry.

The saying that behind a successful man is always a supportive woman is quite true for James Limpe. He would not have been able to recover swiftly from the ravages of war if not for his wife, Teh Siu Yong Limpe (戴秀容). With Limpe, the head of the family, imprisoned, it was largely through her abilities, perseverance, and indefatigable efforts that the family not only survived the rigours of wartime, but even extended help to others, especially their workers. Teh lived a well fulfilled life and was well loved and remembered in the Tsinoy community for being a pioneer in promoting the rights and welfare of Chinese women and children.

Teh was born on 17 May 1906 in Nan'an, Fujian, China. She had a cosmopolitan upbringing, having graduated from the famous Jimei University in Xiamen, China, and pursued further studies at the Nanjing Normal School ran by Protestant missionaries. Early in her youth, she became exposed to women's rights, especially equal rights to an education.

In 1924 she came to the Philippines with her uncle, Teh Kim Hua (戴金华). Under the liberal policies of the Americans, her passion for education and women's rights flourished. She taught at The First Girl's School and, at the young age of twenty-six, with the financial

support of local Chinese businessmen, helped establish the Pasay Chung Hua High School in 1932. When the family relocated to Caloocan City in 1938, she established York Lin Chinese School at the age of thirty-two. These two schools continue to provide bilingual education today.

With the wife of Dee Ching Chuan, she joined Chinese-Filipino war refugee relief operations, charitable activities, and various undertakings for women welfare through Auxiliary Relief Organization-Philippine Chapter (forerunner of present Filipino-Chinese Women's Association) during Sino-Japanese War in China and until the end of the Japanese invasion in the Philippines.

After the war, with her initiative as chairperson, she helped establish the Manila Women's Vocational School in 1947, where women are taught skills such as cooking, sewing, food preservation, and household management.

In 1952 she formally organized the Filipino-Chinese Women's Association to focus on women's welfare. The group organized socio-civic projects and relief operations such as the one for the victims of a big fire that razed the entire Benavidez and Gandara Streets in Binondo, Manila in 1964 and also another after an earthquake toppled the Ruby Tower in 1968. The women's group is now headed by daughter, Betty Limpe Ngo.

In 1972 Teh founded the Filipino-Chinese Home for Aged Women. A two-storey dormitory was constructed on a 5,000-square metre lot in Malinta, Valenzuela, Bulacan, through generous donations from community leaders.

Teh has been a recipient of countless awards for her charitable and meritorious work, including the Serviam Cross Award, the highest award to lay people given by the Archdiocese of Manila through then Archbishop Jaime Cardinal Sin. Due to her exemplary leadership, courage, and commitment, she served as president of the Filipino-Chinese Women's Association until she passed away on 6 May 2001 at the age of ninety-five.

Carmelea Ang See

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Lin Dieyi

(林蝶衣, 1907–2004)

Pioneer Chinese writer, Thailand

Lin Dieyi was one of the pioneers of Thai-Chinese literature and a member of one of the most famous and earliest Chinese literary societies in Thailand, the "Wandering Society" (彷徨学社). He published many works as a member of the society and his new-style poems are the most well known of his works. He also published the first poetry collection in the history of Chinese literature in Thailand in 1933. In 1998, the Association of Chinese Writers in Thailand organized a seminar to commemorate his achievements in

literature and the seventieth anniversary of the beginning of his career as a writer.

Lin was born in 1907 in Phra Nakhon Si Ayutthaya Province of Thailand. He completed his primary education at Juemin School (觉民学校) in the same province and then went to China for his secondary education. On graduation, he returned to Thailand, where he worked as a schoolteacher and news editor. He taught in a Chinese school in Chonburi Province and was principal of Xingmin School (醒民学校) in Phitsanulok Province. He was one of the editors of the *Zhong Guo Bao* (《中国报》) when the newspaper was newly founded in 1938. He was also the editor of the *Zhong Yuan Bao* (《中原报》) before the Second World War broke out. When *Zhong Yuan Bao* was taken over by Japanese military forces, he left the paper and escaped to Laos.

After the war, Lin continued his career in education and the media. He was the first editor of the *Da Tong Zhou Kan* (《大同周刊》) and one of the founding editors of the *Yi Bao* (《译报》). In the 1950s, he worked for various Chinese newspapers, such as, the *Sin Sian Yit Pao* and *Shi Jie Ri Bao* (《世界日报》), and also taught Thai and Chinese in several schools. Later he quit newspaper work and began writing subtitles for movies.

Lin started writing poems in the early 1920s. He wrote these and other literary works during his free time and submitted them to newspapers, hoping they would be published. Through this process, he got to know Fang Xiuchang (方休畅), a pioneer of Thai-Chinese literature and the founder of the Wandering Society. During the late 1920s and 1930s, literary societies were very popular among the educated Chinese in Thailand. Of some forty societies set up during this period, the Wandering Society was one of the biggest and earliest. Fang Xiuchang invited Lin to join the Wandering Society. He subsequently wrote and published many works, including prose, novels, and poems in local newspapers through the society's recommendation. In 1933, he published his first poetry collection, *Collection of Dream Pieces* (《破梦集》), which was also the first of its kind in the history of Chinese literature in Thailand. After the success of his first publication, Lin published two more collections: a poetry collection, *Collection on the Bridge* (《桥上集》), and a novella collection, *Flowers of the Hyacinth Bean*, which was also the first of its kind. Together with his fellow members of the Wandering Society, he created the first golden age of Thai-Chinese literature, it was said.

His new-style poems were deeply influenced by the early new-style poems of China, and the "modernist-style writing" that is characterized by the use of metaphors and ambiguity in meaning. As a result, his poems were lyrical, focusing on expressing the poet's personal feelings and yet at the same time concerned with the social problems of their time. More often than not, a tone of sadness overshadowed the poems of Lin Dieyi. Even when it came to describing nature, he often painted the scenery with a tint of sorrow. His friend, Fang Xiuchang, explained that this was because he led a life of wandering in his early years and was deprived of the familial love which one of his age would normally enjoy.

Lin stopped writing in the 1960s, but that did not prevent his being appointed in the mid-1980s adviser to the New-style Poem Writing Group established within the Committee of Cultural Relics in the Teochew Association of Thailand. Through his involvement with this group, he was inspired to compose poems again and published many of his new works in various literary journals. His new works retained many of the characteristics of his

previous works. They were still lyrical and deep in meaning. He had intended to publish another collection of poems, but was too busy with the publication of the *Thai-Chinese Dictionary* (《泰华词典》) and had to put this plan on hold. The collection was ultimately never published.

On 19 April 1998, the Association of Chinese Writers in Thailand organized a "Seminar to Commemorate Lin Dieyi's 70-year Life as a Writer" (林蝶衣创作生涯七十年研讨会). The objectives of holding this seminar were to celebrate Lin Dieyi's achievements in literary writing and to inspire other Thai-Chinese to write new-style poems. More than seventy scholars and writers attended this seminar. During this event, Lin shared his experience in poem writing with the participants, some of whom presented their analyses of Lin's poems. The association also reprinted his early poetry collections, *Collection of Dream Pieces* and *Collection on the Bridge*, in conjunction with this event.

Before his death in 2004, Lin embarked on the compilation and publication of various dictionaries, including the *Dictionary of Chinese Idioms* (《成语词典》), *Thai-Chinese Dictionary*, and *Dictionary of Chinese Grammar* (《华语语法词典》). He also translated the comic version of *Journey to the West* into Thai and published it through Bangkok Nanmei (泰京南美出版社).

Goh Yu Mei

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Linsakoun, Tei

(林振潮, Lin Zhenchao, 1930–)
Community leader, Laos

Tei Linsakoun was born in 1930 in Chaozhou. His family members are well known community leaders in the Chinese community in Laos. Linsakoun's maternal grandfather, father, and Linsakoun's himself had consecutively held the chairmanship of the Association Chinoise Vientiane (Vientiane Chinese Association 万象中华理事会) in different periods of time.

Linsakoun's maternal grandfather, Chen Shunlin, married a Laotian after he had settled down in Laos. Together with Qiu Rongkun and Qiu Guangxing, Chen Shunlin was one of the founders of the Vientiane Chinese Association in 1920. At the time, the association was called the Chinese Overseas Association (华侨公所). At its inaugural general meeting, Chen was elected the first chairman of the association and served for eight terms between 1921 and 1941. Initially the chairman served a two-year term, but after the second term, when it was thought to be too short, the term of office was changed to four years. However, after serving as chairman for three terms between 1921 and 1929, Chen felt that a three-year term would be the most appropriate. Hence from 1930, the elected chairmanship became a three-year office. Besides Chen Shunlin, some of the other active overseas Chinese leaders of the association were Chen Liufang, Jiang Shen, Chen Shenqun, and Chen Qingshou. Although initially dedicated to community work involving looking after the welfare of the overseas Chinese, the association gradually extended its help to the needy, regardless of their race and ethnicity.

Tei Linsakoun's father, Lin Xinfa, was born in 1901 in Chaozhou, Guangdong Province. He migrated to Laos during his teenage years and passed away in 1999 in Laos at the age of ninety-eight. It was said that early immigrants in Laos needed to seek advice and help from Chen Shunlin in applying for jobs before they were able to live independently. Lin Xinfa was an employee at Chen Shunlin's kerosene factory, Flying Horse. It was after twenty years of hard work that Lin Xinfa successfully established his grocery store, sawmill, and rice mill business in Vientiane in the mid-1930s. His business expanded quickly and he became one of the richest men in Laos during that time. Before Lin Xinfa migrated to Laos, he was married in China and Lin Zhenchao was his only son with his Chinese wife. In Laos he married again, this time to a Chinese-Laotian, Chen Shunlin's eldest daughter. They had seven sons and four daughters. Lin Xinfa was elected chairman of the Association Chinoise Vientiane, a position which he held between 1945 and 1947. He believed education should take priority in nation building and in 1947, he was selected to serve a five-year term as chairman of Ecole Chinoise Lieu-Tou (寮都公学), a Chinese school established by the overseas Chinese in 1937. He spent most of his free time trying to make improvements to the school curriculum.

Linsakoun is a first-generation Chinese-Laotian in Vientiane. Back in his hometown, Chaozhou, he graduated from senior high school at Puning Diyizhongxue, a school that was established in 1920. In 1948, when he was eighteen years old, his father's businesses were doing very well, and he was asked to join his father in Laos to help out in the short-handed positions. In the late 1950s, his father passed his sawmill business to him. Under Linsakoun's management, the sawmill business expanded and flourished and was no longer catering only to the local market, but also started exporting timber to Thailand. A few years later, he set up his own companies as a distributor of motor spare parts and accessories for Mitsubishi Motors Company and Bosch Company. He also opened a rice mill factory and a mechanics workshop in Vientiane.

In late 1975, when the legitimization of the new Lao regime failed to bring about national reconciliation, more than 10 per cent of the Lao population sought asylum abroad. All of Linsakoun's siblings who were born in Laos migrated to various parts of the world. Largely due to government planning in the same period, Linsakoun closed down almost all of his businesses, except for the sawmill factory and a car mechanic workshop. In 2007, the location of his sawmill factory fell within the area newly zoned for urban development in Vientiane. In addition, the Lao Government was becoming more concerned with nature conservation and began imposing stricter rules on deforestation activities. Instead of relocating his sawmill factory to the outskirts of Vientiane to continue its operations, he chose to wind it up. Currently he is still running his mechanics workshop.

Between 1974 and 1975, the Chinese Overseas Association was closed amidst political instability as the Royal Lao Army prepared to leave the country. In late 1975, the association was reopened as the Association Chinoise Vientiane and has retained this name since. The same year, Chen Sixin was elected chairman, a position which he held between 1975 and 1988. Encouraged by Chen Sixin, Linsakoun joined the association. In 1994, its heavy responsibilities fell on Linsakoun's shoulders when he was elected the fourteenth chairman of the association, a position which he held until 2004. He is currently chairman emeritus of the association.

Linsakoun was married to Huang Kim Lan, a Chinese Thai, in 1956 and the couple has four sons and one daughter. Currently, only the youngest son is living in Laos. Huang passed away in 2000.

Lim Boon Hock

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Liu Kang

(刘抗, 1911–2004)
Artist, art educator, Singapore

Liu Kang was one of the pioneers of art in Singapore. He was a renowned oil painter and art educator. He was highly respected for his work with two main art societies in Singapore, the Society of Chinese Artists and the Singapore Art Society. Together with Cheong Soo Pieng, Chen Wen Hsi, and Chen Chong Swee, he was regarded as a member of a group of pioneer local artists, and a key player who established a distinct local Nanyang style in the visual arts. He not only produced a wide range of artworks using different mediums, but also, through his various positions in art schools, influenced and guided the next generation of leading artists and painters in Singapore.

Liu Kang was born on 1 April 1911, in Yongchun County, Fujian Province in China, the year the Qing Dynasty fell to the revolution led by Sun Yat-sen in the country. At the age of six, he came to Muar in Malaya (now Malaysia) where his father worked as a rubber merchant. He spent his early years in Muar and received primary school education at Chung Hwa High School. Probably due to a mispronunciation by the principal at the school, his name was changed from Liu Kai to Liu Kang. In 1926, after his primary school education, he briefly continued his secondary school education in The Chinese High School in Singapore, and later at Tsinan University Middle School in Shanghai, China. His keen interest in art prompted him to attend art classes at the Shanghai College of Fine Arts (later renamed Xinhua Arts Academy) during the school holidays and he eventually enrolled as a student in Chinese painting and Western art. It was there that he met his classmate and good friend, Chen Jen Hao, a Chinese calligrapher, painter, and educator, and came to know Chen's sister, Chen Jen Ping.

As part of Shanghai was under the concession rule of foreign powers, it was strongly influenced by Western arts during the 1920s. When Liu Kang graduated in 1928, his interest in Western art continued to grow. He decided to pursue his art studies first at the Académie de Grande Chaumière, and later at the L'École Nationale Superieure des Beaux-Arts in Paris from 1929 to 1933. During his stay in Paris, he was drawn to the works of Degas, Cézanne, Matisse, Gauguin, Van Gogh, and Picasso. This exposure has had a great impact in many of his works and is evident in his vibrant use of colours.

On returning to China, he joined the Shanghai College of Fine Arts as faculty member of the Western art department and taught there for five years. In May 1937, Liu Kang wedded Chen Jen Ping in Shanghai almost a decade after their first meeting at ages sixteen and fourteen respectively. Three months after their marriage, the outbreak of Sino-Japanese war forced him and his family back to Muar. For about five years, due to the lack of oil paints and art materials in Muar, he

had to use chalk and pastels as the alternate drawing medium and produced many of his pastel portraits.

In 1942 Liu Kang came to Singapore and started teaching art in several schools, including Chong Hwa High, Nan Chiao Teachers' Training College, Chung Cheng High, Nanyang Girls' High School, and The Chinese High School. This marked the starting point of his active involvement in painting and teaching in the community of artists here. He was, for many years, chairman of the Society of Chinese Artists (1946–58), founding member and president of the Singapore Art Society (1968–79), chairman of the National Day Art Exhibition Selection Committee, and chairman of the Visual Arts Advisory Committee.

Being well schooled in both Western and Chinese art forms, Liu Kang was keen on integrating the best of both genres into his artwork. In addition, he became convinced that art must stem from the artist's surroundings, and so began painting the multiracial and multicultural scenes found in Singapore and the region after he made Singapore his home. In the years between 1946 and 1952, Liu Kang went on a study-cum-painting trip to Bali, together with Chen Chong Swee, Chen Wen Hsi, and Cheong Soo Pieng and this period saw Liu Kang incorporating the beliefs, ideas, and inspirations of the time which gave Singapore and Southeast Asian art a unique flavour and which is distinctly known as the Nanyang style today. Some of his well known exotic Balinese scenes and people paintings from this period include *Artist and Model* (1954), *Batik Workers* (1954), and *Balinese Girl in Red Sarong* (undated).

Apart from contributing to the creation of the Nanyang style, Liu Kang's influence on the local art scene was seen in his work with the two main art societies in Singapore, the Society of Chinese Artists of Singapore and the Singapore Art Society. During his tenure as chairman of the Society of Chinese Artists of Singapore in 1949, he founded the Singapore Art Society with Dr C. A. Gibsonhill, director of museum; Richard Walker, Ministry of Education art specialist, and members of the British Council. Unlike many artists of his generation, however, he only taught in the schools listed above, and not at the Nanyang Academy of Fine Art which was, and still is, the leading art school in Singapore. Nevertheless, he mentored and guided many prolific Singapore artists of the next generation through his own artistic output.

Liu Kang was a diligent painter and exhibited his paintings in numerous exhibitions throughout his career, despite a failed cataract transplant in 1986 which threatened his eyesight. The notable exhibitions include his first solo exhibition at the Victoria Memorial Hall in 1957, the Retrospective exhibition at the National Museum in 1981, The World of Liu Kang in 1993, the Liu Kang at 87 Exhibition at the Singapore Art Museum in 1997, and the Liu Kang at 88 Exhibition at the Singapore Soka Association in 1998. His most significant exhibition was that held in China in November 2000. In addition, Liu Kang's works have been exhibited in many other countries, including France, Hong Kong, Macau, Taiwan, and the United States. On 31 May 2003, Liu Kang donated his life's works to the Singapore Art Museum.

There is one aspect of Liu Kang's contributions which is often being overlooked due to his immense artistic output and his important role in various art organizations, and that is his work as a writer. His writings, spanning from the 1930s to the late 1990s, cover subjects as diverse as short biographies of artists and exhibition reviews to many other related art forms, such as concert and literary reviews. Together, they documented a significant part

of Singapore's art history. Some of his writings were collected and published in The Selected Essays of Liu Kang by Educational Publications Bureau in 1981.

In recognition of his enduring legacy as an artist and teacher who has contributed greatly to Singapore art for more than sixty years, from 1935 to 1997, Liu Kang was awarded the Public Service Star in 1970 and the Meritorious Service Medal in 1996 by the Singapore Government, and the ASEAN Creative Award in 1993 by the Brunei Government.

Liu Kang and wife Chen Jen Ping had five children. He died in Singapore in 2004.

Chia Wei Khuan

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Liu Thai Ker

(刘太格, Liu Taige, 1938–)
Architect, urban planner, Singapore

Liu Thai Ker was born in Muar, Johor in Malaysia on 23 February 1938, the eldest son of renowned painter Liu Kang (1911–2004). Soon after the end of the World War II he moved to Singapore and attended San San Primary School from 1946 to 1949, then Chung Cheng High School from 1950 to 1954. He worked briefly in Kuan Chiew Primary School as a substitute teacher in 1955. As a high school student he excelled in drawing and calligraphy, and had a strong ambition to be an artist like his father. He exhibited his artistic works during 1950s and 1960s, but instead continuing as an artist, later he decided to pursue an architecture career.

Liu attended the Sydney Technical College, Sydney, Australia from 1956 to 1957, and enrolled in the Architecture programme at the School of Architecture, University of New South Wales, Sydney, in 1957. During his studies, he worked as an apprentice in Clement Glancey Architects, Sydney (1958–59), and later as junior architect in Loder and Dunphy Architects, Sydney (1960–63). He obtained his Bachelor of Architecture degree with first class honours, and the University of New South Wales Medal, in 1962. From 1963 to 1965 he pursued his Master degree at the Architecture Graduate School, University of Yale in the United States. He graduated as master in City Planning with the Parsonís Memorial Medal from Yale University in 1965. Soon after this, he worked as architect-planner in I.M. Pei & Partners in New York, in the United States. This twelve-year time span from 1957 to 1969 was the formation period for Liu to be an architect and urban planner.

In 1969, he returned to Singapore and joined the HDB (Housing Development Board) as the head of the Design and Research Section, and held this position for five years until 1974. Liu kept rising in his career with the HDB: he was promoted to chief architect in 1975, deputy chief executive officer in 1976, and chief executive officer in 1979 until 1989. He introduced a new planning concept for Singapore, with public housing changing

from large-scale estates with local facilities, to virtually self-sufficient new towns for 200,000 to 300,000 people. He also introduced the usage of wide-span pre-stressed concrete beams in public housing design. Despite his busy duties and responsibilities, he still managed to attend the Stanford INSEAD Advanced Management Program in Fontainbleau, Paris, in July 1980. Liu was awarded a National Day Award — a Public Administration Medal (Gold) for his outstanding contribution to Singapore in 1976. Even after he relinquished his position as CEO of the HDB in 1989, he is still involved as an HDB board member up to now.

Liu was appointed as the CEO and chief planner of the Urban Redevelopment Authority (URA) on 1 May 1989 and held this position till 30 September 1992. His main contributions were in revising Singapore's Concept Plan and implementing its conservation programmes. The Concept Plan, widely regarded as both visionary and pragmatic, is to contribute towards the future development of Singapore into a First World city. In 1985 he received his second National Day Award — a Meritorious Service Medal from the Singapore Government. From 1987 to 1989 he served as specialist adviser to the Ministry of National Development on Strategic Planning of Town Planning and Urban Design, Singapore.

After his career in public service, Liu was appointed honorary adviser to CESMA International Pte. Ltd. from 1989 to 1992. CESMA, run as a private company, is a full subsidiary of the Housing & Development Board Singapore offering expertise in feasibility studies, urban design, landscaping, and pre-cast construction technology to international clients. During this period, Liu received two prestigious prizes in recognition of his contributions during his tenures in the HDB and URA: the Sir Robert Matthew Prize for the improvement of the quality of human settlement, awarded by the International Union of Architects to Singapore HDB in 1990, and the United Nations Habitat Scroll of Honor to the URA for undertaking a sustained urban redevelopment programme through innovative approaches and land policies and the involvement of the private sector, in 1991.

Liu became director of RSP Architects Planners and Engineers, Pte. Ltd., Singapore, on 1 October 1992. RSP is a multidisciplinary architecture, urban design, urban planning, civil and structural engineering, electrical and mechanical engineering, and interior design consultant with 450 employees, dealing with projects in Singapore and overseas. He leads the company's design exploration from the functional to the aesthetical, and encourages the exploration of new structural systems.

Liu has held several advisory appointments as planning adviser in China: Beijing (since 1987), Fuzhou (since 1988), Ningbo (since 1993), Yantai (since 1993), Longkou (since 1993), Xiamen (1993), Wuxi (since 1993), Peng Lai (since 1994), Tianjin (since 1994), Jinan (since 1994), Shandong province (since 1995), and I-Lan county, Taiwan (since 1995). In 1994 he was given an honorary Citizen of Fuzhou Award by the Fujian provincial government, China, for his contribution as planning adviser.

In 1993 he was bestowed the 2nd ASEAN Achievement Award for Outstanding Contribution to Architecture. Since then, he has also been serving as a board member of the Singapore National Heritage Board.

In the academic field, Liu was invited as Regent's lecturer to the University of California, Los Angeles, Graduate School of Architecture and Urban Planning, in March 1993. He was conferred the Doctor of Science Honoris Causa by his alma mater, the University of New South Wales, Australia,

in 1995. He is also chairman of the Advisory Committee of the Department of Architecture, National University of Singapore (since 1981), and the adviser professor to Tongji University, Shanghai, People's Republic of China (since 1987). Currently he is an Adjunct Professor at Lee Kuan Yew School of Public Policy, National University of Singapore.

Liu was appointed the chairman of Singapore National Arts Council (NAC) in 1996, after serving as council member since 1991. As NAC chairman, he was also developing a "concept plan" for the arts, particularly to promote local arts and encourage film-making in Singapore. His vision was to make Singapore a distinctive global city for the arts. Under his strategic leadership, the Council successfully implemented the recommendations of the 2000 Renaissance City Report. New initiatives included funding schemes for semi-professional and professional arts companies and emerging talents, expanding outreach and arts education programmes, enhancing international cultural relations, increasing international collaborations and co-productions involving Singapore and overseas talent, and the development of major events such as the Singapore Writers' Festival, the Singapore Art Show, and the Singapore Biennale, and the Singapore Arts Festival, established as a leading festival of its kind in Asia. As chairman of the 2002 Censorship Review Committee, he was responsible for easing Singapore's censorship guidelines to give Singaporeans greater choice and space, yet preserve the core values of society. His other appointments and advisory roles with the Singapore Tyler Print Institute, The Esplanade and the National Heritage Board also advanced the development of the arts. He served as NAC chairman until 30 June 2005.

Liu also has a long service record with the Singapore Institute of Architects in various posts: as chairman of the Institute Journal (1970–72), as council member (1970–79), as chairman of International Relations Committee (1974–76), and as vice-president (1976–79, 1986–87). With the Singapore Institute of Planners, he served as council member (1972–74), and as a member of the Practice Committee (1974–76). He is also a member of many professional associations in the following capacities: FSIA — fellow, Singapore Institute of Architects, FSIP — fellow, Singapore Institute of Planners, RIBA — corporate member, Royal Institute of British Architects, FRAIA — fellow, Royal Australian Institute of Architects, IREM — member, Institute of Real Estate Management, the United States, and CPM — certified property manager, the United States.

The following are his strategic positions in different organizations: chairman of Arts Facilities Advisory Team, National Arts Council (1993–96); chairman of SAFTI Design Steering Committee (1987–96); chairman of Architectural Review Panel, Mass Rapid Transit Corporation (1983–92); board member of Board of Architects (1976–79); deputy chairman of Electoral Boundaries Delineation Committee (1979–92); member of the board of governors of Singapore Armed Forces Reservists' Association (1980–85); member of National Wages Council (1981–82); board member of Central Provident Fund Board (1981–93); trustee member of the Board of Trustees of NTUC Fairprice Co-operative Ltd. (1983–89); director of S. H. Lim Architects Pte. Ltd. (1993–96); director of Asia Quest Associates Pte. Ltd. (1993–96); director of Raffles City Pte. Ltd. (1979–93), authority member of Bus Services Licensing Authority — Ministry of Communications (1976–84); director of International Development & Consultancy Corporation Pte. Ltd. (1979–81); director of Housing Management Services Co.

Pte. Ltd. (1979–83); director, Raffles Holdings Pte. Ltd. (1979–85); executive director of Urban Management Co ('87) Pte. Ltd. (1979–89); executive director of Urban Development & Management Co. Pte. Ltd. (1979–89); director of Construction Technology Pte. Ltd. (1980–81); deputy chairman of E. M. Services Pte. Ltd. (1988–89); deputy chairman of Cleantech Services Pte. Ltd. (1989); director of Friends of Hanoi Architectural Heritage International Foundation Vietnam (1993–); director of China-Singapore International Pte. Ltd. (1993–); director of Singapore Offshore Petroleum Services Pte. Ltd. (1994–); director of RSP Holdings Ltd. (1994–); director of RSP Aviation Pte. Ltd. (1995–); member of the board of governors and honorary secretary of the Chinese Heritage Centre Singapore (1995–2011); and director of Squire Mech Pte. Ltd. (1996–).

On the personal side, Liu married his first wife, Marta Mikes, a Hungarian, in 1976. She is an Australian resident and a trained soprano. From this first marriage he has three children: Kristof, Janos, and Eszter. He remarried in 1984 and his wife is Gretchen Liu, a journalist turned architectural writer. They have two children: Daniel and Kristin.

Johannes Widodo

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Liu Yin Soon

(刘英舜, Liu Yingshun, 1913–72)
Educationalist, Singapore

Liu Yin Soon was best known as the first principal of Ngee Ann College, which was a private institution set up by the Singapore Teochew organization, Ngee Ann Kongsi. During her tenure (1962–70), the college was transformed from the image of an "alternative Nantah" or Nanyang University, which offered degree courses in language, commerce and technology to a public institution — the Ngee Ann Technical College (NATC, 1968) that focused on technical education in line with the needs of a newly born Singapore after 1965. The college campus was also moved from Tank Road to Clementi Road in 1968. She was a member in the first Ngee Ann College Council formed as a result of the Ngee Ann College Act passed by the Singapore parliament in 1967. Though her career at Ngee Ann was not plain sailing — it was marred by student involvement in mass boycott of classes and clashes with the authorities, her devotion to Ngee Ann was indisputable and many regarded her as the "mother of Ngee Ann". She was also regarded by many as the "Teochew lady scholar".

Liu's ancestral hometown was in Shantou, Chaozhou in the Guangdong province in China. Her grandfather was one of the early migrants to Singapore and was a businessman. Liu's father was born in Singapore and had ten children. Liu was number five — with three elder brothers, one elder sister, one younger sister and four younger brothers. Her father, who was a businessman, was well known for

his literary interests. He wanted his children to be well educated so he sent them to institutes of higher learning after their graduation from university. Hence most of his children, including Liu, obtained higher degrees. After graduating from the state-run Shantou Girls' Secondary School in Chaozhou at age fourteen, Liu proceeded to Shanghai for further studies. She graduated from the Zhirenyong Girls' School (High School Section) (智仁勇女校高中) at age seventeen and obtained her Bachelor of Arts in Education from the National Jinan University (国立暨南大学) at twenty-one. She began her career in education administration by working as head of academic affairs and acting principal for the privately run Peiming Girls' Secondary School (培明女子中学) in Shanghai. After that, she moved on to become the principal of the Zhonghua Girls' Secondary School (中华女子中学) in Jakarta, Indonesia, for three years.

When Japan invaded China in 1937 and the war capital of China was relocated to Chongqing in Sichuan province, Liu responded to the call to defend China against the aggressors by taking up a teaching job in the state-run Teachers' Training College for Women in Chongqing. While teaching in the Department of Education, she was also the principal for the experimental secondary school under the college. After the war ended in 1945, she enrolled in the University of Columbia in New York in the United States, and obtained a Master's degree in School Administration and subsequently her doctorate degree. She was researching in educational psychology for some years when Dr Lin Yutang, the first principal of the Nanyang University, invited her to join its Department of Education as professor and head in 1955. However, the departure of Dr Lin derailed the preparation work of the university and she taught and headed the Department of Education in the Singapore Teachers' Training College at its invitation. In 1956 when Nanyang University finally opened its doors to the public, Liu was persuaded to take up the original post; she was also involved in preparing its pre-university classes.

In 1961, Ngee Ann Kongsi decided to set up a tertiary institution in Singapore that focused on training in commerce and technology. Liu was appointed the chairperson for the Preparatory Committee. She resigned from her post in Nanyang University and was fully involved in the setting up of Ngee Ann College, which involved meeting up with officials from the Ministry of Education. She was appointed principal of the college by Ngee Ann Kongsi in 1962. As she recalled later, she accepted the post willingly as a member of the Teochew community in Singapore, and because of her passion in education. She highlighted three strategic directions in academic training that the college was to follow: firstly, equal emphasis to be given to instruction in English and Chinese; secondly, equal emphasis on development of theoretical and skill training; lastly equal emphasis on development of ideology and morality. These were more than strategic directions; they were also part of the personal philosophies of Liu and this was apparent in her speeches delivered on various occasions of her time at the Ngee Ann (for example, in college anniversary celebrations). Liu's devotion to education did not go unnoticed to those around her; they had often jokingly remarked that "education" was the only thing Liu knew in her life! Liu remembered that she often had to work up to twelve hours a day and yet was not satisfied with the way she managed

her work. She felt apologetic towards staff members in the college who wished to speak to her at length about academic matters, but were not given the desired duration of time as she was simply too busy and had to attend to crucial matters in double-quick time.

In April 1970, Liu resigned as principal of Ngee Ann Technical College, citing reasons that the college's foundation had been established and that it was time for someone else to steer it ahead. As she recalled, some had criticized her for being "cruel" to abandon her "baby", but she insisted that her departure was for the good of Ngee Ann. Subsequently she went on education inspection tours to Europe and the United States for a year; and returned as professor in the Singapore Teachers' Training College — devoted to the training of new teachers. Liu died of illness in August 1972.

Some of Liu's written works include, "My Time in Ngee Ann" (我与义安), "A Collection of Essays on Education" (教育言论集) and "Ten Lectures in Psychology" (心理学十讲).

Lee Chee Hiang

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Loh Boon Siew

(骆文秀, Luo Wenxiu, 1916–95)

Entrepreneur, community leader, philanthropist, Malaysia

Loh Boon Siew was a self-made business tycoon whose name was synonymous with Honda automotive vehicles in Malaysia. He was a major force in shaping the direction of the country's car and motorcycle industry and had a multifarious business empire ranging from motor vehicle assembly and distribution to property development, hotel, finance, plantation, and manufacturing.

Loh was born in Chiah Cheok (赤石 Chi Shi) Village in Fujian Province, China, in 1916 and went to Penang in Malaya as a penniless migrant when he was thirteen years old. Having little formal education, he started out as an apprentice motor mechanic with a salary of $3 a month. Later he washed buses to supplement his meagre income. When he was eighteen, Loh, with his own savings, opened a small repair shop in Rope Walk, George Town. Around 1934, he bought over eleven second-hand buses and had them reconditioned for sale. Later he acquired a larger fleet of thirty-nine buses with which he started the Penang Yellow Bus Company. This transport services business proved profitable for Loh, but all his businesses were confiscated during the Japanese Occupation.

After the war, Loh restarted his bus company and set up a bicycle shop which later expanded into trading bicycles, motorbikes, and car spare parts. At the same time, he also secured the franchise to distribute the British-made Aerial motorcycle in north Malaya. In the early 1950s, Loh extended his business interests

to housing and property. He became one of the earliest and biggest developers in Penang. It was in the late 1950s that the association with Honda in Japan became a turning point for Loh's business.

In 1957, he went on holiday in Japan and encountered his first Honda motorbike. This led to Loh meeting and developing a close relationship with Soichiro Honda, the founder of Honda Motor Company. A year later, his family company, Boon Siew Sdn. Bhd., secured the franchise to be the sole distributor of Honda motorcycles in Malaya. As demand grew, Loh set up the Kah Motor Assembly Plant in Butterworth to assemble Honda motorcycles. By the 1970s, Honda accounted for 70 per cent of the market in Malaysia. Later Loh also acquired the franchise for Honda cars. In 1967, Oriental Assemblers Sdn Bhd was set up to assemble Honda cars for the local market. The Honda car became popular and was at one time the undisputed number one car in Malaysia.

In view of the sheer volume of his business and the need to separate some of his holdings, Loh had his company, Oriental Holdings Bhd., which was incorporated in 1963, publicly listed in 1964. Oriental Holdings became an investment arm that not only controlled major stakes of his motor assembly and distribution businesses but also diversified Loh's investments to the manufacture of automotive parts for domestic consumption as well as export, the manufacture of building materials, the supply of ready-mixed concrete, the cultivation of rubber and oil palm plantations, the manufacture of plastic parts for motor vehicles, as well as the production of household appliances, and hotel operations.

Having engaged in such diversified business interests, Oriental Holdings became a conglomerate that owned eighteen subsidiaries and associate companies in Malaysia, Singapore, Indonesia, Australia, and New Zealand. Despite its diversified interests, Honda motor assembly and distribution stayed the main revenue generator for the Oriental group.

Apart from his role in Oriental Holdings, Loh was also actively involved in the banking and newspaper businesses. In 1965, he and a group of Penang-based Chinese tycoons established Southern Bank, which later became Malaysia's eleventh largest bank in terms of assets. For newspapers, Loh became a major shareholder of *Kwong Wah Yit Poh* in the 1960s and *The Star* in the early 1970s.

He played an active role in sustaining the operations of *Kwong Wah Yit Poh* when the newspaper was in financial difficulties in 1969. By recruiting a capable manager, Oon Choo Khye, and financing the modernization of printing processes, Loh successfully transformed *Kwong Wah* into the leading Chinese newspaper in the northern region by 1982. When *The Star* was in financial difficulties, Loh, who was most probably approached by Tunku Abdul Rahman, went to the rescue by buying more than 50 per cent shares of Star Publications. He became a director from May 1974 to July 1975 and later sold his entire stake to Tun Mustapha Harun, the chief minister of Sabah from 1967 to 1975.

With his business success and wealth, Loh was able to establish political and social leadership in the Chinese community of Penang. He joined the state branch of the Malaysian Chinese Association and rose to become vice-chairman in 1962. In 1976, he assumed the position of treasurer of the party.

In addition, Loh was heavily involved with the Chinese Chamber of Commerce, the most important business organization in Penang, and

became a committee member of the Penang Chinese Chamber in 1955. He remained so for thirteen years. Furthermore, Loh held seats on the boards of many social associations, guilds, and schools, such as the Penang State Scout Council, Spastic Children's Association of Penang, Malaya Leprosy Relief Association, Penang Home Associations, Penang Hui An Association, Loh Si Tong Chong Seah, Chung Ling High School, Bin Hua High School, and Chung Hua Confucian High School.

He was highly noted for his generosity towards charity and various philanthropic activities and kindly contributed both land and money to his state, schools, hospitals, and associations. In 1961, he donated a 2½-acre piece of land to the Malayan Youth Hostels Association to build a hostel. In response to the call for a National Defence Fund, Loh contributed a sum of 30,000 Malaysian ringgit in 1965. In order to expand the Lam Wah Ee hospital into a full-fledged modern hospital, Loh initiated a dollar-for-dollar fund-raising drive in 1977. In the end, he donated 10 million Malaysian ringgit to match public donations for building the hospital. Realizing the need to set up a branch of Chung Ling High School in Butterworth, Loh contributed 500,000 Malaysian ringgit to the school-building fund in 1983.

Loh passed away on 16 February 1995 at the age of seventy-nine. He left behind one son and four daughters. His two wives — Oh Guat Sim and Ong Lay Wah — predeceased him. His business empire was taken over by his children. It remains a strong enterprise with steady profits today.

Wong Yee Tuan

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Loke Wan Tho

(陆运涛, Lu Yuntao, 1915–64)

Cinema magnate, film producer, ornithologist, photographer, Malaysia

In his time, Loke Wan Tho was one of the wealthiest men in the region. He will be remembered for founding and developing the cinema chain, Cathay Organisation, and contributing to the Asian film industry. Loke was also a man of learning, comfortable with English literature, and respected as an ornithologist and photographer by peers in the respective fields. On 20 June 1964 Loke died in a plane crash at the prime of his life.

Loke was the ninth son of Loke Yew and born on 14 June 1915 in Kuala Lumpur. He studied at the Victoria Institution in Kuala Lumpur, Chillon College in Montreux, Switzerland, and at King's College, Cambridge, where he graduated with honours in English literature and history in 1936. His studies at the London School of Economics were interrupted by the outbreak of World War II. In school and university, Loke showed broad interests, excelling in sports and serving in the boys' scout movement.

His long jump record for the Swiss county of Vaud in 1932 stood for nearly thirty years and he won college badminton titles while studying in United Kingdom.

Badly wounded when his ship was hit by a World War II Japanese bomb while he was escaping from Singapore, Loke evacuated first to Indonesia and then to India. While in India, an article he wrote attracted the attention of an army officer who happened to be Loke's ex-teacher. The officer introduced Loke to Salim Ali, a leading Indian naturalist-explorer, who stirred in Loke a passion for birds and nature. Salim took Loke on a four-month expedition to Kutch, and a lasting friendship developed.

Loke combined his newfound ornithologist interest with his long-time enthusiasm for photography. He spent weeks away from his hectic business schedule for photographic expeditions to Sarawak, Cambodia, Sikkim, Kashmir, and Finland. On one occasion, Loke was away in New Guinea for two months. He was more than an amateur photographer — and in 1958 published part of his collection in a volume entitled, *A Company of Birds*. His photographs also appeared in the works of others, including Malcolm MacDonald's *Angkor*.

Loke inherited considerable wealth, and sat on boards of companies which his father, Loke Yew, owned or held shares. These included Sime Darby, Straits Steamship Company Ltd., Wearne Brothers, Kwong Yik Bank, Great Eastern Life Assurance, and H.A.O'Connors. He was on the boards of other corporations and was chairman of Malayan Airways Ltd., the Singapore Telephone Board, and Malayan Banking.

Loke also set up new ventures. His mother, Loke Cheng Kim, and a relative, Khoo Teik Ee, helped him start Associated Theatres Ltd. in July 1935 and this spearheaded his subsequent presence in the film industry. Loke came to own rubber, oil palm, and coconut estates, as well as properties, restaurants and hotels, some of which were overseas.

Few Chinese businessmen of his time had the Western learning he did. His Cambridge background of literature and history sharpened his appreciation of culture and the arts. Parts of his Introduction to his book, *A Company of Birds*, read almost like poetry. These were also reflected in films produced by his Cathay Organisation. Films such as Hang Tuah and Hang Jebat were drawn from the *Malay Annals*, a historical classic of the Malays, while others were inspired by the Bangsawan tradition.

Loke was socially comfortable in colonial and post-colonial society. He was close to Sir Malcolm Macdonald, the British commissioner general of Southeast Asia who, like Loke, was a keen photographer and birdwatcher. They collaborated to produce *Angkor*, a lavishly illustrated book, in 1958. Loke developed a friendship with Tunku Abdul Rahman, sharing with him a common love for films. The Tunku drew him into positions in government-linked companies. Loke was also a frequent guest of other heads of government, including Prince Norodom Sihanouk of Cambodia.

Loke will be remembered most for his contribution to the film industry. Associated Theatres Ltd, renamed Cathay Organisation, operated a chain of cinemas which, at its peak, numbered about eighty, throughout Singapore, Malaya, and Borneo. In the pre-TV era, the cinema was the main entertainment form. The seventeen-storey Cathay Organisation building was the tallest in Southeast Asia when it was opened in October 1939 and for many years was a recognized icon to millions of cinema goers. He partnered J. Arthur Rank Organisation to screen UK-produced movies

locally and went on to sign agreements with other film production companies in the United States.

In 1953, Loke started Cathay Keris Studios, which was purpose-built in Singapore to produce Malay films. He was ably assisted by well known film director, Ho Ah Loke, and together they produced dozens of Malay films which became classics. Some of these were immensely popular, especially those drawn from horror folk-lore such as *Pontianak* (Vampire Woman) and *Orang Minyak* (Oily Man).

In 1955 Loke entered the Hong Kong film industry. Cathay Organisation had earlier been distributing Chinese films produced by Yung Hwa Motion Pictures. When Yung Hwa ran into financial problems, Loke took it over and renamed it Cathay Organisation (HK). With this Loke competed with Shaw Brothers in the Chinese film world. Over the next decade, under Loke, Cathay Organisation (HK) produced nearly 250 films that were widely distributed in Hong Kong, Taiwan, and Southeast Asia. His films regularly won major prizes at the Asian Film Festival.

Loke modernized his film studies with the latest in sound and film equipment, recruited Shanghai film-makers who had fled China, travelled to India to learn about the latest in film-making, and invited U.S. movie makers to train his staff. Under him, storylines were adapted to changing tastes and camera techniques improved. Stars such as Lin Dai, Ge Lan, Yeh Fung, and You Min of Chinese films, and Maria Menado of the Malay cinema, became famous through Cathay Organisation films.

Loke was the first chairman of the Singapore National Library Board, chairman of the Malayan Nature Society, and a member of the board of trustees of the National Art Gallery. In 1963, he was made one of two prochancellors of the University of Malaya.

In a region regarded as the backwater of an empire, Loke has been likened to a Renaissance Man. He overcame physical frailty and ill health to become an accomplished sportsman. He loved Shakespeare and literature, and carried with him on business travels or bird-watching expeditions his favourite anthologies of poetry. While recovering from temporary blindness as a result of injuries from a Japanese bomb, he recalled in elegant prose, "During the anxious voyage to India it was the sonnets of Shakespeare which gave me an inner clarity of vision almost totally lacking in my clouded physical sight." Yet Loke was conscious of his Chinese cultural roots. He wrote, "I follow in the footsteps of those great artists of China who make the countryside and the birds a vehicle for their self-expression".

Because of an interest first stirred by a renowned ornithologist, Loke himself became one. Amidst his rush of business activities, Loke devoted weeks of patient wait just to photograph a bird in its natural habitat. From 1945 onwards, he contributed to the Bombay Natural History Society. His library not only held a substantial holding of books on ornithology, but tapes of Malayan birds' singing.

And long before others did, Loke appreciated nature and was concerned about the environment. In 1962 he was in the Malayan delegation to attend the Conference of the International Union for the Conservation of Nature. He also attended the first World Conference on National Parks.

He loved cars, but also collected books and various art forms and antiques. He had one of the finest collections of Chinese ceramics.

Loke was generous in supporting state and private charities, and sponsored deserving

individuals, whether they were students or chess players.

He was a member of the British Ornithologists' Union, the International Council for Bird Preservation, the British Wildfowl Trust, and an associate of the Royal Photographic Society and the Photographic Society of America. He was active in the Malayan Nature Society, the Rotary Club, and the Singapore Island Country Club.

Loke and his wife, Mavis, were killed in a plane crash in Taiwan in June 1964. They were attending the 11th Asia Film Festival in Taipei and had decided to visit Taichung. At his funeral, many dignitaries, including the prime minister of Malaysia came to pay their last respects. Loke was buried in the family grave at Hawthorne Estate in Setapak .

Loke received awards from several countries, including Cambodia and Japan. On 13 April 1961 he received the award of Panglima Mangku Negara from the king of Malaysia.

Loke's first marriage was to Kay White. Following their divorce, he married Christina Lee Hui Wong, a Miss Malaya winner, in March 1950. The marriage did not last. In September 1963 he married Mavis Chew. Loke did not have any children from the three marriages.

Lee Kam Hing

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Loke Yew

(陆佑, Lu You, 1846–1917)

Tin and rubber magnate, philanthropist, Malaysia

Loke Yew was born on 9 October 1846 in the village of Dong Jiang in San Wei district, Zhaoqing prefecture in Guangdong, China. A very successful entrepreneur and a highly respected philanthropist in colonial Malaya, Loke played a major role in the growth of Kuala Lumpur and the development of health and education, not only in Malaya, but also in Singapore and Hong Kong. In his time, he was one of the wealthiest men in the region.

Loke's business career practically spanned the entire range of early Chinese economic enterprise in Malaysia, encapsulating the business history of the Chinese from the early pioneering days through to the transition years. Loke started in small retail trade, but ventured into tin mining and revenue farms, then opened rubber and coconut estates, and eventually invested in the financial services. In the event, he was part of a modernizing group of Chinese businessmen who used profits from tin and revenue farming (a form of revenue collection in Malaya that was phased out by the British in early twentieth century) to enter into properties and modern business sectors. He subsequently invested in Western-owned companies.

Loke Yew is believed to be the only son of a Wong family and he spent his childhood in the San Wei district. In 1858, at the age of thirteen, he sailed to Singapore where he dropped his surname Wong and used Loke instead, believing that this would help bring a change of fortune in his life. In Singapore he worked as an assistant in Kwong Man, a sundry

shop in Market Street and later, with his small savings, opened Tong Hing Loong in New Market Street.

Eleven years later, he left Singapore for Kuala Lumpur where he opened a small shop. Shortly afterwards he went to Larut in upper Perak, attracted by the booming tin mining district. He did not have much success in his initial mining efforts. His Kamunting mines were destroyed during disturbances in the Perak Civil War, involving fighting between Chinese secret societies. He reopened his Kamunting tin mines after the Perak fighting with proceeds from a contract to supply provisions to British troops deployed in 1875 against Malay chiefs. Some Malay chiefs had opposed British intervention following the Pangkor Treaty agreement. However, a tin slump almost bankrupted him.

It was revenue farm operations which provided a critical turning point in Loke's business fortune. He seemed to have been favoured by British officials, and Hugh Low, who became Resident of Perak in 1877, granted him revenue farm leases on easy terms. To the British at the time, businessmen such as Loke were needed to operate farms for revenue collection, as well as to develop the economy. Frank Swettenham, resident general of the Federated Malay States, considered Loke "the most enterprising Chinese I know". Alongside his revenue farms, Loke rebuilt his tin mines and ventured into other businesses. In Selangor, rich tin deposits were found in mines he owned.

Loke's success was also built upon his ability to create a network of business partners. This network, built on trust, cut across dialect lines and nationalities. At a time when the Chinese were still divided along lines of dialect and district origin, Loke forged partnerships or syndicates with Kheks (Hakkas), Hokkiens, and Cantonese to run revenue farms in various parts of Malaya. He worked with Cantonese leaders such as Chiew Yoke of Kuala Lumpur, and Eu Tong Sen of Perak, and Kheks such as Foo Choo Choon, Yap Ah Shak, and Yap Kwan Seng in operating *chandu*, gambling, spirit, and pawnbroking farms in Klang, Kuala Lumpur, Ulu Bernam, Sungei Ujong, and Pahang. His network extended to Hong Kong where he was invited to be part of a revenue farm syndicate which he later came to control. While Loke Chow Kit and Loke Chow Thye, two of his closest business partners and assistants were Cantonese, he drew Choo Kia Peng, a Teochew, into his business and who later married his sister. The Loke brothers and Choo were English-educated and therefore invaluable to Loke Yew who increasingly had to deal with British officials and Western businessmen.

Loke's network included Indians such as Thamboosamy Pillay, and Europeans such as J.M. Robson. Robson, founder of the influential newspaper, the *Malay Mail*, was Loke's attorney. He also managed Loke's extensive properties and real estate that were being acquired. A.W. Birch and W.E.L. Brook were two Europeans known to have managed Loke's plantations. Then there was John Russell of Malayan Collieries, who acknowledged that his start in business owed much to Loke for loans and subscription of shares. The Russell family went on to establish the highly successful Boh Tea estate.

As his wealth grew, Loke acquired huge tracts of land, real estate, and properties, including choice parcels in a growing Kuala Lumpur. When rubber was introduced, Loke opened up rubber estates in Selangor and Perak, and expanded into coconut planting and milling.

Loke was an entrepreneur innovative in his enterprises and bold in his attempts at trying out different types of businesses. In 1886, when he returned to Kuala Lumpur, he,

together with Chiew Yoke and Yap Ah Shak, the Kapitan China of Kuala Lumpur, operated the Kuala Lumpur-Klang railways. But the line turned out to be unprofitable and they returned the railways to the Selangor government. Then in 1894 he formed, with Thamboosamy Pillay, the Rawang Electric Company which supplied electric power to Loke's tin mines in Rawang. With Loke Chow Thye, he set up the Serendah Hydraulic Company in which western technology was introduced to mining operations. At the same time, he undertook the major construction of roads such as the stretch between Kuala Lumpur and Sungei Besi to reach his tin mines. The Kuala Lumpur-Bentong road was built across the difficult Genting Pass. To overcome currency shortage, he issued, for a brief period in the 1890s, promissory notes through his company, Tong Hing Loong, that were used as money by employees in his tin mines.

As Loke grew in wealth he invested in banking and trading houses. In 1912 he, together with a number of rich Cantonese, founded the Kwong Yik Bank in Kuala Lumpur. An earlier Kwong Yik Bank, started by the Singapore Cantonese and in which Loke Yew probably held shares, had collapsed earlier that year. The Kuala Lumpur Kwong Yik Bank remained a successful institution right into the post-independence period and was taken over during a bank consolidation exercise in the 1990s. Loke also invested shrewdly in emerging companies, including those that were Western-owned. The list of companies he was involved in, either as partner or through equity participation, was a long one and included the Selangor Oil Mills, Batu Caves Cement Works, Malayan Collieries, Raub Gold Mine, Pahang Motor Car Services, Straits Trading Company, Straits Steamship Company, Messrs Alexander, Hall and Company of Aberdeen, Federal Engineers, and Burmah Rice Mill.

With social standing brought about by wealth, Loke gained a public role. In 1892, Loke succeeded his close friend, Chiew Yoke, as the Cantonese representative in the Selangor state council. He was also appointed to the Kuala Lumpur Sanitary Board and the Public Gardens Committee, and was founding chairman of the Selangor Chinese Chamber of Commerce in 1904.

Loke was accepted within the European social circle. Keen on horse racing, Loke was a member of the Selangor Turf Club. He became the first Chinese to enter horses in the club's races.

Above all, Loke was a noted philanthropist. He contributed to the setting up of what later became Malaya's premier school, the Victoria Institution, and the Technical College in Kuala Lumpur. He also gave generously to the Hong Kong University, the Tan Tock Seng Hospital, the Decrepit and Cripple Home in Kuala Lumpur, and the King Edward VII Medical College in Singapore. The Hong Kong University conferred Loke an honorary Doctor of Law degree for his financial support and his other philanthropic work.

Appreciative of the patronage he received from early colonial administrators, and with the approach of World War I, Loke bought substantial British war bonds and the Federated Malay States war loan, bonds and also made contributions to Perak and Selangor volunteer forces. By contrast, it was reported that he refused to give to Sun Yat Sen's revolutionary cause.

Among the awards Loke received was the Companion of the Order of St Michael and St George (CMG) from the British Government.

Loke Yew, who died on 24 February 1917, had married four times. His wives were Leung Suet, Leung Jun, Lim Shuk Kwei, and Lim Cheng Kim. His sons from the marriages

were Wan Piu, Wan Chok, Wan Chiew, Hon Chow, Wan Wye, Wan Yat, and (Loke) Wan Tho. His daughters were Yuen Hing, Juliann Yuen Ying, Yuen Theng, and Yuen Peng.

Lee Kam Hing

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Looi Lai Meng

(雷丽明, Lei Liming, 1950–)

Pathologist, medical educationist, Malaysia

Looi was born in 1950 in Bentong, Pahang, and received her primary and lower secondary education there. She proceeded to the Bukit Bintang Girls' Secondary School and the Victoria Institution, Kuala Lumpur, for her upper secondary and pre-university education, after which she won a Malaysian federal scholarship to undertake medical studies at the University of Singapore. There she distinguished herself by winning the Albert Lim Liat Juay Medal in pathology and social medicine, and the King Edward VII Hall awards for distinguished service, literary works, art forms, and poetry. On graduating in 1975 with an M.B., B.S., she returned to Malaysia to serve in the Ministry of Health.

Looi is a histopathologist by training. Her career in pathology began in 1977 when she registered for the Master of Pathology course at the University of Malaya (UM), majoring in histopathology. In 1979, she joined the UM as lecturer in pathology with the concurrent appointment as clinical specialist in pathology at the University Hospital, Kuala Lumpur. She passed the Membership examinations (Histopathology) of the Royal College of Pathologists (United Kingdom) in 1981 and successfully defended her doctorate thesis (MD, University of Malaya) in 1986. She was promoted to associate professor in 1984 and served as head of department from 1984 to 1999, when she assumed the position of deputy dean (Postgraduate Programmes) of the Medical Faculty. Her promotion to professor (chair) of pathology in August 1986 at the age of thirty-six years distinguished her as one of the youngest appointees to a university chair. She was promoted to senior professor in 1999.

As a teacher, Professor Looi has been elected "Best Lecturer" seven times by medical and dental students. She has successfully supervised ten doctorate (MD/PhD) and seventeen Master theses and more than a hundred Clinical Masters candidates. She also has more than 350 publications and has delivered more than 600 papers at scientific meetings, seminars, and workshops, appearing in more than 250 of these as guest speaker. In addition, Looi has conducted several workshops to assist young researchers in the art of scientific writing. She was instrumental in introducing immunohistochemical and microwave-stimulated antigen retrieval techniques into Malaysian histopathology

laboratories through technical workshops and training attachments in her department.

Looi's most outstanding scientific works are in the fields of amyloidosis, tactoidal proteins, renal pathophysiology, and cancer progression. Her doctorate (MD) research on amyloidosis, documenting several novel forms of the disease unique to Malaysians, was the first major work to demonstrate conclusively differences from patterns encountered in Western populations, which had until then dominated scientific literature. Unique findings included isolated atrial amyloidosis and intratumour amyloidosis in nasopharyngeal carcinoma. Professor Looi was the first to recognize the occurrence of immunotactoid glomerulonephritis (an unusual renal disease) in Malaysia, having earlier mooted a link between amyloid and tactoidal proteins.

Over the years, Professor Looi has built a commendable reputation in renal and heart transplantation pathology, providing diagnostic services to medical centres throughout Malaysia. She is a member of the multinational team of nephrologists and renal pathologists who formulated the Revised Classification of Lupus Nephritis, published in 2004 and mooted to replace the existing WHO Classification.

Her research on cancer prognostic and predictive factors influenced the development of more logistically sound and cost effective laboratory assessment of cancer patients in Malaysia. She chaired the first Malaysian National consensus on the histopathological reporting of breast cancer in 1994. Her research on cancer progression includes the interaction of tumour cells with basement membrane and intercellular matrix proteins, homing mechanisms to lymph nodes, and cancer cell immortalization. Her team's studies using computerized image analysis and neutron activation analysis of mineral deposits in breast cancer, a unique study using cross-disciplinary technologies, have made an impact in the international arena. She headed a multicentre cancer research programme funded by the Malaysian Ministry of Science, Technology, and Innovation, which also served to train many young scientists. The stature of her research is reflected by her many publications in peer-reviewed international journals, her many guest lectures to national and international audiences, and her appointment onto the international editorial advisory boards of several prestigious international journals.

The promotion of a scientific and research culture, and ethical practice in medicine and science, are issues to which Looi has devoted much energy. She is the past-chairman of the UM Medical Centre Research Committee; chairman of the UM Medical Ethics Committee; past chairman of the Technical Review Committee for IRPA Research Projects (Medical Sector), UM; past president of the Malaysian Society of Pathologists (three terms); editor of the *Malaysian Journal of Pathology*; and council member of the Academy of Medicine of Malaysia. She served for more than ten years on the Malaysian Medical Council, was a member of the National Committee on Managed Care Organizations, and chairman of its ethical subcommittee. She has been devoted to improving public understanding of the ethical aspects of biotechnology, particularly with respect to human cloning. She is a member of the National committees for legislation of medical laboratories and human cloning, and chairman of the Working Committees of the College of Pathologists, Malaysia, for the development of guidelines on retention of tissues and laboratory practices.

In 2003–06, Looi successfully worked with the Department of Standards, Malaysia,

to establish a national accreditation scheme for medical testing laboratories for Malaysia, based on ISO 15189, a development that has made a major impact on the quality of medical testing in the country. She is chairman of the Technical Working Group for formulation of specific criteria and chairman of the Medical Expert Panel in Histopathology for the Specific Technical Requirements for the Malaysian Standards. The National Scheme was launched in December 2004 placing Malaysia among the earliest countries to adopt ISO 15189. She was also a major resource for the Pathology Bill which was passed by the Malaysian Parliament in July 2007.

For her outstanding achievements and distinguished contribution to science, for the development of the nation, Professor Looi was appointed foundation fellow of the Academy of Sciences Malaysia (ASM) in March 1995, and senior fellow, bearing the title of "Academician", in 2005, being the only woman to be so honoured on both occasions. She was elected to the Council of ASM for three consecutive terms (1998–2007), and was past chairman of its Dr Ranjeet Bhagwan Singh Medical Research Fund. She was instrumental in the formation of the College of Pathologists Malaysia in 1999, serving as its president for four terms. Looi is the first woman to win the highly prestigious National Science Award (1999), and the first Malaysian to win the ASEAN Outstanding Scientist and Technologist Award (2001). She is the recipient of the distinguished Rotary Research Foundation Gold Medal 2003. In 2010, she was honoured "Professor Ulung" (Distinguished professor), this being highly prestigious National award for academic excellence. She was conferred the Johan Setia Mahkota in 2000 and the Panglima Jasa Negara bearing the title "Datuk" in 2011 by the king of Malaysia for her contributions to education and medical science.

Recognition for Looi and her contributions come from international bodies as well. She is a fellow of the Royal College of Pathologists of the United Kingdom, fellow of the Royal College of Pathologists of Australasia (RCPA), member of the International Academy of Cytology; member of the International Academy of Pathology; fellow of the Royal Society of Medicine, the United Kingdom; fellow of the Royal Microscopical Society, the United Kingdom; member of the Association of Clinical Pathologists, the United Kingdom; member of the New York Academy of Science; member of the Arthur-Purdy Stuart Society of Surgical Pathologists, North America, and member of the Renal Pathology Society (International). She was made an honorary fellow of the College of Pathologists of South Africa in 2005. The same year, the Academy of Medicine Singapore honoured her with a fellowship. She is an examiner (in Histopathology) for both the Royal Colleges of Pathologists of the United Kingdom and Australasia and served as regional (Malaysian) councillor to the RCPA for eight years till November 2007. She has given teaching seminars and guest lectures in India, Sudan, Australia, the United Kingdom, Canada, and the United States. She was visiting professor of Pathology to the Harvard Medical School, the United States (1991), and to the University of Tasmania, Australia (1997). As president of the 24th World Congress of Pathology and Laboratory Medicine 2007, she brought the highly prestigious Congress for the first time to Southeast Asia and Malaysia. She was elected director-at-large of the World Association of Societies of Pathology and Laboratory Medicine for the 2007–2011 term and President Elect for 2011–2013, being the first Malaysian to serve in these capacities.

In recognition of her contributions to the pathology profession and community at large,

the Royal College of Pathologists of Australasia awarded her the Distinguished Fellow Award 2010. She is the first Malaysian to receive this honour.

In September 2010, she was elected Co-Chair of the Inter Academy Medical panel, a global network of 69 National Academies of Sciences and Medicine, dedicated to global health and evidence based advice to governments on health care, being the first Malaysian to hold this position.

Looi is a keen photographer and spends her spare time with her husband fishing, enjoying music, and reading.

Tan Chong Tin

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Loot Ting Yee

(陆庭谕, Lu Tingyu, 1930–)
Chinese education activist, Malaysia

Along with Lim Lian Geok and Sim Mow Yu, Loot Ting Yee is one of the more well known figures in the history of Chinese education after the 1950s. After the 1970s, his image as a brash and charismatic icon with a passion for justice was gradually established with the mass education movement at the time. Since the 1990s he has frequented local universities and colleges giving speeches to young students with significant impact.

Loot Ting Yee's family was originally from Boli Dapo Village (波里大坡村) in the Rong County (容县) of Guangxi Province in China. He was born in 1930 in Gerisek in Muar, Johor. In 1947 he graduated from PeiYing Primary School, Gerisek, and later completed junior middle class in ZhongHua Secondary School, Muar, in 1950. In 1952 he graduated from the Senior Normal Teacher Training Class of the Kuala Lumpur Government Chinese School. From then he devoted himself to education for thirty-seven years until 1990. He taught at San Yuk Primary School, Pudu, Kuala Lumpur, from 1953 to 1964; Naam Kheung Primary School from 1965 to 1982; and finally Confucian Private Secondary School, Kuala Lumpur, from 1983 to 1990.

Over the years, Loot has held many key positions in Chinese educational organizations, specifically as vice-president of Jiao Zong (1965–2006), vice-president (1965–89) and president (1990–91) of the Kuala Lumpur Chinese School Teachers' Association, President of the Federation of Malaya Chinese Senior Normal Graduate Teachers' Union (1962–72), president of the Selangor Senior Normal Students' Association for many years, and also as a member of Dong Jiao Zong's Chinese Independent School Working Committee, director of the Merdeka University Sdn. Bhd., and chairman of the LLG Cultural Development Centre (1996–2008).

Loot Ting Yee's childhood and school days were spent in the period when Japan invaded China and started the Pacific War. At the time, the Chinese from the mainland and overseas were organizing anti-invasion measures to counter the Japanese. It is believed that his patriotic stand developed during this period of his childhood.

He always spoke out against extreme statements and propaganda from politicians and Malay chauvinists who had hidden agendas or were looking for political advantage by trying to negate the contributions of non-Malays in building the nation, thus undermining national unity and provoking interracial tension.

His passion for history made him familiar with China's historical figures and culture, which led to his love for and persistence in upholding and defending the right for Chinese people to be given education in their mother language, as well as the protection of Chinese culture and ethnic rights.

His fearless character allowed him to speak up against the evils of his time. His style was influenced by Lim Lian Geok whose philosophy was: "Reasoning based on fact; to be optimistic but not pessimistic; to be positive but not negative."

First, there were his frequent open statements and written polemics. For any event or propaganda that was unfair to the Chinese community and Chinese educational rights, or could harm national unity and racial harmony, he would write open statements to speak out and criticize these actions. His powerful statements were often targeted at political tycoons and government high officials. These included the "Father of Malaysian Independence", Tunku Abdul Rahman, every term's prime minister, and MCA tycoons. Issues included the early language education movement, the case of the Merdeka University, the Cabinet Educational Report, Society Act Amendments, the 3M system, language to be used for cheques, signboards issues, etc. Written polemics were also one of his tools to voice the truth as he saw it, especially when confronting claims that slandered Chinese language education.

Second, he used sits-ins, hunger strikes, and shave-to-protests. In 1984, on the issue of using the Malay language in primary school assemblies, he drew national attention by doing a sit-in alone in front of the Agricultural Bank building, where the State Education Department is located. This resulted in the recall of that order by the director of education. The same year after the Bukit Cina (Malacca) events, he announced that he would be on a hunger strike at Qingyun Temple every day from 7am to 7pm, to protest strongly against the unreasonable and rude actions on Bukit Cina by the Malacca state government.

In 1987, when an issue regarding senior posts in Chinese primary schools broke out, Loot Ting Yee had his head shaved publicly in the Malacca Hang Tuah Assembly Hall to protest against the government for sending teachers who do not know the Chinese language to take up high positions in Chinese primary schools. On 27 April 1988, he organized a one-day sit-in strike that would take place every 28th day of the month — until the Chinese primary schools' senior posts issue was resolved and four Chinese community leaders detained under the Internal Security Act were released.

Loot Ting Yee's firm character and tough style often offended many politicians. On 31 December 1979, he received an order from the Selangor State Education Bureau for him to be posted away from Kuala Lumpur's Nam Qiang Chinese Primary School to Jerteh, Terengganu. As a result of this, he filed a lawsuit with the government which lasted for three years and which he ultimately lost. His pension was cancelled and he was forced to leave Chinese primary school and teach at Confucian Chinese Private Secondary School.

Although Loot Ting Yee's tough style had gained him popularity among the local community and impassioned their inner voices, he had a personal limitation in the Chinese education movement. Firstly, unlike Lim Lian Geok and Sim Mou Yu, who organized mass movements and public opinions that formed various waves of reforms, Loot Ting Yee often fought on his own, which was also his greatest contribution since he facilitated first line leaders. Secondly he was a mirror that reflected all the true tactics and faces of evil. Though

he knew he cannot defeat them thoroughly, he gave his opponents a hard time so they could not eat or sleep comfortably.

In 1986 he was diagnosed with severe diabetes but continued to fight for Chinese language education and act selflessly for the rights of the Chinese community. He eventually followed his doctor's advice to rest and return back to full health. On 29 November 1990, he fell and injured his backbone while taking a bus, which led to problems in walking and subsequent bed rest. In 1990 his teaching term at the Confucian Chinese Private Secondary School ended and he retired according to the regulations. In 1994 he campaigned for the post of president of Jiao Zong, but was not successful.

Entering twenty-first century, the first line of defence for Chinese language education was broken when "Vision" schools, opened, following the government's decision to use English as the medium of instruction for science and mathematics subjects in schools of all language mediums. This made the situation more critical for the champions of Chinese language education. On 31 December 2002, without giving any prior notice, Loot Ting Yee announced to the media that he was resigning as the vice-president of Jiao Zong and from the Committee of Kuala Lumpur Chinese School Teachers' Association, due to the government's actions. Loot Ting Yee sighed emotionally that after struggling for the right of Chinese education for so many years, he could not only succeed but also became the "terminator" of Chinese education; hence, his resignation. However he reversed his stand after much persuasion from his colleagues. Eventually he resigned as the vice-president of Jiao Zong and chairman of Lim Lian Geok Foundation in 2006 and 2008 respectively.

Lew Bon Hoi

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Lopue, Benjamin

(卢谋国, Lu Mouguo, 1926–89)

Entrepreneur, community leader, Philippines

Benjamin Lopue established himself as one of the leading businessmen of Bacolod in the Philippines, never diverting his capital outside the province — living, ageing, and dying in Bacolod was a singular goal. Recognizing his singular contribution to the socio-economic growth and development of the City of Bacolod and the Province of Negros Occidental, the University of St La Salle (USLS) awarded him a doctorate of laws, *honoris causa* on 28 January 1995. This was for a man who was willing to take the risk of pounding it out through the rise and fall of the financial fortunes of Bacolod. Lopue did not overlook philanthropy and contributed mainly to education and religious activities. One of his sons, Leonito (卢美龙), carried on his legacy in all aspects, with achievements no less significant than his father's.

Born on 13 May 1926, Lopue left Fujian, China, for the Philippines in 1936. Unlike many Chinese at the time, he proceeded directly to Bacolod with only a brief stop at the Manila harbour to change boats. He first worked at his brother's small *sari-sari* store as a store hand.

When World War II broke out, Lopue enlisted in the United States Armed Forces of the Far East (USAFFE) and was assigned to its intelligence section and thus never saw active combat. By this time Lopue was known in Bacolod as a salesman of sundry goods. He used his reputation to set up a small store at the central market of Bacolod as a front for

his "intelligence" activities. While he went around the city selling *kalamay, asin, kag ginamos* (sugar, salt, and shrimp paste), he also carried messages from resistance leaders such as Alfredo Montelibano Sr, hidden inside his basket of goods, and secretly dropped them off in town. He disclosed that when the Japanese would stop and question him about his meandering in the upland, he would give the standard reply of a trader "doing his rounds". After the war, Lopue ventured into trading — selling sugar from Bacolod to Leyte, Cebu and Manila at nearly twice the price. He would then buy army rations in Leyte and resell them back in Bacolod. Painstakingly, he made enough capital to start an even bigger enterprise.

With an initial P15,000 as capital, he set up Lopue's Bazaar selling glassware in 1945. Five years later, Lopue received his Filipino citizenship, a milestone in his life that made him decide to "live, age, and die" in Bacolod. When the shop was just getting its feet wet, Lopue and his wife did everything themselves, manning the store during daytime, and staying up until midnight to clean the shelves and arrange stocks. Over the years, it gained a reputation for affordable but high quality goods. In 1949, it became Lopue's Department Store. During those early days of merchandise trading, Bacolod was still in the economic doldrums. It was such a small market that businessmen from the capital of Manila would not even know where it was. When asked about his location, Lopue would have to say he was in Iloilo-Bacolod. Iloilo is the more popular neighbouring province. Silay, now just a small town on Negros Island, was more well known than Bacolod then as ships used to dock there.

Like most Chinese in the Philippines, Lopue believed in hard work. This coupled with resourcefulness and a willingness to venture into new paths, paved the way for the unprecedented take-off of his merchandise store during the sugar boom from 1960 through to 1970. Business was so good that his customers included famous personalities such as the late statesman Jose Yulo and the widow of President Sergio Osmeña, who even flew from Cebu to buy her favourite toiletries at his Lopue's Department Store. By that time, the original three-man staff of the store had grown to more than a hundred. One of Lopue's proudest achievements in his business ventures is that there had only been one labour strike in the whole history of Lopue's Department Store. He had developed a sound and caring management style where employees are provided with benefits beyond those required by law, including a housing scheme set in Camingawan and Airport Subdivision.

In the early 1970s, against the advice of many, Lopue established the Mandalangan branch of his department store. Mandalangan Town at that time was all rice fields and marshland. Lopue's friends objected to it, but Lopue's daring move not only expanded his business, but also began decongesting Bacolod. Other entrepreneurs followed his lead, and this Bacolod's "suburbia" grew. When Lopue entered the area, there were only eight jeepney rides (public transport) plying the route, now there are hundreds. With his trademark of forging ahead despite the gloomy state of the economy, Lopue found himself in the top 500 corporations of the country in the 1980s, commanding a character loan of up to P10 million. Today, there are eleven Lopue's Department Stores scattered around the province of Negros.

Besides his department stores, Lopue ventured into agriculture as well, a "calling" he could not resist as his ancestors were farmers in

China. He was not happy with the prevailing *bangus* (milkfish) production system then, which only yielded a harvest once a year, so he went to Taipei (台北) for three days to study how their methods allowed them a biannual harvest. This resulted in the first fishpond in Negros to yield more fish in a year than all the other neighbouring ponds. Lopue found the province of Negros invigorating and thus went into sugar and rice farming in the 1960s. He personally worked the soil to "reorient" his farmers and move them away from their customary rice cultivation practices. Seeing him with his hands dirty, the farmers began to use his methods and allowed his fields to yield more cavans per hectare (50 kg per cavan) than usual. Instead of the traditional once-a-year rice production, his farm also went into the no-dead-season cycle.

Under his active management, his business expanded to secure an 800-personnel support, and close to 7,000 persons, inclusive of his workers and their families in the stores, farms, and fishponds. With this large number of people dependent on his business, he could very well have had the wherewithal to run for public office. But he avowed distaste for this and discouraged his sons from going into politics. "It is enough that I play my part as a good businessman," he said. True to his belief, the Lopue Group is one of the top 100 taxpayers in Bacolod City.

With his success in his business endeavours, Lopue involved himself in many philanthropic activities. In memory of his late wife, Soledad Dacles, he set up a scholarship for poor but deserving students for their education at the St John's Institute, also known as "Hua Ming College" (华明学院), a Chinese-Filipino school set up with his support, where he was a board member. His lasting contribution to the Tsinoy community in Bacolod, however, is his endowment fund that established the "Chinese Studies Program" at the USLS. Children of four of his employees are chosen each year to pursue college at the university, and at the Lopue Department Store, his yearly raffle prizes for promotion included one full-year scholarship to USLS.

With ideals passed on from his family, and the tenets of the Christian faith imbibed during his conversion, Lopue became well known in Bacolod as upright and honest. In 1953–54, he organized the Chinese Catholic Association to encourage Chinese Catholics to be more involved in church activities. He was also responsible for the construction of the Queen of Peace Church — which took only three months to build — in compliance with the wishes of the land donor, and he became a recipient of the Pontifical Award of St Sylvester.

Lopue passed away on 14 August 1989. His second son, Leonito, continues his father's advocacy for Bacolod. In business, he is now president of Lopue's San Sebastian, Lopue's Value Store Hinigaran, Lopue's Value Store Sagay, Lopue's Value Store 888, and president of DLRS Travel Agency. Acknowledged for his leadership in the business sector, he was elected president of the Bacolod Chapter of the Philippine Retailers Association and governor for Western Visayas. He is currently also vice-president of the Northern Negros Filipino-Chinese Chamber of Commerce.

In philanthropy and religious activities, Leonito Loupe is a member of the board of directors of the USLS, La Salle Victorias, Filipino-Chinese Amateur Athletic Federation (Bacolod Chapter), Bahay Pag-Asa, and Museo Sang Bata sa Negros (Negros Children's Museum), helping youth offenders, and providing an interactive museum for children. He is also president of USLS Handumanan

Science Foundation. He continues his father's desire to help his own employees — from one scholar a year, he now sponsors four children of Lopue employees to schools. He has played his part in bridging the ethnic Chinese and Filipinos of Bacolod and Negros as well, thrice heading the BacoLaodiat Festival, a fun way of joining Bacolod with *laodiat* (热闹) to celebrate Chinese New Year with mainstream Filipinos.

Leonito Loupe was awarded the Banwahanon Award in 2009, and considers it one of his most important achievements. This award is given to a Bacolod resident by the city of Bacolod and is the highest form of recognition given to a Bacolodnon. Today he has been appointed by the mayor to head the Banwahanon Committee. Like his father, he has a doctorate of laws, *honoris causa*, from the USLS which presented him with this on his father's birthday on 13 May, in 2005.

Carmelea Ang See

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Low Thia Khiang

(刘程强, Liu Chengqiang, 1956–)

Teacher, politician, opposition figure, Singapore

Low Thia Khiang was best known for being one of the two opposition members in the PAP dominated parliament of Singapore since the 1990s. Unlike the other opposition member, Chiam See Tong, Low is from the Workers' Party, a political party with a long history and a party that has had many ups-and-downs since its inception. It seems that the Workers' Party has been garnering attention ever since Low managed to hold on to his Hougang constituency for another term. This could be attributed to Low's affable demeanour and his manner of portraying himself as an ordinary man.

Although his personal history may appear prosaic, his education and work experience as a teacher have proved invaluable in shaping his political and social awareness. A Teochew who was born in 1956 in Singapore, he obtained a Bachelor of Arts degree from the Nanyang University, majoring in Chinese language and literature, and government and public administration; as well as a diploma in education from the National Institute of Education in Singapore. He was well placed to observe the socio-political landscape. After teaching in a school for a while, he went into business. But his nascent interest in political affairs grew and he joined the Worker's Party in 1982 to promote democracy in Singapore. He rose through the ranks of the party and was soon appointed its organizing secretary, working next to the then leader of the party, J. B. Jeyaretnam. His opportunity to prove his mettle and voice the need for an alternative voice in Singapore politics came when he acted as Jeyaretnam's election agent for the Anson Constituency in 1984. His refreshing

take on politics led to his representation of the Workers' Party in a television debate with the PAP government, where he engaged the late Singapore ex-president, Ong Teng Cheong, and current Singapore Prime Minister Lee Hsien Loong on the issue of the elected presidency in 1988. In the general election of the same year, Low collaborated with Gopalan Nair and Lim Lye Soon in the Tiong Bahru Group Representative Constituency (GRC). They did exceptionally well for their first foray into politics, obtaining 43.3 per cent of the votes. Eventually, in 1991, Low came into his own in politics when he became secretary-general for the Workers' Party after Jeyaretnam withdrew from politics, following a slew of lawsuits from the PAP leaders and was declared a bankrupt. Despite the exodus of some Jeyaretnam loyalists from the party, Low managed to demonstrate that he had the party thoroughly in hand when he won the Hougang constituency and was elected into Parliament in 1991. It is a parliamentary seat that he has consistently won throughout the various general elections so much so that in the 2006 election, Low secured 62.74 per cent of the votes in Hougang, which was 7.76 per cent more than the votes he had garnered in the 2001 election against his PAP opponent, Eric Low.

As evinced by his electoral success, Low's method of helming the leadership of the Workers' Party had brought the party out of the doldrums. From 1991, he consistently carried out strategies to build Singaporeans' confidence in the Workers' Party against PAP claims that opposition parties were irrationally opposing the government for the sake of opposing. As a visionary opposition leader, Low has genuine trust in Singaporean people and believes in giving society a Workers' Party that was composed of people from all walks of life and a party that had active and open debates. Under his leadership, the Workers' Party has been revitalized. To ensure equality within the party, Low has instituted a system whereby cadre members elect the core leadership and decide the direction and manner of political engagement of the party. This has not only imbued every member of the party with a sense of belonging in the party, but all its members have been encouraged to conduct internal debates, discussions, and, for those possessing the requisite skills, assume leadership roles. Teamwork is particularly emphasized within the party so as to prevent schisms within it.

Indeed, Low's management skills, people skills, trust in others, and affability led to his being selected by then Prime Minister Goh Chok Tong in 1992 to participate as a member of the Cost Review Committee. After a year of intensive study, he decided to produce his own independent report as he had a different perspective from other members of the committee. But he did so without offending the key players in the government, thereby demonstrating his tact with his fellow politicians. Low Thia Khiang's electoral success may thus be attributed to his respectful treatment of others.

In the 2011 general elections, Low left Hougang to lead his five-member team to contest in the Aljunied GRC. His team defeated the PAP team led by George Yeo and won 54.72 per cent of the votes. This is the first GRC ever won by an opposition party in the general elections since the introduction of the GRC system in 1988. Yaw Shin Leong, groomed by Low, contested in the Hougang single-member constituency and defeated the PAP candidate, winning 64.8 per cent of the votes.

Ho Khai Leong

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Lu Do

(吕裕, Lü Yu, 1860–1933)
Industrialist, entrepreneur, Philippines

The Philippines has been known as the "Coconut Capital of the World". At its peak, the country cornered 40 per cent of the world's coconut production. In 1980, it held 85 per cent of the world's coconut exports. The coconut industry and the production of coconut oil are among the most important agricultural outputs of the country. Almost synonymous with the Philippine coconut oil industry is the Lu Do and Lu Ym Corporation of Cebu in the Visayas region of the Philippines (菲律宾宿务恒裕油厂公司), popularly known in Southeast Asia as the "coconut king." It is run by the Lu Family, which has dominated the coconut oil industry for three generations.

The pioneering spirit behind the company was the family patriarch, Lu Do (吕裕), who founded the Heng Lu Company (恒裕公司) at the end of nineteenth century. He was later helped by his only son, Lu Ym (吕音, 1886–1935). Due to economic difficulties and poverty, Lu Do left his hometown in China (厦门禾山吕昔) in 1889 to come to the Philippines and chose Cebu to be his base of livelihood.

He started with a small backyard factory that produced soap and candles. Discovering the abundance and unending cheap supply of coconuts in the country, Lu Do started to use coconut oil as the base for his products. Seeing the unlimited opportunities provided by coconut oil, which was then an essential household item in the country, he gradually took advantage of the increasing demand for coconut oil and started to focus on the coconut oil production business, which shows he was quite far-sighted.

He started out using simple hand-pressed machinery in his factory to produce coconut oil, but when Lu Ym came of age in 1907 and was ready to help, father and son worked hard day and night, lived frugally in order to save their profits, and accumulated enough capital to import an Anderson extractor in 1931. From manual production, the company now produced coconut oil mechanically, which vastly increased the volume of production to an average ten tons of coconut oil daily.

In 1933 they bought four more machines and increased production to fifty tons a day. But just as they were enjoying rapid growth in production, the patriarch Lu Do passed away. Two years later, Lu Ym, who had worked very hard at the cost of his own health, became ill and passed on also. Lu Ym had three sons who, at a young age, had already started helping their father who had expanded the business further.

The eldest, Cayetano, (Lü Xihong 吕希宏, 7 August 1914–14 April 1983), was just twenty-one at the time, the second, Paterno (Lü Xizong 吕希宗, 12 November 1916–), nineteen, and the youngest, Cipriano (Lü Xifu 吕希福, 26 September 1919–15 June 1981), sixteen. The three took over the helm and started the third-generation involvement in coconut oil production.

In 1937 the three brothers moved the factory to a bigger place to expand production further. They bought new machinery, including a steam-pressed machine for oil extraction in order to modernize production further. They hired a professional engineer from the United States to manage the factory and expanded into new ventures such as

production of vegetable oil, cooking oil, margarine, and other products, and marketed them in the Visayas and Mindanao. In 1938, they started to tap the overseas market — the United States and Europe, in particular. The eldest brother, Cayetano, took charge of marketing and started living both in the United States and Cebu, frequently travelling back and forth.

In 1940 the three brothers decided to form a new company and the Heng Lu Company became the Lu Do and Lu Ym Company, but retained the Chinese name, Heng Lu. Before the war, their coconut oil production factory was the biggest not just in Cebu or in the Philippines but the world in fact. From fifty tons a day, production increased to 500 to 600 tons daily. Unfortunately, during the Japanese Occupation, the entire factory was bombed and completely destroyed. The hard work of Lu Do and Lu Ym went up in flames and the production and export business came to a complete stop. Following the example of their forebears, in order to survive and support the family, young Cayetano and his two brothers started from scratch, using manual labor to extract coconut oil, often doing the hard labour themselves.

In 1945, soon after liberation, the three brothers worked hard to revive the factory. They reconstructed it and bought new machinery. Banking on their expertise and experience, they were able to resume production in two years. In 1948, the rehabilitated company became a full-fledged corporation and changed its name to Lu Do and Lu Ym Corporation. Cayetano was chairman and president, Paterno was treasurer, and Cipriano was executive vice-president for operations.

Of the three brothers, it was Cayetano who became well known as a leading industrialist. He took charge of tapping the overseas market and travelled to the United States, while Cipriano travelled to Europe, not just to solicit business, but also to observe modern methods of production and management. Paterno was given the task of forming the real estate business called LuDo & LuYm Development Corporation.

The company's growth was phenomenal. In the early 1960s, long after the war, Lu Do and Lu Ym Corporation moved to Tupas Street, San Nicolas, where the present oil factory is located. There, a 1,752-metre long pier, which could accommodate a 10,000-ton capacity freighter, was also completed to facilitate the shipping of the oil to overseas markets. They expanded their operations not just in Cebu, but also to the whole of the Philippines, and got into the California coconut oil market in the United States as well. At its peak, the company produced 600 tons of coconut oil daily. The 1970s saw the completion of the company's office building in Plaridel Street. At fifteen storeys high, it was the tallest building in the city at the time and a Cebu landmark boasting of its only revolving restaurant.

In the 1950s, coconut oil production in the Philippines increased tremendously and thus competition likewise increased rapidly. The Lu brothers, like their grandfather and father, were far-sighted enough to look into other fields of businesses. Based on market research on essential products, they decided to diversify the mother company. Soon they were involved in the manufacturing and production of cornstarch and corn feeds, cooking oil and vegetable oil, caramel colouring, a cassava plantation, real estate, and the hotel business. This group of companies under Lu Do and Lu Ym Corporation was among the early integrated big scale businesses put under one flag. In 1979 the corporation ranked among the top twenty in the whole Philippines.

In 1981 and 1983, Cipriano and Cayetano passed away one after the other respectively, leaving Paterno as the only one in the third generation at the helm. However they had already trained the fourth generation to take over the greatly expanded and diversified businesses of the company, which included not just the coconut products, but also real estate, and other ventures. Up to the 1990s, Lu Do and Lu Ym Corporation remained the top producer of copra and coconut oil, as well as cornstarch and cooking oil, 80 per cent of which are exported to the United States, Western Europe, Japan, Korea, and China.

The three Lu brothers are renowned in Cebu not just for their outstanding accomplishments as entrepreneurs and industrialists, but also for their contribution to the Chinese-Filipino community and Philippine society. They established a memorial fund in Lu Do's memory to support education and scholarships and other public services. The family contributed to the building of Cebu's Sacred Heart School for Boys and Sacred Heart School for Girls. For the province of Cebu, the corporation also built the Ludo Integrated Elementary School for rural poor students. At the old Cebu Chinese Cemetery was congested and run-down, the family gave generously to rehabilitate and rebuild the cemetery. Hence, it was renamed the Lu Do Memorial Park in memory of the Lu patriarch.

Perhaps, the most remarkable contribution of Lu Do and Lu Ym Corporation in Cebuano memory was made in 1963, at the commemoration of the 400th year of the establishment of Christianity in the Philippines. Since the first Catholic Church was established in Cebu, Pope Paul and other church dignitaries from Rome attended the ceremony during the quadricentennial celebration. For this purpose, the LuDo and Lu Ym Corporation built a big hall at the reclamation area that would accommodate the tens of thousands of guests. In memory of the generosity and the celebration, Pope Paul's flag was placed on top of the tall Lu Do and Lu Ym building for the glory of the Catholic Church. In 1977, Paterno was honoured with the title of Papal Knight of St Sylvester, in recognition of his many contributions to the Catholic Church.

Ang Chak Chi

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Lu Lay Sreng

(吕来盛, Lü Laisheng, 1940–)
Politician, Cambodia

Lu Lay Sreng is one of seven deputy prime ministers in the Hun Sen-led Cambodian cabinet; he is also minister for rural development.

Lu is the son of a Chinese migrant from Teochew, Guangdong Province, China. His father was Ear Peng Taing; his mother, Kuy Hoy. Lu was born on 3 October 1940 (another source states 1938) in Srang Village, Kampong Spue, Cambodia. He was sent to a Chinese school for three months at his birthplace, but was sent back to his parents for being too naughty. His parents then sent him to a Cambodian school where he received six years of education (1949–55). He then went to a technical high school in Phnom Penh. According to one report, he

was already involved in anti-French activities at the age of fourteen. Still, he finished his high school education with good results. In 1962 Lu received an American scholarship to study in the United States. In the 1950s and 1960s, there was an exchange programme between the United States and Cambodia and students were sent to California State University Long Beach (CSULB) so it was not surprising that Lu also went to that university. He received a BA degree in industrial arts in 1966 (the official biography says that he also received a BSc degree in mathematics in 1967, but by 1966 he was already back in Cambodia).

Lu was active during his student days — he was elected president of the Cambodian Students Association in the United States. He urged Cambodian students in the United States to return home to help develop their native land. Upon graduation, he returned to Cambodia in 1966 and served as general manager at the National Sugar Factory (Societe Nationale de Sucre) in Kampong Tram Province. When he took over the sugar factory, it was on the brink of bankruptcy, but Lu was able to save the factory with a new strategy. During that period, Cuba and Taiwan were known for exporting sugar at low prices. Lu bought cheap Cuban red sugar through Vietnam, and resold the sugar for a profit. He then used the profit to plant sugar cane in Cambodia. This strategy saved the factory and its 3,000 employees. He served as the general manager until 1970 when he was assigned to two new positions: expert-director of the National Productivity Centre (1970–72) and expert-adviser to the Ministry of Information in charge of rebuilding the Broadcasting Network.

In 1972 Lu was elected to the National Assembly and served as chairman of the Foreign Relations Committee up to 1975. When the Khmer Rouge "liberated" Cambodia, he fled to the United States where he went into business and started his own restaurant and grocery store. He then obtained permanent resident status in the United States (one source says he even obtained American citizenship). In 1978, when the Vietnamese invaded Cambodia and defeated the Pol Pot regime, Lu sold his restaurant and grocery store and returned to Cambodia, leaving his three children in the United States. It was reported that he had joined a military group to fight the Vietnamese army in opposition to the Vietnamese occupation of Cambodia.

In 1981 Prince Sihanouk established a political party called Funcinpec, which is the acronym of the French title for "National United Front for an Independent, Neutral, Peaceful, and Cooperative Cambodia". Between 1983 and 1993, Lu was the general director of Funcinpec Psychological Warfare. In 1993–95 he was appointed undersecretary of state, Ministry of Commerce. He was then promoted and served as secretary of state, Ministry of Commerce, 1995–97. He participated in the general elections in 1998 and was elected to the National Assembly. Between 1998 and 2004 he was senior minister and minister of information.

In 2003 he participated in the elections again and was re-elected. In the coalition government formed by the Cambodian People's Party (CPP, led by Hun Sen) and Funcinpec, Lu was appointed deputy prime minister and minister of rural development. This is worth noting as the Chinese in Cambodia had for a long time been deemed suspect and suppressed, and were unable to participate in politics. But there are now many Cambodians of Chinese descent who have emerged onto the political scene; Lu Lay Sreng is one of them. He has been elected deputy chairman of

the Funcinpec, which has been on the decline, with some of its members having joined the CPP. There was a suggestion that the CPP and Funcinpec should merge, but Lu was said to have disagreed.

In 2007 Lu returned to Long Beach to meet his old friends and the Cambodian community in the United States. He appealed to the Cambodian community there to assist in the development of Cambodia. He also announced that he had a water sanitation project for the rural population in Cambodia.

Lu has visited China many times. He is in favour of better relations between Cambodia and China. However, when asked about his attitude towards China by a journalist from the *People Daily*, his reply was that as a Cambodian of Chinese descent, he has chosen to stay in Cambodia because Cambodia is his country and native land. China is his ancestral land.

Lu has three grown up children: Lu Davy, Lu Ravy, and Lu Reththy. Lu is proficient in many languages: Cambodian, English, and Chinese dialect Teochew. In the official biography though, he is said to be fluent in French and Chinese also. Lu has many hobbies, including boxing, basketball, football, and farming.

Lim Boon Hock and Leo Suryadinata

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Lum, Olivia

(林爱莲, Lin Ailian, orphaned)

Entrepreneur, business leader, Singapore

Olivia Lum is known as the "Water Queen" for her founding and presiding role in Hyflux Ltd., the biggest water treatment firm in Southeast Asia. Lum came up with the name "Hyflux" from industry jargon which refers to the "flux" of the membrane, the higher the flux, the more effective its filtering capability.

Lum was left behind by her biological parents as a baby at a hospital in Perak in Malaysia. She is unable to find the true identity of her biological family to this day. Lum was then taken in by a sixty-three-year old widow who gambled and was simply known as "the grandmother". The little girl then cohabited with four other adopted kids in a hut made of palm tree materials with a tin covering which was inundated with water during downpours. They used to lay out bricks on the ground to move around in order to avoid the rainwater. There was no potable water facility in the hut located in Perak's rural villages in Kampar, a tin-mining area in disuse. Entrepreneurial from an early age, trading her toys away when she was four years old to a group of friends that lived nearby. She also sold handmade popsicles, mangos, buns with kaya spread and jeans to have a living.

Her initial educational experience proved challenging as elementary school instructors forbade her to do participate in exercises due to her thin and frail build. Lum overcame this by placing rocks in bags and used them as ankle and leg weights for exercising to augment her physique (a few hours per day), regardless of weather conditions. After a few months of physical exercising, Lum won a 100m dash in

school and received sports shoes as a reward, an unforgettable moment for her.

For her secondary and tertiary education (Tiong Bahru Secondary School, Hwa Chong Junior College, and the National University of Singapore respectively), Lum went to Singapore. She scored all As in her exams and financed her studies with part-time jobs (offering teaching services and selling things) while completing her chemistry degree in the Science faculty. When she graduated from university, it was the 1986 recession.

Despite the recession, she found a job and started her career as a lab chemist with the GlaxoSmithKline Singapore branch, which paid her an annual salary of $40,000. It was during this phase of her life that she saw the possibility of generating profits from water filtration. After working for three and a half years, Lum disposed of her car and residence at the age of twenty-nine to come up with US$12,000 (S$20,000) to establish Hyflux in 1989.

At that point in time Hyflux was a modest two-person (later three persons) outfit distributing water-filtration equipment mainly in Singapore, Indonesia, and Malaysia, and competing against twenty other bigger-scale firms. Lum drove a motorcycle from Jurong to Batu Pahat and peddled her filters and softeners directly from factory to factory, injecting her profits back into the business. She hit her first million dollars five years after founding the company.

She then took a calculated risk by banking on intricately-designed membrane technology to filter and process waste water instead of conventional chemical solutions at that point of time. Although membrane technology had existed for some time, Lum laboured on improving innovative usage of these filters. With time, Hyflux began to clinch starter contracts, including a water filtration facility for Singapore's Bird Park. Under Lum's determined leadership and her great foresight, bigger-scale projects started flowing in. Lum also began to clinch overseas projects, including those in China, whose government started to realize the value of recycling water alongside with economic growth.

Lum enjoyed definite advantages as a Chinese-speaking head of a smaller outfit which gave her an edge over larger companies in Japan and the West that are often tied down by administrative procedures — in other words, not nimble enough. Lum was able to give rapid response backup services to her clients by flying directly from Singapore to China to resolve any problems within a day. The fact that she was a lady and a welder attracted the attention of the Chinese.

In this way, Hyflux has moved further than managing, integrating and installing filtration systems to research and development (R&D), design and construction works, and consumer products development and has since built up a track record in designing, construction, provision, running and maintenance of water treatment and liquid separation plants, utilizing hi-tech membranes for a variety of production, local authority and state customers.

Lum's hard work has paid off as evidenced by the quick expansion of the business. From a gradual take-off, in 2001, Hyflux went on to be publicly listed in less than ten years after its founding. It made its debut on the SESDAQ in January 2001 and was the inaugural water treatment company to be on the SESDAQ in January 2001 before proceeding to be listed on the Singapore Exchange's mainboard in April 2003.

Since its listing, Hyflux has clinched large-scale contracts, including constructing and running Singapore's first US$200-million desalination plant and three other water-treatment plants. As for Chinese

ventures, Hyflux has expanded to projects in twenty Chinese cities, including Beijing and Shanghai.

Venturing even further away, Hyflux in 2004, signed a US$400-million deal to provide water treatment plants for Dubai's landmark facilities like the Palm and the World, which are the biggest artificially reclaimed islands on earth. Hyflux solicited funds in excess of US$300 million to construct Singapore's largest desalination facility slated to become fully operational in 2013. This is part of the country's vision to be self-reliant on water resources. Future expansion include targeted entry into India, where her first offices were set up in Chennai with five employees. Africa and other parts of Southeast Asia are the next targets. As of 2011, Hyflux currently has a presence in 16 countries and worth S$1.8 billion.

Having built up its clientele, Hyflux is avoiding overdependence on retailing membranes developed by other companies by expending almost 8 per cent of its revenues on R&D to develop its own membranes indigenously. Lum is developing strategies to help alleviate the need for heavy capital and asset spending required of large, water infrastructural deals.

Hyflux has also become a comprehensive water treatment problem solver, coming up with systems that offers the full gamut of fundamental design and engineering support to turnkey projects, a one-stop solution way ahead of those of its rivals. As one of Asia's foremost water and fluid treatment companies, it has a niche in the construction and use of membrane and other technologies for liquid/solid separation.

Other services it offers include process design and optimization, engineering procurement and construction management, pilot testing, fabrication, installation, commissioning, operation and maintenance. It also deals with new innovative technologies such as "dragon-fly", which can trap potable water from the humidity present in the air. These technologies may be needed to help Hyflux cope with bigger and more intense competition from France's Suez, Siemens' USFilter, and GE.

Lum's role in the company has also expanded. Besides leading Hyflux's expansion underpinned by her manpower strength of 600, she also oversees policy, strategic, and corporate matters, and leads the R&D department, her core interest. For her achievement, Lum was the first female to receive the coveted Ernst & Young's World Entrepreneur of the Year prize 2011 (11th year of the award) at the age of 50. Lum is also active in the National University of Singapore as part of its Board of Trustees.

Lum is unmarried and her main companions are two dogs: an Alaskan malamute named Mood, and a Samoyed called Snowy.

Lim Tai Wei

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Lương Chí Cường

(梁志强, Liang Zhiqiang, 1975–)
Singer, Vietnam

Lương Chí Cường is known for being the first-prize winner of the prestigious singing contest, Tiếng Hát Truyền Hình, in 1996. This competition is an important broadcasting event for music lovers and is jointly organized by the Ho Chi Minh City Television Broadcasting Station (Đài Truyền hình Thành phố Hồ Chí Minh) and Cat Tien Sa Company (Công ty Cát Tiên Sa), a firm specializing in advertising and broadcasting services. A year later he again clinched the first prize in the national singing contest, Morning Star Rendezvous (Sao Mai điểm hẹn). He has earned a name for himself in the traditional Chinese and Vietnamese musical genres including folksongs (*dân ca*), historical songs (*sử ca*), revolutionary songs (*dòng nhạc cách mạng*), and popular songs translated from Chinese into Vietnamese (*nhạc Hoa lời Việt*). His passion and talent have injected new vigour into these genres in Vietnam.

Cường was born on 9 January 1975 in Ho Chi Minh City. His grandparents left China for Vietnam some time during the Japanese invasion of China. When he was a little boy, he followed his mother almost every night to the theatre to watch Chinese traditional opera performed in Vietnamese (*cải lương hồ quảng*). The costumes in such operas are colourful and elaborate, and the melodies can be reused with lyrics changed to suit the context of the play. Cường dreamed of the day when he could wear those traditional costumes and perform on stage. Even though he did not come from a family of artistes, his early childhood exposure to the musical and lively theatrical form planted the seed for a future career in him. Music has become a big part of his life; it "has been infused in my blood ('*ngấm vào máu*')," he once said. He sang along with the Vietnamese singers whom he saw on television even before he could read Vietnamese when he was young. When he was learning Mandarin in Chinese-language schools such as Thái Phiên and Mạch Kiếm Hùng, he won many prizes in Mandarin song contests organized by these schools.

Despite his passion for singing, he initially did not receive moral support from his parents who held the traditional Chinese perception of singers as outcasts (*xướng ca vô loại*). They urged him to pursue practical jobs such as lathe operator, mechanic, or shoemaker, which he did for a while only because his attempts to enter the singing profession had failed several times and the hard knocks he received seemed to indicate an alternative career path for him. He had approached several concert and show managers for an audition, but was always ignored. Despite the obstacles, he persevered in pursuing his dream and applied to participate in the singing contest organized by the Ho Chi Minh City Television Broadcasting Station for the first time in 1992. He was then seventeen, a teenager full of passion and confidence although he could not pronounce Vietnamese properly then, he recalled. After the contest, one of the judges, Mỹ An, evaluated his vocal quality and potential favourably, but recommended that he undertook further training in vocal production

and Vietnamese pronunciation. She helped him to overcome his weaknesses during practices, while he continued to participate in singing contests in 1994 and 1995, but did not win any prize. Nonetheless he persisted, by regarding these contests as testing ground where he could strive for better results.

In 1996 when he was twenty-one, he joined the army and received support from the army to continue participating in such contests. For three months before the contest in 1996, he received extensive training from three other teachers, Măng Thị Hội, Anh Tuyết, and Trần Hiếu. He felt that he improved enormously afterwards and was grateful to these teachers. His passion and persistence during the years of training finally bore fruit in 1996 when he clinched the top prize at the most prestigious television singing contest of Ho Chi Minh City, Tiếng Hát Truyền Hình, with his entry song, "Người mẹ Miền Nam Tay Không Đánh Giặc" (Mothers of Southern Vietnam Fight Unarmed), a revolutionary piece composed by Thuận Yến. In 1997 he emerged the best singer at the competition, "Morning Star Rendezvous", and was also the silver medalist in the national army professional singing contest. These prizes became the launch pad for his singing career. He then decided to join the Seventh Military Zone Art Troupe (Đoàn Nghệ thuật Quân Khu 7) in which other talents, such as Thanh Thúy, the first-prize winner of the 1997 Ho Chi Minh City television singing contest, and popular singer, Tú Anh, first prize winner of the 2001 Ho Chi Minh City television singing contest, were also members. From then onwards, his parents no longer opposed his wish to pursue a singing career as they thought that the military, with its discipline, was a good environment for him.

As a full-time soldier and a serious performer, he always held performances scheduled by the Seventh Military Zone Art Troupe as priorities. Cường has frequently been invited to perform in his spare time at popular musical events, such as events organized by the Chinese community especially during the lunar new year, and charity events. As a tenor and lover of traditional musical genres, he excels in Chinese and Vietnamese songs that are majestic, vigorous, and energetic, as well as powerful. He was first known for singing the Vietnamese version of many Chinese songs such as, "Yêu là như thế" (from the television series "九岁县大爷"), "Người đến từ Triều Châu" ("我来自潮州"; sung to the tune of the Taiwanese song, "爱拼才会赢"), "Dương Quý Phi" ("Yang Guifei" [杨贵妃], Emperor Tang Xuanzong's consort), "Giã từ Mộng Mơ" (男儿当自强), "Không Là Hư Vô" (包青天), "Bông Hoa Cho Tình Bạn" (三国演义), and "Đường Thiên Lý" (西游记). Being a fan of Beijing opera himself, he would entertain his audience by imitating the popular opera characters of *Đường Tăng* (唐僧), *Bao Công* (包青天), or *Ngũ A Ca* (五阿哥 – 还珠格格), thus transforming the stage ambience. He was successful in performing Vietnamese revolutionary songs such as "Non nước miền Nam" ("Mountains and Rivers in the South" by Trường Phong) and "Đất nước" ("Our Nation" by Phạm Minh Tuấn). His repertoire had expanded into the Vietnamese epic genre and he was widely praised for his performance of pieces such as "Dòng máu Lạc hồng" (Lạc Dynasty), "Dân nước Nam" (The Việt People), "Sự tích Bánh chưng Bánh dày" (The Origin of the Symbolic Vietnamese Rice Cakes), and "Hào khí Thăng Long" (The Glorious Capital), to name a few examples. During the lunar new year, *Tết*, he is always busy obliging those who invite him to sing new year songs such as "Mừng Xuân mới" (Ushering in the New Year), "Chúc Xuân" (Celebrating Spring), "Thần tài đến" (The God of Fortune Arrives), and "Chào Xuân mới" (Greeting the New Year). He sings some

of the songs celebrating the new year in both the Chinese and Vietnamese languages such as, "Phát Tài" (Becoming Prosperous), and "Khúc Hát Mừng Xuân" (Sing to Celebrate Spring). While singing, he often dances with a dance troupe on stage, displaying movements spectacularly choreographed to match the themes of the songs. He loves dancing and practises industriously with the dance troupes because he wants each of his dance movement to convey the meaning of the songs. He has always tried to revitalize existing genres to make them more appealing to the younger generation while keeping their styles.

Besides singing, Cường is also attracted to acting. He has ventured into the film industry, appearing in three movies. For his first movie in 1998, *Đất khách*, he was disappointed with his own performance. His two recent movies are *Chàng Sửu Làm Du Lịch* (*The Rural Boy Joins Tourism Business*) and *Mưa Bong Bong (The Rain of Bubbles),* set in rural villages in the southern region of Vietnam. Rural life in the former production is depicted as peaceful and desirable, while in the latter, it is used to critique the old-fashioned, conservative views of some villagers. Cường, who has an innocent boyish face, suited the rustic roles in these movies.

Happiness for Cường is doing what he loves to do — which is singing to serve his audience. Success for him is being accepted and encouraged by his audience. He dreams of the opportunity to study vocal training and dancing in China, and also hopes to be enrolled in a music institute in Vietnam. Ultimately he hopes to conduct classes to train the younger generation of vocalists in Vietnam.

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Lương Thiếu Hàng

(梁少航, Liang Shaohang, 1911–76)
Artist, Vietnam

Lương Thiếu Hàng is a teacher of artists, having left a legacy in traditional water colour painting and been the master of several outstanding artists of Vietnam. He was at one point an apprentice of Triệu Thiếu Ngang (赵少昂, 1905–96), an eminent leader of the Lĩnh Nam (Lingnan) School of arts. According to *Tây Đề Niên Giám* (西堤年鉴), until 1949, Hàng had held a total of more than ten personal art exhibitions. Wild animals and everyday scenes in urban life or the villages were his favourite subjects. His portrayal of the hard life of the Vietnamese refugees in particular attracted so much public attention that the intellectuals of his time called him "the people's artist".

Hàng was originally from Cao Yếu (高要) district in what is presently known as Triệu Khánh City (肇庆市) in Guangdong province of China. He was born in a peasant family. His father passed away when he was very young,

and he lived a life of poverty and hardship with his mother and his elder sister. In his teenage years, he learned how to draw after school hours with a famous artist in Guangdong called Lý Thọ Am (李寿庵). He later entered the Guangzhou School of Southeastern Arts (Trường Mỹ thuật Đông Nam ở Quảng Châu 广州东南美术学院) and graduated from there. After graduation, he wanted to understand more about the different schools of western art, and thus went to Hong Kong to continue his studies at the Wanguo Academy of Arts (Học viện Mỹ thuật Vạn Quốc 香港万国美术学院). It was in this period that he learned how to achieve a harmony between western and eastern schools of art. After graduation from Wanguo Academy, he participated in a few exhibitions in Hong Kong and Guangdong.

The turning point in his arts career came when he became an apprentice to Triệu Thiếu Ngang, who was a native of Phan Ngu district in Guangdong province and one of the famous artists who had graduated from The Arts Academy that was established by Cao Kỳ Phong (高奇峰). Ngang later became the leader of the Lĩnh Nam School and it was he who brought the school to a peak in its history. In 1935, Hàng applied to study at the Lĩnh Nam Nghệ Uyển (岭南艺苑) School of Arts in Hong Kong that was opened by Ngang. These were the words of Hàng about that period, 30 years later: "When I found out about the Lĩnh Nam School, it had just started its renaissance and was developing very strongly. The strokes were miraculous, the style was refined and illusory, the layout was steady…. I fell in love with the School."

The Lĩnh Nam School began to take shape at the end of the 19th century in Guangdong province, beginning with the work of the two brothers Cư Sào (居巢, 1811–65) and Cư Liêm (居廉, 1828–1904). This school of artists came to define itself through three famous artists at the school's peak. These three artists were known as the "Three Stars of Lingnan" (岭南三杰) comprising Cao Kiếm Phụ (高剑父, 1879–1951), Cao Kỳ Phong (高奇峰, 1889–1933), and Trần Thụ Nhân (陈树人, 1884–1948). Recognised as founders of the school, all three artists studied in Japan for many years and they were strongly influenced by the methods, calligraphy, and reform ideas of Japanese artists. The essence of the Lĩnh Nam School is the sense of courtesy and refinement that is achieved through a lack of lines in framing an idea or an object in combination with the mixing of the paint and water on the canvass or paper, rather than mixing them before applying them to the canvass or paper as practised in traditional water colour painting methods. The innovativeness of this school lies in its flexibility in the work's layout and in the speed, power of the method of colour change. Thus, a classic work of the Lĩnh Nam School is impressionistic; its colours are strong but yet refined; its layout is often lively and often surprises but this brings a freshness to the traditional Chinese water colour methods. After he began to study the Lĩnh Nam School's methods, Hàng became a follower of the School completely and held several personal exhibitions of his Lĩnh Nam works.

When the Sino-Japanese War started, Hàng went to Vietnam and was often around the southwestern provinces of Vietnam on the border with Cambodia. He then settled down in Chợ Lớn (or Đề Ngạn 堤岸), and a number of Chinese schools of the overseas Chinese requested for his services in teaching art.

Around 1960, Hàng established an arts school called Đông Phương Nghệ Uyển (东方艺苑) to officially train disciples in the Lĩnh Nam School. In almost thirty years of training

and honing his skills, he reached a degree of maturity and earned a significant reputation for his techniques. In 1963, the monthly magazine called *Trung Ngoại Hoạ Báo* (中外画报) of Hong Kong introduced a painting of Hàng entitled *Nhất vi độ giang* (一苇渡江) as well as his biography. *Nhất vi độ giang* contains a professional biography of Hàng. In the Chinese language part of this Chinese-French bilingual edition, it was mentioned that Hàng went to the USA to learn more about Western art, instead of mentioning that he studied in Wanguo Academy of Arts, Hong Kong. Other sources do not mention that Hàng had gone to the USA to study. Perhaps the *Trung Ngoại Hoạ Báo* made a mistake on this detail.

In the spring of 1966, Hàng and 25 disciples of his organized an exhibition and the best of the exhibits were collected in print into a publication called *Nam Tú Hoạ Tập* (南秀画集). This publication was evidence of the impressive training that Hàng had given to the next generation who belonged to the Saigon branch of the Lĩnh Nam School. Another exhibition followed in the spring of 1967, and a second publication followed, which was called *Nam Tú Hoạ Tập – đệ nhị tập* (南秀画集：第二集). In the preface to this publication written by Hoàng Hoa Sấu (黄花瘦), an overseas Chinese writer in Saigon at that time wrote: "This collection marked the progress of the best students of the Lĩnh Nam School in Vietnam. Shouldering the difficulties of teaching, Mr Lương Thiếu Hàng contributed to the success of his students."

In 1970, at a large-scale exhibition of calligraphy and painting that raised money for a seed fund for the Sùng Chính Hospital (越南崇正医院), a hospital built by the Hakka community in Saigon. Hàng participated with 20 disciplines of his participated in this cause. The exhibition saw in total the participation of 30 artists and calligraphers from Hong Kong, 64 from Taiwan, and 113 from among overseas Chinese in Vietnam. The exhibited paintings were collected in a publication entitled *Việt Nam Sùng Chính Y Viện Thư Hoạ Nghĩa Triển Đặc Tập* (越南崇正医院书画义展特辑), published by Hoa Nghệ Kha Thức Ấn vụ Cục (华艺柯式印务局), Chợ Lớn in 1970.

After Hàng passed away, the Lĩnh Nam School continued to exist and produced prominent artists of Chinese descent. In Chợ Lớn today, six out of ten such artists can be said to belong to the School and had learned their art from Đông Phương Nghệ Uyển. They count famous names like Triệu Vĩ Hùng (赵伟雄), Lý Tùng Niên (李松年), Mạc Ái Hoàn (莫爱环), Lư Sùng Đạo (卢崇道), Trương Hán Minh (张汉明), and Lý Trung Lương (李中良). In 1989 Hàng's disciple, Lý Tùng Niên, established Nam Tú Nghệ Uyển (南秀艺苑) in Chợ Lớn which teaches traditional water colour painting, but mainly follows the styles of Lĩnh Nam School.

Phạm Hoàng Quân

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Lưu Quang Xe

(刘光星, Liu Guangxing, 1926–)
Revolutionary, community leader, Vietnam

Lưu Quang Xe is a well-known revolutionary veteran who is right into his eighties now. His alertness, sprightliness, agility, and sharp wit belie his age, however. He is a man who tries to inject humour into the regimental discipline of work in the army and still finds time to impress his experience in, and knowledge of platoons to young military recruits of Rach Gia (Rạch Giá) who only know the battlefield in their imagination. He is known for pushing such social projects as the construction of infrastructure in remote areas in the Mekong delta and for the disabled. Besides imparting military knowledge, he delivers the message of friendship as a member of the Central Committee of the Sino-Vietnamese Friendship Association and, concurrently, chairman of the provincial chapter of the association in Kien Giang (Kiên Giang). He is the most senior honorary adviser of the Teochew clan who assembles at Baidi Temple (Chùa Bắc Đế).

Xe was born in 1926 in Rach Gia, which borders the coast along the Gulf of Thailand, 250 kilometers from Ho Chi Minh City. His father arrived in this capital of Kien Giang province in the south-western region of Vietnam from Huang Gang town (黄岗镇), Chaozhou, Guangdong province (China). Xe's mother was a Vietnamese woman born in Rach Gia.

Xe attended primary school at Zhonghua Xuexiao operated by the Chaozhou clan of Rach Gia. After his primary education, his awareness of a revolution led him to participate in the Patriotic Youth Organization of Rach Gia city. At the young age of nineteen in 1945, he joined the army of the Communists and found himself in the midst of a battlefield even before he turned twenty. Then, a series of insurrections broke out in the northern part of Vietnam, culminating in the military victory of the Viet Minh forces against the armies of France, Japan, and Emperor Bảo Đại (sovereign of the Republic of Vietnam) in what is known as the August Revolution of 1945 (*Cách mạng tháng Tám*).

Until 1952, Xe had fought the French near Halong Bay in northern Vietnam. Kindled by the intense flame of revolution which swept across northern Vietnam, he felt a sense of urgency to train his recruits to fight for national independence and this propelled him to pursue his studies in infantry in 1953. He went to Hanoi and was selected by the Central Committee of the Communist Party and the military police to pursue further training at the Guangxi Military Academy in Guilin. A year later, when peace dawned after the withdrawal of the French from his country, he tied the matrimonial knot with his wife, Nguyễn Thị Tuyết, in Hanoi. In 1956 he returned to the southern part of Vietnam where he was in charge of military sports activities, but continued to commute between Hanoi, Rach Gia, and Saigon until 1963. This was because crossfire persisted despite the provisional north-south demarcation at the 17th parallel in 1954, and Xe had to return to the northern region once more. His mission was to strengthen the People's Army of Vietnam (PAVN) to unite the partitioned country. In those days it was almost impossible to envisage a clear route to travel from the south to the north of the country. Yet Xe braved the dangers of explosives, landmines, incurable tropical infections and sickness, the pursuit, torture, and possible ambush of aggressors and enemies, as well as imminent danger of death

from starvation. After a year of journeying through thick forests, he reached the military base in the north. His undying spirit won the praise and trust of the military and the Communist Party. In 1964 he doubled as a senior intelligence agent at the Vietnam-Cambodia border.

Determined soldiers from the northern region later succeeded in infiltrating across and immediately below the Demilitarized Zone before penetrating further south to seize the capital in April 1975. Swiftly after the fall of Saigon, the Vietnam-Cambodian conflict followed. From 1976 to 1981, Xe worked in Cambodia.

In his forty years as a colonel (*đại tá* 大校), Xe had fought against the Japanese, the French, and the Americans. Today, instead of spinning tales of hardship in life, he only considers himself fortunate for having survived war after war. The image of barefoot hordes who wore make-do uniforms from gunny sacks during the days when the Vietnamese were fighting against the French remains stark in his memory. What he will also never forget is the march through Trường Sơn — the labyrinth network of primitive footpaths, truck routes, and river transportation systems that formed the manpower and logistical system of the PAVN and the National Front for the Liberation of South Vietnam (NLF), the *Việt Cộng*, during the Vietnam War (1955–75). There were times during the march when twenty days would passed without any food sighted except for the edible plants dotting the soldiers' jungle path.

From the unification of Vietnam in 1975 until 1985, Xe mentored younger recruits at the Provincial Military Command (Bộ Chỉ huy Quân sự tỉnh Kiên Giang) in Rach Gia city, where he has been residing. After 1983, he assumed the managing director post of the state-owned water supply company (Công ty Cấp thoát nước Kiên Giang) in Rach Gia city and remained in this role until 1995. He is currently vice-chairman of the Association for Retired Military Officers of Kien Giang while wearing another hat as chairman of the Kien Giang chapter of the Sino-Vietnamese Friendship Association. In September 2009 he organized a cultural event to commemorate the 60th Anniversary of the Founding of the People's Republic of China, attended by Hoa (ethnic Chinese of Vietnam) community leaders from Sóc Trăng, Phú Quốc, Trà Vinh, Vĩnh Châu, and other places on the Mekong delta. As chairman of the Friendship Association, he had the opportunity to host Zhang Zilin (张梓琳), Miss World of 2007 from China, as well as Miss World of 2008, Ksenia Sukhinova of Russia, in both Rach Gia and Phú Quốc in 2008. That year, Vietnam was the venue of the Miss Universe beauty contest.

His energy after retirement has also been partially channelled into realizing community projects for the poor and the disabled. Donations from the U.S. Embassy in Vietnam and the Hoa business people in Ho Chi Minh city, for example, went into the construction of a five-kilometre road in Vĩnh Thuận of U Minh Thượng district, and also supported the poor villagers of Gỏ Quao district, a former revolutionary base.

Xe has been a member of the Vietnam Communist Party for more than sixty years. He has developed a passion for any key role he was given in war or peace, and his magnanimity and affableness are qualities that have won him respect and friends. Impressive records of military accolades and medallions are also what he has accumulated along the way — testimonies of discipline, fearlessness, and wisdom driven by his fierce belief of a unified and independent Vietnam.

Grace Chew Chye Lay

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Private interview with Lưu Quang Xe on 23 October 2010, Rach Gia.

Lý Lan

(李兰, Li Lan, 1957–)

Writer, translator, Vietnam

Lý Lan is a well known writer who, in addition to writing novels, short stories, and poems for adults and children, has translated the *Harry Potter* books into Vietnamese.

Lan was born on 16 July 1957 in her mother's village of Bình Nhâm, Thuận An district, in the province of Bình Dương, about thirteen kilometres north of Ho Chi Minh City. Her father was a Chinese immigrant from the city of Shantou (汕头市) in eastern Guangdong province, China.

Lan spent her early childhood in Bình Nhâm where she was influenced by her village teacher, Đức. Her father moved the family from the village after the death of her mother when Lan was seven and a half years old. They moved to Cholon (Chợ Lớn), the "Chinatown" of Ho Chi Minh City. At first, the young girl attended a private Chinese school, Trung Chánh (中正学校), but after several months switched to a Vietnamese public school, Chợ Quán Primary School. She later went to Gia Long High School for girls. From both, she received an excellent education and was trained "to play [a] worthy crucial role in the reconstruction and development of the country and family in the post-war age".

In 1976, after the unification of Vietnam, Lan was admitted to the Đại học Sư phạm Thành phố Hồ Chí Minh (Teacher's College, University of Ho Chi Minh City) and obtained her bachelor's degree in English in 1980. Despite the fact that a teacher's monthly salary then was the equivalent of only US$10, in 1980, she followed in the footsteps of her teacher, Đức, and became a teacher at a high school in the village of Cần Giuộc in Long An province (Mekong Delta). In 1984 she moved back to Ho Chi Minh City to teach first at Hùng Vương High School, and then in 1991, at Lê Hồng Phong High School. From 1994 to 1997, she was a lecturer at the Van Lang University in Ho Chi Minh City. Throughout her teaching career, Lan was also writing and publishing short stories and articles.

Her first published short story was "Chàng Nghệ Sĩ (Young Male Artist)," which was published in the newspaper, *Tuổi Trẻ* (*Youth*), in 1978 and won an award. She went on to write and publish stories in the best literary journals, as well the most popular newspapers and women's and children's magazines, including *Tuổi Trẻ*, *Văn Nghệ Giải Phóng* (*Arts and Letters Liberation*), and *Khăn Quàng Đỏ* (*Red Scarf*). Her first collection of short stories, Cỏ Hát (Singing Grass), appeared in 1983, and has been followed by more than twenty collections of short stories, poems, and essays, as well as two novels. Lan has won numerous awards for her writings, including "best short story" for "Cỏ Hát", "best book of poetry" for *Là Mình* (*Being Oneself*), "best novel" for *Tiểu Thuyết Đàn Bà* (*A Woman's Novel*), and "best book for children" for *Ngôi Nhà Trong Cỏ* (*A Home in Grass*). Her essay, "Cổng Trường Mở Ra (The School Gates Open)", has also been published in a seventh grade, national language arts textbook in Vietnam.

Lan's stories generally focus on social issues and life in contemporary Vietnam. Her characters — usually, though not always, women — often do not fit into the mainstream,

homogeneous Vietnamese society. These characters, often considered outsiders, include overseas Vietnamese, Vietnamese of mixed races, or immigrants such as Lan's father. In the short story, "Con ma" (The Ghost), the narrator is haunted by the spectre of a young soldier who died in the American War (known in the west as the Vietnam War). Set in period of the first Gulf War (2 August 1990 – 28 February 1991), the story highlights the disconnect between the current generation of Vietnamese — who view the Gulf War as something that cannot touch them and treat it almost as entertainment — and the generation who fought in the American War. Unlike her brother and other men of her generation, who callously try to kill the ghost, the narrator welcomes the ghost's presence as part of herself, on the understanding that "[i]f war just means fighting, I know nothing about it, though I was born and grew up during the war. Yet, if war means women's sorrow, misfortune, helplessness... these were absorbed directly into my bloodstream from the time I was in my mother's womb".

The recurring theme of alienation within one's own society is apparent in Lan's collection, *Đất Khách* (*Strangers' Land*). One of the stories in this collection, "Chị Ấy Lấy Chồng Chưa (Sister Hạnh)", broaches the sensitive issue of *bụi đời* (street children) and, in particular, *Mỹ lai* (children born to Vietnamese mothers and American GI fathers). "Sister Hạnh" weaves the story of Mội, a half-black Amerasian street child from the Evening Market Alley, in Vietnam, with that of Hạnh, a local girl who befriends Mội and his companion, Bèo, another *bụi đời*. The expectations of the two street boys, as well as of all the Evening Market Alley residents, for a lavish wedding feast are raised when Hạnh is courted by a respectable Vietnamese man. However, the relationship falls apart due to Hạnh's friendship with the two street boys. Mội later moves to the United States under the Amerasian Homecoming Act. Returning to the Evening Market Alley many years later as Jack Miller, he is regarded by all as a rich American (foreigner), and is forced to play this role so as not to disappoint his friends. Even though it bankrupts him, the dinner at a five-star restaurant he treats them to is the culmination of all the dreams and hopes of the people of Evening Market Alley which should have been fulfilled by Hạnh's wedding banquet.

Another theme in Lan's work is the fate of Vietnamese women caught between traditional Vietnamese mores and contemporary society. In her story, "Tại Nạn (Accident)", the protagonist Cảm, a single woman in her thirties, is date raped by her neighbour, Thanh, and finds herself pregnant. After informing Thanh of her situation, Cảm is compelled by tradition and Thanh's fear of public condemnation to accept his proposal of marriage. Even though Cảm must marry a man she knows she cannot love or respect, Lan leaves several clues that Cảm's position is not as helpless as it seems. Cảm does not follow the accepted conventions of language when she speaks to Thanh during their last encounter in the story. Instead of using the customary pronoun, "em" (meaning "younger sister"), to refer to herself when speaking to Thanh, Cảm uses the more general pronoun, "tôi" (meaning "I"). This choice can be interpreted as a deliberate declaration of independence, a refusal to submit to Thanh's will. Thus, even though she agrees to marry Thanh, she seems to maintain her independence, which is further demonstrated by her insistence on paying her own share of the wedding costs. Cảm is the epitome of a modern Vietnamese woman: bound in part by Confucian tradition and cultural standards, but nonetheless able to subvert these restrictions and exercise her autonomy on her own terms.

In 1997, Lan travelled outside Vietnam for the first time, going to the United States to participate in the International Writing Program at the University of Iowa. After three months in residence in Iowa, she travelled extensively in the United States for another three months. This trip, she notes, had an important impact on the way she viewed the world.

Returning to Vietnam in early 1998, she faced minor political and financial problems and gave up teaching. In the following two years, she took on several jobs, including one as a contract journalist for the *Báo Người Lao Động* (*Worker Newspaper*) in Ho Chi Minh City, all the while continuing to write her own books of fiction. In 2000, she started the project for which she is perhaps best known in Vietnam: translating all seven *Harry Potter* novels into Vietnamese. The Vietnamese editions were published by Nhà Xuất Bản Trẻ (Youth Publishing House) between 2000 and 2007. Lan has been noted for her speedy (usually three to four months per book), yet generally accurate and idiomatic translations of J.K. Rowling's novels, which include many inventive terms and concepts.

In 2001, Lan returned to the United States on a Fulbright grant to pursue her graduate studies, and obtained a master's degree in English at the Wake Forest University in 2003. She was adjunct professor at the Center for East Asian Studies at Western Washington University, and is currently working on a new novel. Her latest novel, *Ở Ngưỡng Cửa Cuộc Đời* (*At the Threshold of the Life*), was published in 2010. She divides her time between Vietnam and the United States, where she lives with her husband, history professor Mart Stewart.

Lily V. Chiu

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Lý Ngọc Minh

(李玉明, Li Yuming, 1953–)
Business leader, Vietnam

Lý Ngọc Minh's ingenuity in ceramic and pottery is reflected in his nicknames, such as "The King of Ceramics and Pottery" and "Edison of Vietnam". His success lies in his ability to realize the dialogue between modernity and tradition by combining modern technology with traditional cultural and aesthetic values in his masterpieces. He is an authority on ceramic and pottery, having received a certificate of intellectual property from the World Intellectual Property Organization in 1984–85. He has also received the Medal for Excellent Labour (Third Class) in 1999 from the Vietnamese Government

and the Medal of Hero in Labour from the State President of Vietnam in 2006.

Minh was born on 25 November 1949 in Tân Phước Khánh, Tân Uyên district, in Bình Dương province, which lies in the south-eastern part of Vietnam, north of Ho Chi Minh City. His family has been in the ceramics trade for three generations. His paternal grandfather, migrated to Vietnam in the late nineteenth century, bringing with him the know-how of ceramic production from his home village in An Khê county (An Xi 安溪县) of Fujian Province, southern China. His son, Lý Kim, who is the father of Lý Ngọc Minh, inherited his skills and techniques, and had further dedicated his time to understanding the nature of enamel, which is the basic material in pottery making.

Lý Kim died without leaving behind any significant wealth when Minh was only seven years old. However Lý Kim's inquisitiveness, coupled with his interest in innovation, in addition to his dexterity, was passed on to the next generation. Minh's mother was Huỳnh Kim Liên whose ancestral heritage was also Fujianese. She was outgoing and was a model of trustworthiness, patience, and resoluteness to her children. Minh is the eldest child and has four other siblings, one of whom is a sister. Typical of Chinese families, he, being the eldest son, had to learn the family trade and shoulder the responsibilities of the head of the family after his father passed away.

As a child, Minh studied in a village school for ethnic Chinese (Hoa) in Tân Phước Khánh. He had to stop schooling when he reached primary five and instead pursued self-study.

On one occasion when he was twelve years old, his foster father brought him to an exhibition of ceramics and pottery in Lái Thiêu ward in the rural town of Thuận An in Bình Dương province where he saw the products of his father's friend, whom he addressed as "Uncle Siêu". These products bore the trademark *Tân Hòa Phát* and particularly impressed him. From then on, he dreamt of making a breakthrough in ceramics production. However, as time passed, *Tân Hòa Phát*, Minh's ideal ceramics enterprise, started to decline due to lack of innovation and lackluster management, and it eventually collapsed. Its experience taught Minh important lessons about the ceramics business and production.

In 1968, Minh established a laboratory of rudimentary facilities in an abandoned factory on fallow land to experiment on enamel and colours. Without any support from others, he persevered for three years. He was merely sixteen years old then, but had already decided against following in the footsteps of his predecessors. Instead he was hoping to discover a revolutionary way of creating ceramic wares in his simple laboratory. A breakthrough requires an understanding of the basics, and advancing beyond tradition requires innovations based on that understanding — at least, this was his idea of approaching his goal. However, very little reference materials were available in his country then to assist him in his study. He had to seek help from his friends who would procure such materials from overseas and translate them for him.

In 1970, together with a friend called Dương Văn Long, he established a ceramics and pottery company called Minh Long, located in Tân Phước Khánh. His partner and him were the only two workers. In 1972, when Minh was twenty-two years old, he saw a made-in-Taiwan vase which cost US$200, way beyond the price of 3.75 grammes of gold then. This shocking price difference drove him to work harder in his trade.

In 1973, he married Lý Ngọc Dung, a Hoa of Hakka origins. Dung was, in fact, the foster child of Minh's family, and had also learnt the ceramics trade in her husband's family. The couple has four children — three boys and one girl — who are engaged in the operations of the family business.

At the onset of the socialist economic reform, which began soon after the unification of the country in 1975–76, Minh turned to growing cabbage and cauliflower. While working in the fields during the state subsidy period from 1975–76 to 1985, the thought of reviving his family business frequently recurred. Finally, when he was able to return to his business in 1978, he worked diligently to make innovations in ceramics production. About a decade later, in 1990, he began to export to France.

Between 1994 and 1995, he focused on pottery and artistic, clay-based products. Artistic creation was paramount in what he was doing. When political leaders from the central level visited Bình Dương province at the time, they were surprised that the provincial leaders were using Japanese rather than local ceramics. When Minh learned of this, he challenged himself to refine the products of Minh Long so that he would one day be able to export to Japan instead. In 1995 when he started to produce fine crockery, he took an interest in unique shapes which took him to Europe, including France, Italy, and Germany, China, Japan, and Korea to study ceramic production and techniques. Simultaneously he was searching for inspiration. However, it is not an exaggeration to say that his ultimate inspiration comes from Vietnamese culture.

The hybridity of Chinese and Vietnamese cultures that has influenced Minh is manifested in the architecture, interior decoration, and designs of his products, displayed in the showroom of Minh Long Company in Bình Dương province. For his quality control tenet, he demands the attributes of culture, skill, individuality, and spirit in his creations, with an absence of differentiation in border, time, gender, and age. His overall desire is succinctly encapsulated in one of his company's slogans — "the everlasting quintessence".

Minh has resisted being labelled "an entrepreneur who has made it". He prefers to pursue his never-ending aesthetic dream of creations with the spirit of adventure and romance. "Business" is to him only a game to fulfil his dreams.

Lê Hải Đăng

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Ly Sing Ko

(李星可, Li Xingke, 1914–96)

Journalist, writer, Singapore

Ly Singko was a well known journalist and writer in Singapore. He began his career in Southeast Asia in 1938 and later settled in Singapore to become a prominent columnist of a local Chinese newspaper from

the late 1950s to the early 1970s. He was a prolific writer who wrote in Chinese and English and published no fewer than twenty-seven books.

Ly was born and raised in Peking (Beijng), China. Both his parents were Roman Catholics and he was also a Catholic himself. His father was a master and trader in mechanical clocks and watches. Because of the family business, Ly Sing Ko was arranged by his father to receive a French education from young, in the hope that he could later go to Switzerland to learn more about this special skill in clocks and watches. After attaining a complete French education in China, from elementary to tertiary level, Ly did go to Europe for further studies. But instead of learning about clocks, he was on a scholarship to study philosophy at the Universite Catholique de Louvain and subsequently, the Paris Universitas.

The Sino-Japanese War that broke out in July 1937 disrupted his studies in Europe, as he returned to China the following year to participate in the resistance movement. He first served as a translator in the Chinese Air Force by assisting the French voluntary forces in China. Subsequently, he was sent to work in Vietnam, Myanmar, and India, as a staff member of the Central News Agency (中央社) of China. At the same time, Ly also worked for the French news agency based in Chongqing (重庆), the Chinese capital during the war.

He returned to China when the war was about to end, and joined Guo Moruo (郭沫若), Mao Dun (茅盾), Lao She (老舍), and Cao Yu (曹禺) to form the Society for Chinese and Foreign Writers (中外文艺联络社) in Chongqing. Later, for a rather brief period, he worked variously as a bank auditor and for the railway department of the transport ministry. But Ly did not remain in China for long as he was again posted to Vietnam by the Central News Agency to work as a special correspondent in Saigon. In 1949, after the communists took over the Chinese mainland, Ly was instructed by the Chinese cardinal of the Roman Catholic Church, the archbishop of Nanking, Cardinal Paul Yu Pin (于斌), to move to Singapore. His mission was to assist the *Ih Shih Pao* (益世报), then a major newspaper in China supported by the Catholic Church, in setting up a branch in this important British colony in Southeast Asia.

Although the Singapore branch of *Ih Shih Pao* began its circulation in June 1952, it only lasted for two months and had to be closed down due to financial difficulties. Ly, who was its chief editor at the time, had resigned from the paper before it wound up. However, he did not leave Singapore after that and had chosen to join the second largest local Chinese newspaper, *Sin Chew Jit Poh* (星州日报) in late 1959. Ly was to work for this newspaper for eleven years, and through it became a prominent columnist, especially within the Chinese-speaking community in Singapore and Malaysia. While working at *Sin Chew*, Ly was also helping the Agence France Presse to run a news office in Singapore. Besides being a journalist, Ly also taught at the Teachers' Training College on a part-time basis for ten years, coaching students on the proper pronunciation of Mandarin. Ly was also active in the literary circle, particularly in drama and Peking opera. Besides producing more than ten titles of play scripts, he also wrote and published a number of book manuscripts relating to the introduction and appreciation of Chinese dramas.

Nevertheless, Ly made a name for himself mainly through his articulate commentaries on local politics and world affairs. His main duty at *Sin Chew Jit Poh* was to pen the editorials. He wrote on a wide range of

topics, from international relations, current affairs, government policy, to arts and culture. His writings were known to be consistently offering sharp observations, critical analyses, constructive suggestions, and bold criticism on state and society. As a result, his columns were able to attract a wide readership. Through his pen and by virtue of his position, Ly had in his hands the power to shape public opinions. But it would be fair to say that the strength of his editorials came essentially from their ability to address and reflect the deepest concerns of the local residents, particularly that of the members of the Chinese-speaking community. Perhaps, more importantly, he was writing at a time when the community was most eager to have its voice heard.

The Chinese-speaking community in Singapore and Malaysia had, for quite some time, perceived that under the British administration, they, as a social group, were receiving less favourable treatments, especially in regard to the issues of language and education. Therefore, when Singapore was on its way towards independence and building a sovereign state, the community had been anxiously anticipating for a change of the status quo. They yearned for equal treatment in all aspects of social and political life in the new nation that was to be built. Ly's editorials were read by many because they seemed to be directed deliberately towards expressing this sentiment actively. In fact, Ly himself had repeatedly mentioned that his editorials were meant "to speak for the Chinese community, to serve the Chinese community" (替华人社会讲话，为华人社会服务). Although this might actually had been an image that *Sin Chew Jit Poh* purported to project for itself, nevertheless one would agree that Ly Singko was most able to put the motto of the press into practice skilfully, and moreover, in an extremely forceful and vigorous manner. As such, his editorials became not only a platform through which the voices of the Chinese-speaking community could be heard, but perhaps also a means by which the community could exert pressure on the state to promote or defend its interests.

Ly resigned from *Sin Chew Jit Poh* rather unexpectedly when he was at the prime of his career with the press, and chose to join the *Nanyang Siang Pau* (南洋商报) on 1 February 1971 as a senior editorial writer. But his career at this largest local Chinese press was to be abruptly halted by an event known as "Black Operations" in the history of journalism in Singapore. In the early hours of 2 May 1971, Ly was arrested together with three other top executives of *Nanyang Siang Pau*: Lee Mau Seng (general manager), Shamsuddin Tung Tao Chang (editor-in-chief), and Kerk Loong Sing (public relations officer), by the Internal Security Department. The four were accused of being involved in a "campaign" launched by *Nanyang Siang Pau* for "glamourising the communist system and also working up communal emotions over Chinese language and culture" — an accusation to which they admitted during interrogation. According to a government statement, Ly Singko, described by then Minister of Culture Jek Yeun Thong as a "militantly chauvinistic writer", played an important role in this incident. He was said to have been "bought" over from *Sin Chew Jit Poh* by the chairman and managing director of *Nanyang Siang Pau*, Lee Eu Seng. According to press reports, the latter, who was later identified by the authority as the mastermind of the "campaign" and detained on 28 January 1973, offered Ly $4,000 a month to work at *Nanyang Siang Pau*, an amount "almost double" his salary at *Sin Chew Jit Poh*. His motive was to "induce" Ly to write editorials

of a "highly offensive and provocative nature" against the government, particularly in falsely accusing the government of "killing Chinese language, education and culture". When Ly sensed the danger and wanted to leave the press, Lee increased his pay to $6,000. Lee was said to have even paid Ly Sing Ko and Tung Tao Chang their full salaries and bonuses during the entire twenty months while they were in detention.

Ly was detained under the Internal Security Act from 22 May 1971 to 26 January 1973. He neither returned to journalism, nor took up any permanent job in Singapore after his release. However, he was invited by the International House of Japan and the French Government to visit the two countries. He actually visited France twice and resided in Paris for nearly six years.To honour his contributions, the French Government awarded Ly Singko the Knight in the National Order of Merit badge on 15 December 1976. He spent most of his time living with his children in Australia after he retired. On 17 February 1996, Ly suffered from a heart attack and passed away in Sydney.

Neo Peng Fu

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Lý Văn Hùng

(李文雄, Li Wenxiong, 1910–76)
Writer, educator, Vietnam

Lý Văn Hùng's life was dedicated to bridging cultures through writing and education. In particular, he greatly contributed to the transformation of Chấn Trung Primary School (振中小学) into Chấn Trung Secondary School (振中中学). The transformation allowed students to specialize in Vietnamese literature. He was the "bridge" that linked the two languages of Vietnamese and Mandarin in the Saigon-Cholon area in the southern region of Vietnam. His achievements in researching and authoring publications that have salient value gave him the status of a notable scholar in both ethnic Chinese and Vietnamese communities.

Lý Văn Hùng was born in Hạc Sơn (鶴山) district of Guangdong province, China. He grew up, however, in Sa Đéc, a town in Đồng Tháp province in the Mekong Delta of the southern region of Vietnam. Hùng had aliases such as Long Trai (龙斋), Thiên Nhai Khách (天涯客), Lĩnh Biểu Thư Sinh (岭表书生), and Nam Sử Thị (南史氏). He was a pupil of Lao Mạnh Tài (劳孟材), a renowned Confucianist scholar. In 1935 Hùng left Sa Đéc and arrived in Chợ Lớn, where he made a living from writing and translating for Chinese-language newspapers.

After years of study of the English textbooks compiled in Hong Kong and Guangzhou that facilitated the learning of English for the Chinese, Hùng used the same editing methods to compile books for ethnic Chinese to learn Vietnamese. By writing and translating between Vietnamese and Chinese languages for many newspapers in Saigon and

Chợ Lớn, Hùng had numerous opportunities to understand many aspects of community life. In 1949, with two colleagues, Tào Tín Phu (曹信夫), and Thôi Tiêu Nhiên (崔潇然), he published the *Chợ Lớn Yearbook* (*Tây Đề Niên Giám* 西堤年鉴), an important publication by the company, Công ty Đề Ngạn Vạn Quốc (堤岸万国公司), in Chợ Lớn. The yearbook outlined the history, geography, and politics of the Saigon-Cholon region, and focused on the economic, social, and cultural conditions of the overseas Chinese. It became a guidebook and significant source of information for historians. Around this time, Hùng also taught the Vietnamese language to overseas Chinese students in Chấn Trung Primary School. This school was established in 1937 by Trương Thiết Dân (张铁民), who was also the school's first principal. Around 1952, Hùng succeeded as principal of the school and transformed it into a secondary school offering Vietnamese literature as a subject.

In 1950 Hùng and Thôi Tiêu Nhiên, a friend from his hometown, Sa Đéc, published the *Model Vietnamese-Chinese Dictionary* (*Mô Phạm Việt-Hoa Từ* Điển 模范越华辞典), a publication of practical value that has been reprinted more than ten times in the last twenty-five years since its debut in 1952, and which was made possible by Tân Hoa Thư Cục (新华书局).

In his foreword for the 1954 edition, Hùng wrote, "Publishing this dictionary not only responds to the aspirations of readers at large, but also arises out of our own needs. We were born or raised in the land of the Vietnamese; under such circumstances, I naturally think that we should use the Vietnamese language". While he was principal at Chấn Trung Secondary School, Hùng edited a series of textbooks on writing and a history of Vietnamese literature for overseas Chinese. In his foreword to the *Compendium of Vietnamese Language* (*Việt Nam Văn Pháp Đại Toàn* 越南文法大全), he wrote, "For a long time, some Chinese especially young ladies, have expressed a hope to have available a book that taught them how to learn Vietnamese. They have been looking for a source in Vietnamese that will make learning easy and fast. They have a desire to find out the meaning and sound of every word, and to spell them and to make sentences correctly."

In 1954, Hùng published *The Tale of Kieu: Annotations and Commentaries* (*Kim Vân Kiều Bình Giảng* 金云翘评讲). This project involved translating the classical Vietnamese epic poem — which was originally written in *Song Thất Lục Bát* ("Six-Eight" poetry 六八 and in "Seven-Syllabic" Chinese poetry 七言), with annotations and commentaries — into Mandarin language. Hùng further translated selected *Nôm* poems of famous Vietnamese literary figures such as, Nguyễn Trãi, Bà Huyện Thanh Quan, Hồ Xuân Hương, Tản Đà, and Thế Lữ, into Mandarin. *Nôm* refers to a form of Vietnamese writing adapted from the Chinese script, but which existed alongside formal classical Chinese as the preferred medium for social protest from the fifteenth to the eighteenth century. In translating the poems which originated from different historic periods, Hùng carefully annotated his work and made thorough introductions of eminent authors. These poems were collected in *The Best Selected Vietnamese Writings* (*Việt Nam Văn Chương Trích Diễm* 越南文章摘艳), published in 1961 by Công ty Gia Hoa Án Loát (Chợ Lớn). Besides these works, he also wrote *Selected Vietnamese-Chinese Translations* (*Việt Hoa Phiên Dịch Văn Tuyển* 越华翻译文选) and *Vietnam Notes* (*Việt Nam Tạp Ký* 越南杂记). These two publications gave his students and the ethnic Chinese readers an understanding and appreciation of the general

literary history, culture, and language of the country they were living in.

The erudition, seriousness, and diligence of Hùng is further reflected in his publication, *Vietnamese Literature* (*Việt Nam Văn Hiến* 越南文献, a comprehensive study of Vietnam [History] Civilization) available in two volumes, published in Chinese by Thiên Nam Hán Viện (天南汉院), Chợ Lớn, in 1971. This publication systematically presents the history of Vietnamese literature in twenty-seven chapters, with more than 55,000 words. It focuses on the history of the Vietnamese language, of dynasties, geography, ethnic groups, as well as short biographies of famous personalities, introductions to significant documents, and citations and quotes from famous works. The period covered in the publication is from the beginning of Vietnamese history to the start of the twentieth century. It remains an important source for studies on Vietnam owing to its collection of historical and contemporary historical sources.

By 1971, Hùng had edited almost forty books or titles, and these books mainly concerned linguistics, literature, and history, and were written in Chinese. He also had authored more than one hundred poems that were published in various books. He was admitted as an honorary member to the International Confucian Studies Association based in Geneva in 1958. In Vietnam, other than being the principal of Chấn Trung Secondary School, he also taught Chinese writing at universities and colleges, including at the Hue Nghiem Buddhist College (Huệ Nghiêm Phật Học Viện 慧严佛学院) where he first taught Mandarin in 1964; the University of Literary Studies in Cần Thơ, where he was professor of sinology in 1970; and at the College of Humanities and Social Science in Saigon, where he was professor of sinology in 1972. He was once invited by the Government of the Republic of Vietnam to be the adviser of Chinese Studies of the Ministry of Culture, and member of the Commission on Script Regimes of the Ministry of Culture, both in 1972. The same year, he was awarded the second-class Star of Order in culture by the Ministry of Culture of the Republic of Vietnam.

Phạm Hoàng Quân

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Lyman, Susanta

(Lie Siong Tay, 李尚大, Li Shangda, 1920–2008)

Businessman, community leader, philanthropist, Indonesia

Lie Siong Tay was a wealthy businessman and community leader but he was well known among the totok rather than the peranakan community. In the past not much was written about him; more information became available only after he passed away in 2008, most of which in relation to his early life and his contributions to his home village and town in southern China rather than his activities in Indonesia.

Lie was born in Hutou (湖头), Anxi, Fujian, China in 1920, into a landlord family.

When he was nine years old, his father died and he was raised by his mother who valued the importance of education. He first went to Cishan (慈山) Primary School in his own village and continued his studies at various high schools including Chip Bee High School. While he was still a student, a teacher in his school was beaten up by a local police inspector. Lie and the other students went to take a revenge for the teacher and caused a stir at the police station damaging the premises in the process. As a result, he was expelled from the school. Nevertheless, he completed his schooling and also managed to get into Jinan University and graduated. When he was still at the university, he married his sweetheart, Wu Can Ying (吴灿英), a girl student who was still in high school with whom he stayed married for the rest of his life.

In 1999 when he was in Singapore he gave an interview in Mandarin to China Central TV (Zhongguo Dianshitai) which was eventually made into a DVD entitled "Lie Siong Tay Forever" (永远的李尚大). He spoke at length about his early life in China and his colourful student life. One of his close school mates, Huang Yongyu (黄永玉), who would become a leading painter in Mainland China, also featured in the interview telling stories about Lie. Being a better off student Lie came across as a "big brother" who was very generous to his friends. During vacation times, Lie would invite twenty to thirty students to stay in his place for free.

At the age of 27 (1947) Lie became the school principal of Lanxi Middle School at his birthplace, Anxi. He later set up an import company (Taiping Jinkouhang) in Xiamen with a friend, and went to Hong Kong in 1948. Little is known with regard to what he was doing there except that he led a difficult life. There are two conflicting versions of the time of his migration to Indonesia; one says that it was in 1949 but most articles mention that he went to Indonesia in 1952. According to Huang Yongyu, Lie's wife and the three children (two boys and one daughter) stayed in China to look after Lie's mother. In 1956 his wife and the youngest son, Longyu (龙羽), went to Hong Kong. Two years later they succeeded in entering Indonesia to join him, but the elder son Chuanyu (川羽) and daughter Xuelei (雪蕾) only joined him in 1973 after Lie's mother passed away.

Reportedly Lie Siong Tay selected Indonesia where his father had a lot of friends. He first worked for an import-export company and in 1959 established his own company. One source says that the company was called Ho Seng (和声) which was his father's name, while another says it was SDR (Satya, Djaya Raya or Loyal, Successful and Great). Perhaps SDR (which is also an Indonesian acronym for saudara or brother) is the name which was eventually registered. The SDR Group dealt with trading and the timber business as he discovered that Indonesia was rich in forests and the world needed timber. His company was given concessions by the Indonesian government in Sumatra and Kalimantan to export timber. SDR developed rapidly and expanded into other sectors. The group was later renamed the Lyman Group, using Lie's Indonesian surname. Lie Siong Tay had become an Indonesian citizen and changed his name to Susanta Lyman during the New Order era. His group had also diversified its business into six lines, namely, timber, agriculture, building material, property, distributor and telecommunication. The company has since become a multinational company and its offices have spread to Singapore, Hong Kong and the West.

There is not much information about Lie Song Tay's activities during the Soeharto era. It was reported that in 1996 he helped

300,000 Indonesian Chinese to gain Indonesian citizenship. This information has not been verified. Nevertheless, more of his activities in mainland China were reported in the newspapers and the Internet. As a first generation Chinese Indonesian who was born and received university education in China, it is quite natural that he would still be concerned with his original homeland. It was reported that in 1985 when Indonesia began to develop direct trade links with the PRC, Lie Siong Tay returned to China for the first time. He donated money to put up new buildings for Cishan School (慈山学校), the primary school that he went to, and Cishan Agricultural Middle School. Later he and his younger brother jointly established the Cishan Financial School. In 1993, he worked hard to assist in the establishment of Jimei Daxue (Chip Bee University) following in the footsteps of Tan Kah Kee. It was reported that he waited till very late at night to meet the provincial government leader for the endorsement of the setting up of the university. He also made generous contributions to Xiamen Daxue (University of Amoy) and Liming Daxue (黎明大学) in Quanzhou. Unlike many overseas Chinese contributors who named the buildings that they donated after themselves, Lie Siong Tay named many of the buildings that he donated after his own teachers as his way of paying back, especially his primary and high school teachers. It is also reported that when the University of California in Berkeley asked him to contribute to the funds required for a new chemistry building, he agreed with the proviso that the new building be named after Tan Kah Kee. Lie succeeded in raising 10 million US dollars for the Tan Kah Kee Building at Berkeley.

Lie Siong Tay died in Singapore in his sleep on 2 November 2008. His remains were flown back to Jakarta. On 15 November a memorial service was held in Jakarta. It was reported that almost 10,000 friends and guests attended the service including General Silalahi (representing Presdent SBY), Tang Jianhua from Anxi (representing the Chinese government), Gu Jiande, President of Jimei University, and Chinese Indonesian MP Murdaya Poo and his wife, Siti Hartati Murdaya. Memorial services for him were also held in Anxi, Xiamen University and Jimei University on 16 November.

Lie Siong Tay was buried in Jakarta as a Christian. He left a wife, two sons and one daughter.

Leo Suryadinata

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M

Ma Mon Luk

(马文禄, Ma Wenlu, 1896–1961)
Chef, entrepreneur, philanthropist, Philippines

Ma Mon Luk was a Chinese chef who was able to perfect his recipe of *mami* (肉面), *siopao* (烧包), and *siomai* (烧卖) to suit the Filipino palate. From the 1800s to the early 1900s, noodle dishes were considered a poor man's fare, sold in *panciterias* for the factory worker, ambulant vendor, stevedore, and every other lowly Juan. Ma was credited with popularizing *mami* and bringing it to the attention of every Filipino of every age. His persistence led to the growth of his chain of Ma Mon Luk Restaurant. The products that he had developed and promoted have left an indelible imprint on Filipino cuisine.

Ma was born in 1896 in Shayong village, of Liangdu town in the Zhongshan municipality of Guangdong province. He was very intelligent even as a child, always topping his class, and was considered by his townmates to be a child genius/prodigy. His paternal grandfather, Ma Wei Shan (马威善), was renowned for being a complete man — a noted calligrapher and a martial arts expert — and a community leader. Because of his leadership and civic-mindedness, he was chosen to be the village leader of the eighteen villages that make up Liangdu in Zhongshan. His maternal grandfather was Zhang Gongding, who was a renowned healer, known far and wide as a Hua Tuo incarnate. This proves that Ma Mon Luk was descended from illustrious forebears.

Ma's family was poor so he finished only junior high school, but managed to do self-study and improve himself. He immersed himself in the study of Chinese classics and imbibed Chinese traditions and good virtues while growing up.

Ma became a schoolteacher in Canton, but did not earn enough to give himself a decent life. It was therefore not surprising that the parents of his love, Ng Shih, disapproved of him. They did not want their daughter to live with a man who could not provide properly for her. Undaunted by the hardships of life in Canton and the risks of migrating to a foreign country, Ma Mon Luk was determined to prove Ng Shih's parents wrong and win Ng Shih's hand in marriage. Thus in 1918, he left for the Philippines to seek a fortune.

Alone in a strange land, he had to start from scratch to build his business with his bare hands. Whenever he felt overtired, he would recite his mantra: "there is nothing difficult in this world, the only obstacle is the lack of determination. One who can withstand the greatest of difficulties can rise above other men" and "A young man who fail[s] to work hard will suffer during old age."

He knew little about succeeding in this foreign country, but brought along his knowledge of Chinese culinary arts and expertise on noodles. At a time when Filipinos were wary of "instant" food and noodles, Ma used his skills and persistence to make them change their minds and their taste about his noodles, Ma Mi. He would position his stall, made up of two heavy steel containers and a wooden bamboo pole, at the foot of the bridge

of Puente Espana to wait for business. When customers were few, he would peddle along the streets of Manila, such as Gandara (one of Manila's shoe-stores lane), Ongpin, and Santa Cruz; Quiapo, Sta. Ana, and Recoletos en la Intramuros. Back then, his product was called by the conventions of its preparation: *gupit*, a Filipino word meaning "to cut", as the noodles and chicken strips were cut to portions for cooking.

Eventually Ma expanded his offering of products to include *siomai* and *siopao*. This added to his popularity among students of nearby schools such as Ateneo and Letran. As his clientele grew, so did the demand for his delicious food and so he opened a small, two-table stall in Salazar Street, in Chinatown, which was the first authentic Ma Mon Luk restaurant.

Ma felt that it was necessary to introduce Filipinos to his products and thus began a very ingenious way of "marketing" them: from time to time, he would knock on random doors in Manila to give away samples of his *siomai* and *siopao*. He became quite well known for his calling cards — entitling the bearer to a prescribed number of *siopao* and *mami*. He gave away free samples to flood and fire vicitms, senators, congressmen, policemen, reporters, doctors, lawyers, nurses, teachers, and even prisoners at the national prison. Ma also went around to offices and hospitals with his *siopao*, which was still considered a funny product back then.

He thought that if the public liked the sample enough, they could then go to his restaurant where they could also enjoy a hot bowl of mami. As the response to his free samples was overwhelmingly positive, he raised the bar and began promoting his products to more influential and powerful people. He gave away pieces of paper bearing his name and signature to journalists. This worked as a gift certificate, entitling the bearer to a free hot bowl of mami, as well as some *siopao* and *siomai*.

Ma and President Sergio Osmeña became staunch friends after the president received one of his givaways. Ma gave *siopao* to President Elpidio Quirino, President Jose P. Laurel, Senate President Eulogio Amang Rodriguez, Andres Bonifacio's sister, boxer Flash Elorde, and actress Carmen Rosales. There was even a fond anecdote that Former education secretary Alejandro R. Roces proposed to his wife, Irene, over a bowl of *mami*! It was during this prosperous time that Ma often socialized with politicians and celebrities, garbed in his signature felt hat. His business grew and saw Ma Mon Luk restaurant branches established in Azcarraga. There was one later on in Quezon Boulevard, near the then-popular Life Theater.

Never one to rest on his laurels, Ma continued his personal marketing strategy — appearing at fiestas, giving away free *siopao* and speeches, performing tricks and inviting everyone to his *mami* house to eat. His noodle house became so well known that people dubbed him the "Mami King". In its heyday, the branch in Quiapo served a thousand bowls of *mami* and a thousand *siopao* a day.

When politicians and government officials visit his restaurant to try his fare, Ma always used the opportunity to bring to their attention the plight of his fellow poor Chinese. Philanthropy came to him easily. During the Japanese invasion of China, he supported the cause by giving not just financial help, but also buying weapons for the Chinese army. With his success, compassion to others, and leadership qualities, he was naturally elected to many responsible positions in the Chinese community — and was for example, chairman of the board of the Chinese General Hospital, of Chinese schools, and of the Cantonese Association; he founded the Zhongshan

Hometown Association and served as its treasurer. In his hometown, he raised funds to build the Zhongshan Library, founded the Hong Kong Zhongshan Businessmen's Association, built four kindergarten schools in four villages in Zhongshan, and sent cash and medicines to help his townmates.

Ma was eventually able to fetch his beloved Ng Shih from China to the Philippines, and to build their family along with his career. In a matter of years, Ma significantly changed the taste of Filipinos towards his brand of Chinese cuisine. He introduced to the Filipino palate traditional Chinese *dimsum* such as *mami*, *siopao*, and *siomai*, which today are fully accepted as Filipino comfort food and are ubiquitous at all celebratory feasts. As Ma's enterprise flourished and his family became involved in running his restaurants. Today, Ma Mon Luk Restaurants are run by his sons and grandchildren, continuing the legacy left behind by Ma, who succumbed to throat cancer on 1 September 1961. As the undisputed Mami King, a crown was placed on top of his mausoleum.

Anna Katarina Rodriguez

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Mallare, Florencio Tan

(陈华岳, Chen Huayue, 1932–)

Journalist, publisher, lawyer, Philippines

Florencio Tan Mallare, born on 7 November 1932 in Macalelong, Quezon Province, the Philippines, is a self-made man, who was a poor boy from one of the poorest provinces in the Philippines. Starting as a paperboy, he worked his way through high school and law studies, to rise from the ranks and become one of the most respected journalists, publishers, lawyers and businessmen in the Philippines.

Most know him now as the principled and exacting, publisher and president of the *World News*, the leading Chinese language newspaper in the Philippines today. Veteran journalists, both Filipinos and Chinese alike, also know the young Mallare as a writer and reporter for the pioneering and courageous Yuyitung brothers-owned *Chinese Commercial News (CCN),* from 1954–1962, during the paper's most trying decades.

Mallare is more than a media man and barrister. In a career spanning more than half a century, from the Japanese Occupation of the Philippines during World War II, to the anti-communist witch hunts of the late 1950s to early 1970s, to the toppling of the twenty-year Marcos dictatorship, Mallare has not only witnessed and chronicled some of the most significant events of his time, but has consistently chosen to be part of social movements and institutions that may not have been very popular at the time, and has contributed to the promotion of free speech,

democratic rights, and civil liberties, even at the risk of his own freedom and life.In fact, his whole life mirrored the life of the Chinese in the Philippines.

Becoming a reporter, let alone a publisher, was never part of Mallares' dreams as a child. The job was forced on him, when, at twelve years of age, his father died in a car accident, leaving his mother and five siblings to fend for themselves. "I sold newspapers on the street for fifteen centavos a day. My elder brother peddled goods. This helped me pay my way through high school."

During the last years of the Japanese Occupation, a thirteen-year old Mallare joined the propaganda youth arm of the Wha Chi, the left-leaning Chinese guerrilla group that fought side by side with Filipinos against the Japanese. "I was too small to fight, so I was put in the propaganda team. I delivered propaganda materials along with newspapers to shops in Chinatown. It was very dangerous work, the Japanese would arrest, torture and kill anyone they caught doing this, but I was young and also quite taken by the ideals of the leftists at the time — equality for all men, better working conditions for poor workers and farmers. I looked to China as an example of that ideal."

After the war, while at college, journalism became his priority. Despite completing four years of a pre-medicine course, he switched to law instead because the long laboratory hours required of medical students at Far Eastern University got in the way of his working as a reporter for the *Chinese Commercial News* (*CCN*).

When he finally got his law degree and passed the Philippine Bar, Mallare defended freedom of speech and the rights of his colleagues at *CCN* to practise that freedom. It was not a popular thing to do at the time and meant risking his hard earned licence to practise law, and even his own freedom.

As a young lawyer, Mallare took part in the defence of brothers Quintin and Rizal Yuyitung, as well as the entire editorial staff of *CCN,* when the paper became a victim of the anti-communist witch hunts of the 1960s and 1970s, "I was the only lawyer in the defense team who could speak, read and write Chinese, so the law firm of Dean Albino Sycip asked me to help. When the brothers were deported to Taiwan, I was sent there too. Unfortunately, they were jailed anyway. We were persecuted for publishing more objective stories about the People's Republic of China (PRC), at a time when the Kuomintang (KMT) and the American influence was very strong in the Philippines. It was a reign of terror waged by the KMT and Philippine Government against the Chinese and Chinese-Filipinos who advocated for better relations with the PRC. We were in the minority, most of the Chinese community at the time were pro-KMT or neutral."

Mallare himself became a victim of the anti-communist witch hunt when the Philippine Government and KMT agents decided to punish him for taking part in the defence of *CCN* and the Yuyitung brothers. "For over ten years (from 1962 to 1974) they went after me…The Kuomintang, President (Diosdado) Macapagal, the ISAFP (Intelligence Service, Armed Forces of the Philippines) led by then Col. Manuel Yan (Manuel Yan would be promoted to general and then to ambassador under President [Ferdinand] Marcos), and later President Marcos. They wanted me to stop representing *CCN*. When I refused, they tried to have my Filipino citizenship revoked and have me deported. I was disbarred for six years and prevented from practising law while I defended my Filipino citizenship."

While his experience in the Yuyitung case was unsuccessful, Mallare's defence at his own citizenship case was positive. In 1974, after twelve years of litigation and harassment,

the Philippine Supreme Court ruled in favour of Mallare, declaring him a Filipino citizen by right of birth, and returning to him his licence to practise law. His case is in fact considered one of the Philippines' landmark citizenship cases, and is to this day, used as a reference on questions of citizenship for Filipinos of Chinese ancestry. "Ironically, the local Chinese community did little to defend *CCN* or me", Mallare recalls. It was the Filipino media groups, lawyers and liberal politicians who came to our aid." These included renowned Filipinos such as Senators Jovito Salonga, Claro Recto, Lorenzo Tanada, as well as the National Press Club and other well known Filipino mediamen. (Mallare's defence was brilliant and simple. That his father, Esteban Dy Mallare, was born out of wedlock to a Filipina mother and a Chinese father. And because his parents were not married, Esteban, both by birth and choice, "inherited" the citizenship of his Filipina mother. Thus, Florencio, being the son of Esteban Mallare, a Filipino, is also a Filipino).

Years later, in 1981, Mallare's experience as a reporter and lawyer for *CCN* helped him establish his own newspaper, the *World News*, "My goal was simple, publish news on the Philippines and China, as well as other issues in the Chinese language that gave a perspective different from the Kuomintang influenced Chinese newspapers in the country or even mainstream media."

Mallare also felt that it was a good time to start a newspaper again as diplomatic relations between the Philippines and China had been in place since 1975. "I chose to publish a Chinese language paper, because businesswise, I had a ready audience among the Chinese-Filipinos who were hungry for alternative news on China, and the influx of new immigrants from China would like to read the news in Chinese. I figured, even when I am no longer here to run the paper, it will continue to thrive because of its readers."

Over and above managing his newspaper and other business corporations, Mallare has also found time to help other Chinese-Filipino organizations champion better ties between Filipino and ethnic Chinese communities, as well as ties between the Philippines and China. While eschewing an offer to help run the *Philippine Star*, one of the Philippines biggest English-language dailies in 1987 (published by another Chinese-Filipino media family led by the late Betty Go-Belmonte), Mallare convinced the *World News* board to help support several projects, including the publication of its English news digest, *Tulay* (桥), free of charge.

Indeed his foresight and perseverance have earned him recognition from both Filipinos and Chinese alike. In 1999, in recognition of his legal and business acumen, he was named one of ten members of the Preparatory Commission on Constitutional Reforms (PCCR), tasked to make recommendations on amendments of the Philippine constitution. Mallare received a Lifetime Achievement Award for Media at the 2004 Dr Jose P. Rizal Awards for Excellence organized by *The Manila Times* and Kaisa Para sa Kaunlaran.

In September 2011, after thirty years in journalism, Mallare won international recognition when the World Chinese Media Cooperation Union of the People's Republic of China awarded the *World News* with two Distinguished Media Practitioners Award for the papers' contributions to cultural and economic relations between China, the Philippines and the rest of the world, beating 200 other overseas Chinese publications. An obviously proud Mallare says, "We represented an unknown, small Chinese newspaper, and yet we won versus more mainstream Chinese language newspapers around the world."

When asked how he sees his role as a Chinese-Filipino, Mallare says, "I see my role as a Filipino who can help our country forge better ties with China. The shift in world centers, world powers is inevitable, China is the next big power, and so it would be to the advantage of the Philippines to make as many connections with China as possible."

Jade Lim Lopez

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Mang Lee

(Soemsi Woranayin, 梦莉, Mengli, 1938–)
Thai-Chinese writer, businesswoman, Thailand

Mang Lee or Mengli is one of the most prominent Chinese writers in Thailand. She enjoys fame for her prose not only in Thailand, but also outside of Thailand. Another prominent Thai Chinese writer, Sima Gong, called her style of writing "Mengli Style" (梦莉体) because it is so unique that it cannot be categorized into any of the existing categories. Aside from her literary success, Mang Lee is also known for her success in business, as well as her support for Chinese literary activities in Thailand.

Mang Lee's real name is Soemsi Woranayin in Thai, or Xu Aizhen (徐爱珍) in Chinese. "Mengli" is her final and most famous pseudonym. Other pseudonyms include, "Menglibin" (梦莉彬), "Lili"(莉莉), and "Zhangli" (张莉). Mang Lee was born in 1938, the eldest daughter of a family living in Bangkok Chinatown. Her father was an anti-Japanese activist who worked for a Chinese newspaper. When she was three, her father was arrested for his anti-Japanese activities and banished from the kingdom. Hence, she left Thailand for China with her family and lived in her grandparents' house in Chenghai, Guangdong.

Mang Lee's grandfather was a recognized scholar of the Qing Dynasty, and her grandmother was an accomplished artist of Chinese drawings. Under the influence of her grandparents, she was introduced to Chinese calligraphy, Chinese art, and Chinese classical texts and poetry. As a young girl, she led a life of hardship. Her father continued his anti-Japanese activities in Guangdong and perished before the end of the Pacific War. After her grandparents died, her family was forced to move out of their house. They eventually settled in a mountainous area. In order to ease the financial stress on her mother, Mang Lee worked in a rice mill for a short period of time. She was also sent away as a child-bride and an adopted daughter to reduce her family's financial burden. On both occasions, she managed to escape and return home. The hardships she experienced in childhood, together with her failed relationships and life experiences, eventually became the main themes of her prose.

With the help of her mother's sister, Mang Lee returned to Thailand with her mother and younger siblings in the 1950s. She continued her secondary education in a Chinese school in

Thailand and learnt Thai during the course of her secondary education. After graduation, she found a job working for a newspaper. Years later, she married a man whom she met on a blind date, Yi Liangshun (蚁良顺), a member of a wealthy Chinese family in Thailand.

During the 1970s, Mang Lee's husband left his family business and tried to make his own mark in the business world. He enlisted her help as his business expanded. Mang Lee's success in business was best demonstrated in her distribution company, which specialized in the distribution of China-made gearboxes in Thailand. Despite the difficulties of establishing trade with a factory based in China and selling Chinese products in Thailand in the 1970s, she managed to gain a major share of the market in Thailand. Her company was awarded the Best-selling Gearbox in Thailand Award in 1988.

Despite her busy schedule, Mang Lee was always actively writing and participating in literary activities. She began to publish her works in the literary columns of newspapers in the 1980s. Initially she employed many pseudonyms and therefore did not gain much attention for her works. However, in the mid-1980s, with the encouragement of Bai Ling (白翎), she came to use only one pseudonym, Mang Lee, for all her published works. From then, her prose gained fame rarely enjoyed by Thai-Chinese writers.

Her prose is characterized by vividly expressed emotions and a style of writing that is unique to her. She wrote on many different themes, but all are a true reflection of her feelings about her experiences. This enables her readers to relate to the emotions conveyed in her prose. As most of her earlier writings are a reflection of her earlier life, which was full of hardship, much of her early prose was dominated by grief, and she was once criticized for this. However, her later prose was more diverse in theme. Another feature of Mang Lee's prose is the style of writing. Sima Gong called it "Mang Lee style" because he could not find a better term. Her prose is a mix between novel and poem. The narrative includes fully developed characters such as those of a novel. Yet the writing is lyrical and displays the poet's sense of aesthetics. Moreover, Mang Lee's prose is rhythmic because of the structure of the sentences, though the words do not rhyme as in a poem.

Mang Lee's prose is famous both within and outside Thailand. Her pieces are published in newspapers in China, Hong Kong, and various Southeast Asian countries. She has also won various literary awards in China. For example, in 1991 she won the "Chinese Prose Award" (中华精短散文奖), organized by *Prose* (散文) magazine, published by Tianjin Baihua Publisher (天津百花出版社); in 1992 she won the "Excellent Literature of Traveler Xuxia Award" (徐霞客特等文学奖), organized by the Association of Writers in China. In 1989 the collection, *Because You are Mang Lee* (《因为你是梦莉》), a collection of essays analysing and commenting on her prose, was published. The essays were written by authors both within and outside Thailand. After the publication of this collection, more books commenting on her and her prose were published in Beijing.

Mang Lee was also active in literary activities. She was invited to be the referee for many Chinese literary competitions in Thailand, participated in many seminars on Chinese writers from Southeast Asia and around the world, and also took part in delegations to China. She joined the Association of Chinese writers in Thailand in 1987. She is currently the chairperson of the association after being its vice-chairperson for more than twenty years. Mang Lee is also noted for her generosity towards literary activities. She has donated funds to support the publication of Thai-Chinese literature, and sponsored many literary activities

in Thailand, such as seminars and the hosting of literary delegations from other countries. She has also helped many Thai-Chinese writers financially when they travelled to China on cultural exchanges or for conferences.

Some of her publications include, *The Sorrows of the Misty Lake* (《烟湖更添一段愁》, 1989), *Building a Small Tower under the Moonlight* (《在月光下砌座小塔》, 1992), and *The Young Dean in My Home* (《我家的小院长》, 2000).

Goh Yu Mei

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Marga T.

(former name: Tjoa Liang Tjoe, 蔡良珠, Cai Liangzhu, 1943–)
Novelist, Indonesia

Marga T. is one of the most well known and productive female novelists in Indonesia; were many of her novels made into films. As a popular writer, she has also formed her own fan club, the MT Fan Club. Most of her novels have been published by a leading publisher, Gramedia, which also publishes the largest Indonesian daily newspaper in Jakarta, *Kompas*.

She was born on 27 January 1943 in Jakarta. By her own admission, Marga T. has been interested in reading and writing since her school days. She received her primary and secondary education in Catholic schools; first in Santa Josef (finishing in 1955), and later in Santa Ursula (finishing in 1961). Like many Peranakan Chinese during the pre-Soeharto era, Marga T. also went to the Universitas Res Publica (URECA), a Baperki-sponsored university which admitted many Chinese Indonesians, as good Indonesian state universities were difficult to get into. Marga studied medicine at URECA, but before she graduated, a Communist-inspired coup, allegedly took place on 30 September 1965. Baperki was perceived to be close to the Communist Party of Indonesia and was thus "implicated". URECA was burned down by the "mob" and the name of the university was changed to Universitas Trisakti (USAKTI). The university building was only rebuilt in 1969; from late 1965 to 1968, therefore, Marga T. did not go to any lectures. She only resumed her studies in 1969 and graduated from the medical school of USAKTI in 1974.

Marga T. noted in her writings that the burning down of URECA was a "blessing in disguise" as she began to concentrate on reading and writing. Although she had published her first short story in a local newspaper in 1964 (when she was twenty-one years old), she became a serious writer only after 1965. From 1965 to 1969, she published at least fifty short stories. Even after she resumed her medical studies she continued to write. In July 1971 she began to publish her first serialized novel, *Karmila I*, in *Kompas*, and, encouraged by its popularity, she wrote a sequel (*Karmila II*) in April 1971. The novel was published as a book in 1973 and the following year she published another novel, *Badai Pasti Berlalu*. These two novels established her as a popular Indonesian novelist. *Karmila* was reprinted twenty times. Both novels were made into movies and since then, she has become a popular novel queen of sorts. Coincidentally, there is another woman novelist, Mira W., who has a rather similar background; both women are medical doctors by training, and are equally well known.

Although Marga T. was a qualified physician, she failed to get a posting in Indonesia as a doctor. There is a regulation in Indonesia that a young doctor must be posted to an area assigned by the Ministry of Health before he/she could practise. Marga T. did not explain in her brief biography why she was unable to get a posting. She was given some comforting words by Pak Muharyo, editor of *Femina*, who said to her, "Indonesia does not need doctors, Indonesia needs writers!" Indeed, had she practised as a doctor and given up writing, she might not have become as successful as she is today.

Marga T. has to date written more than one hundred short stories and fifty novels. Her novels deal with urban dwellers rather than rural folk, and with young adults, rather than old people. Most of her works are about love and life. Although a writer with an ethnic Chinese background, most of her novels do not reflect Chinese ethnicity. A possible exception is *Gema Sebuah Hati* (1975), which tells the story of Peranakan Chinese students at URECA/USAKTI before and after the abortive coup in 1965. Its sequel, *Setangkai Elderweiss* (1978), tells the story of Peranakan Chinese students in Europe. With the exception of these two novels, her characters are modern educated Indonesians who live in cities, and could be of any ethnic background.

While Marga T. may be well known for her popular novels, she is nonetheless interested in socio-political events. In her latest novel, *Sekuntum Nozomi*, which consists of five volumes, Volume 3 deals with the anti-Chinese riots which took place towards the end of Soeharto's rule, and describes how one of the protagonists witnessed not only the violence, but also the anti-Chinese campaign engineered by some elements in Indonesian society. This was the first Indonesian novel to deal with the May 1998 event. From the perspective of a woman writer, Marga T. recounted the experiences of some Indonesians, especially urban Indonesian women, during the turbulent period. As such she was also describing Indonesian society before the fall of the Soeharto regime, capturing the atmosphere of those days.

Like many Chinese Indonesians before the rise of Soeharto, Marga T. also had a Chinese name — Tjoa Liang Tjoe — with Tjoa being her Chinese surname. After Soeharto introduced the name changing rule, Marga T. also changed her name. At the time when she was writing short stories and novels, she used her pen name, Marga T. It has been suggested that "T" stands for her former Chinese surname, Tjoa, but she has, pointing out that Marga T., when abbreviated, would become MT, and when MT is pronounced in English, it sounds like "empty". This is confession to the almighty god — that "in front of HIM, she is nothing".

As stated earlier, Marga T. was unable to get a posting as a doctor in Indonesia. She therefore moved to Germany, presumably with her husband. However, her Indonesian qualification was not recognized by WHO, and she had to study medicine again at the Wolfgang von Goethe Universitat in Frankfurt. In 1979 she passed the examinations required by the ECFMG (Educational Council for Foreign Medical Graduates) to allow her to practise as a physician in the United States. She worked for a while in Texas, but decided to return home to be a "village doctor" in Indonesia. According to her, at the Dallas airport before the plane took off, an officer could not believe that she wanted to return to Indonesia and said to her, "What? You want to go back? Is this country not good enough for you?"

Marga T. is a prolific writer. It was difficult to study her writings in the past as they were not compiled systematically. It is only in recent years that she has made a list of her published

works. There are two sources which provide interesting information about the author herself: one in the appendix of *Setangkai Nozomi*, vol. 4, and the other in the appendix of the same novel, vol. 5. She has so far published 120 short stories and fifty-four novels; eight of her novels have been made into films.

Leo Suryadinata

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Masagung

(Tjio Wie Tay, 蒋维泰, Jiang Weitai, 1927–90)
Publisher, businessman, Indonesia

Masagung, whose original name was Tjio Wie Tay, was a leading Indonesian publisher in the last century. He was close to the Soekarno family and published many books on Indonesia, including memoirs of important Indonesian political leaders; he maintained good relationships with the political elite.

Tjio was born in Jakarta on 8 September 1927 into a Peranakan family. He was the fourth son of Tjio Koan An, an electrical engineer who worked in a gas electronic company. Tjio Koan An died when Tjio Wie Tay was four years old. Not much is known about the boy's mother except that she was the one who bore the burden of the whole family after her husband's demise. Life was difficult, but she worked hard to send her children, including Tjio Wei Tay, to Dutch schools. Tjio first received a Dutch education in Jakarta, but was later sent to live with his uncle in Bogor where he went to a local HCS (Dutch school for Chinese). He studied up to Primary 5 and then returned to Jakarta in 1940.

In order to make a living, Tjio soon started a cigarette retail business selling cigarettes stick by stick on bicycle in Glodok, the Chinatown in Jakarta. He then moved to Senen, an area where he would later set up his well known bookshops and publishing house. Initially he sold cigarettes, stationery, and food and got to know Lie Thay San, another small businessman in the area, who was senior to Tjio. In the process of selling cigarettes they also came to know The Kie Hoat, who used to work for a cigarette company. In 1948 the three of them formed a firm called Firma Thay San Kongsie, using the name of one of the partners. It is worth noting that Thay San means "Great Mountain", which is the name of a well known mountain in China. Its Indonesian name, Gunung Agung, which also means "Great Mountain", happens to be the name of a mountain in Bali.

Apart from selling cigarettes in bulk, Firma Thay San Kongsie also sold books and stationery. In 1951 the firm purchased a larger place at No. 13 Kwitang, near Senen. However, after working together for seven years, Tjio and Lie fell out with each other in 1953, leaving The Kie Hoat alone to run the business. Tjio, however, remained a partner in the business which was later renamed P.T. Gunung Agung and specialized in selling books and stationery. It also went into book publishing later.

Tjio was able to make friends easily, including with indigenous Indonesians, many of whom were to become shareholders of P.T. Gunung Agung. Tjio was an admirer of President Soekarno and came to know the president in 1954 when he visited the Gunung Agung stand during the Jakarta Book Fair. Apparently the president had paid notice to Gunung Agung's publications on Indonesia and

the books that it imported. When he ordered a set of encyclopedia for his own use, Tjio managed to get it within a short period of time and delivered it personally to the presidential palace. Their friendship was to last thereafter.

When Soekarno launched the "Liberating West Irian Campaign" in 1962, Tjio went to the international book fair in Tokyo and from there flew to West Irian to support the Indonesian Government campaign by distributing free textbooks and stationery to the local population. In West Irian Tjio stayed in a house together with other volunteers and some Indonesian officials. As there was only one telephone in the house, whenever there was a phone call for someone, the name of the person was called. Since then, people got to know that Tjio was the president-director of P.T. Gunung Agung and addressed him as "Mas Gunung Agung", which came to be shortened to "Mas Agung". *Mas* means "elder brother" in Javanese. On 26 August 1963 he officially changed his name to Masagung, long before the passing of the name-changing regulation in the Soeharto era.

However, according H.A. Notosoetardjo, chairman of the Federation of Publishers Association (IKAP), who was Masagung's enemy-turned-close friend, Soekarno was the one who suggested the name "Masagung" in the early 1960s when Tjio was thinking of changing his name. It was also Sukarno who made Notosoetardjo discard his hostile attitude towards Masagung. Apparently in the 1960s Masagung became an ardent supporter of President Soekarno, publishing various books on Soekarno and his writings, as well as the Soekarno's collection of paintings. Even after Soekarno was removed from power in 1966, Masagung established the Yayasan Idayu, a foundation named after Soekarno's mother, despite strong opposition from his partners in P.T. Gunung Agung. The Idayu Foundation was established to collect all sorts of publications, books, and photographs in relation to Indonesia since 1945 especially those on both Soekarno and Moh. Hatta, the first president and vice-president of the Republic of Indonesia. It has also published books of past Indonesian nationalist leaders. After the removal of Sukarno, Masagung continued to get in touch with Soekarno, risking his life and showing true friendship. However he was also close to Moh. Hatta who became chairman of the Idayu Foundation after Soekarno stepped down.

P.T. Gunung Agung in the 1960s had 100 shareholders, including former vice-president Hatta, former mayor of Jakarta city, Sudiro, well known literary figure HB Jassin, well known lawyer Sumanang, and leading journalist Adinegoro. Its initial paid-up capital was 50,000,000 rupiah of P.T. Gunung Agung, but twenty-five years later, the paid-up capital of the company had increased to 500,000,000 rupiah. When P.T. Gunung Agung was at its peak, there was no other bookstore that was as popular. Apart from selling books it also published many books on Indonesia by Indonesian authors, including the semi-official biographies of President Soekarno (1965), President Soeharto (1970), Foreign Minister Adam Malik (1979), former Vice-President Mohammad Hatta (1979), former Vice-President Sultan Hamengku Buwono IX (1979), and State-Oil chief, General Ibnu Sutowo (1979).

Tjio not only changed his name, but also changed his religion. Initially he was a follower of Hindu Dharma, but from September 1976 he became a Muslim. His conversion to Islam was welcomed by many Muslim Indonesians, but his wife (Cheng Hian alias Ida Aju Agung) and three children did not follow him. After conversion, he became active in promoting Islam and publishing Islamic books. In the

1980s, Tjio's book business was declining and P.T. Gunung Agung began to diversify its business. Tjio then held the following positions: president of P.T. Gunung Agung (publishing, general trading), P.T. Sari Agung (bookselling, printing), P.T. Ayuman Gunung Agung (money exchange business), and P.T. Inti Idayu Press (printing); chairman of P.T. Windusurya and P.T. Inter Delta (Kodak products distribution); director of PT Jakarta Mandarin Agung (hotels); chairman of the board of directors of Yayasan Idayu (foundation); and director of Jack Chia MPH Ltd.

When Masagung's first wife passed away in 1986, he relinquished all his positions in P.T. Gunung Agung and passed them on to his sons. He himself established an Islamic bookstore. In July 1986, at the age of sixty, he married Lestari, a thirty-eight-year-old indigenous Indonesian woman from Yogyakarta.

Masagung died in September 1990 after celebrating his sixty-third birthday. He had never celebrated his birthday previously, but on 8 September 1990 he did so because his youngest son, Ketut Abdurrahman Masagung, converted to Islam that night at the age of twenty.

Leo Suryadinata

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Maung Maung Than

(许文亭, Xu Wenting, 1938–)

Businessman, community leader, philanthropist, Myanmar

The Chinese community in Yangon held U Maung Maung Than in high regard for the many acts of charity that he has done. As a Chinese community leader, he was instrumental in the funding of relief works in the various areas of Myanmar where disasters struck. It was also reported that he did not segregate the overseas Chinese from the local indigenous Burmese people, but extended mercy to all in deed.

U Maung Maung Than has served several important positions in the Myanmar Chinese community. In 1983 he was vice-chairman of the preparation committee that established the Jinjiang Congregation (晋江公会). In 1985 he was chairman of the Yangon Xu Clan Association, which is also known as Gao Yang Tang (仰光许氏高阳堂). From 1987–1992, he was vice-chairman of the initial management team of Jinjiang Congregation. Since 1988, he has been the vice-chairman of the Myanmar Overseas Chinese Chamber of Commerce (缅甸华商商会). And from 1996 to the present, he has been guiding the Myanmar Overseas Chinese Charity Association (缅华慈善会) as its chairman. U Maung Maung Than was also vice-chairman of the 17th management committee of the Fujian Tongxiang Hui Zonghui, the parent organization of all the Hokkien (Fujian) hometown associations in Myanmar (缅甸福建同乡会总会) in 1999. He simultaneously plays an advisory role at a few organizations, such as the Myanmar

Overseas Chinese Library and the Yangon Huaqiao Huzhu Hui (仰光华侨互助会), also known as Yangon Overseas Chinese Mutual Aid Association.

The Myanmar Overseas Chinese Charity Association (缅华慈善会) was originally known as the Burma Overseas Chinese Relief Works Organization (缅甸华侨救灾总会). It was formed for the purpose of supporting China in relief work during the anti-Japanese war in 1937. It was renamed in 1982 to its current name to indicate the change of its orientation. Under the leadership of Maung Than, the association has been taking an active part in relief work among overseas Chinese as well as local indigenous, fire and flood disaster victims. In 1987, for instance, the association moved 2,000 bags of rice and 500 bags of salt by train to the fire disaster area in Lashio, the Sino-Myanmar border town in northern Shan State. In 1989 the association also played an active part in fire disaster areas in Myeik (a town at the southern tip of Myanmar) and Muse (Sino-Myanmar border area), as well as the storm-hit area in Rakhine (western Myanmar). The largest relief work the association did was during the Cyclone Nargis Disaster in early May 2008.

Deadly tropical cyclone Nargis, which occurred over the Bay of Bengal, severely hit five divisions and states, Yangon, Bago, Ayeyawddy, Kayin, and Mon, covering south-western coastal towns and the biggest city of Yangon. A total of 28,485 people lost their lives and 33,416 people went missing in the cyclone storm. As access to the cyclone Nargis-hit areas from outside was only available through the Myanmar Government, three major local Chinese associations — the Overseas Chinese Chamber of Commerce, the Overseas Chinese Charity Association and the Fujian Native Association — successfully joined hands to donate a total sum of 50 million kyats (US$45,000) in cash through the Myanmar authorities to storm victims.

U Maung Maung Than has also shown his concern for the welfare of his native homeland in China. In 1981, when he visited China, he contributed financially towards education in his ancestral native village. In 1985 he funded the construction of a building for Wai Zeng Zhuang Primary School, located in the neighbouring village of his ancestral birthplace in China. In addition, he has also donated funds to the Association for the Aged and to his ancestral hometown, Qian-pu village (前埔村), for its road construction. In the summer of 1996 and 1998, when some provinces in China were hit by severe floods, he raised a substantial amount of relief fund in the Myanmar Chinese community and donated this to the disaster areas.

U Maung Maung Than is a pro-Beijing Chinese community leader in Myanmar. In 2002, at the tea gathering organized by the Chinese Embassy in Yangon, he expressed his support for the Chinese Government to move against the Falun Gong, a religious-political sect that is against the Beijing authorities. In October 2005 he led Yangon's Chinese community in celebrating the success of China's second manned space mission with the "Shenzhou-6" spacecraft, at the Myanmar Chinese Chamber of Commerce. In March 2007, together with other representatives of the Chinese community in Myanmar, he gathered in Yangon to condemn new secessionist remarks made by ex-Taiwan's leader, Chen Shui Bian. They firmly opposed Chen's plot to seek "Taiwan independence" and will continue to safeguard the interest of the Chinese people and China's territorial integrity.

Xu Wenting, as U Maung Maung Than is called in Chinese, was born in a village named Dedaye in the Irrawaddy Delta, Lower Myanmar, on 15 October 1938. His parents

came from Qian-pu village in the An-hai township of Jin-jiang County in Fujian Province of China (福建晋江安海镇前埔村). In 1970 U Maung Maung Than ventured into business on his own, setting up an export trade called, "Win Win Fish Air-bladder", a business which brought him prosperity. Later in 1990, when the Myanmar Government opened its door for international trade, he expanded his business and established Tiger Shark Fin Co. Ltd., which prospered even further and gave him standing in society.

He is married to Chen Xiuying (陈秀英), a local-born Chinese lady. She received her education at a Chinese school in Rangoon called Huaqiao Zhongxue, which was nationalized in 1964. Chen assists her husband in his business and community charity work and acts on her husband's behalf when he is away for business. They have three sons who tend to the family business. Chen is also a leader among Chinese women and is currently the adviser to Myanmar Overseas Chinese Women Association (缅甸华侨妇女协会), founded on 2 June 1948, with 1,500 members, as of 1990, as well as vice-chairman of the alumni of Huaqiao Zhongxue. In 1996, U Maung Maung Than and Chen were officially invited to attend the 47th anniversary of China's National Day celebration in Beijing by the Chinese Government.

U Kyaw Naing

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Murdaya, Siti Hartati

(Chow Li Ing, 邹丽英, Zou Liying, 1946–)
Leader of Buddhist organization, businesswoman, Indonesia

Siti Hartati Murdaya, wife of Murdaya Widyawimarta Poo (Poo Tjie Guan 傅志宽), was listed as number 16 among the richest Indonesians on the *Forbes* 2006 list with a net worth of US$430 million. She is also the leader of new Walubi (Perwakilan Umat Buddha Indonesia or the Indonesian Representatives of the Buddhist Community).

Hartati was born on 29 August 1946 in Jakarta into a Buddhist family. She had been exposed to Buddhism since childhood and was serious in pursuing Buddhist teachings. She had even gone to Sri Lanka to study Buddhism in order to become a Buddhist nun but was stopped by her father who was a journalist turned timber merchant. She then helped her father in the business and acquired her business experience.

Hartati was also interested in self-improvement. After graduating from high school, she entered the Faculty of Economics at Ureca which later became Universitas Trisakti

from where she graduated in 1969 with a Sarjana degree in business administration. In 1984 she participated in the executive programme for graduates at Stanford University (USA) and in the following year, took the management course on small business at the National University of Singapore (NUS).

In 1971 she married Poo Tjie Guan. The couple jointly established PT Kencana Sakti Indonesia dealing in electric appliances as well as providing services for lifts in multi-story buildings. According to *Tempo*, almost all the lifts in Jakarta were installed by PT Kencana Sakti Indonesia. According to *Forbes*, "[the] husband-and-wife team made its first fortune as supplier and contractor for the [Indonesian] state-owned electricity company. [The two] founded the Central Cipta Murdaya [CCM] Group, also known as Berca Group, in 1990." The Group has more than 50 companies, and was not affected by the monetary crisis during the 1990s as it had no foreign debts problem. The CCM is now engaged in a wide range of businesses: electronics, timber, palm oil, shoes, and property. The companies in the CCM group include League (sports), Hotel Majapahit, Hardsystem (events and exhibition services provider), Harfit (furniture and marble), PT Hardaya Inti Plantationand (agribusiness and palm oil) and Grand City (shopping complex). Hartati is the leader of CCM Group.

According to a Jakarta business journal, *SWA*, in the early 2000s the CCM was involved in two major business events: In 2002 CCM purchased PT Metropolitan Kentjana (MK), and in 2004 CCM took part in the PT Jakarta International Trade Fair (JITF). Hartati is the president director of JITF which has organized the Jakarta International Expo since 2004. The Jakarta International Expo was awarded the honour of being "The Best Exhibition Hall" by *Venue Magazine* on the occasion of its "2nd Indonesia MICE AWARD 2009".

Apart from running the business, Hartati was active in socio-religious activities especially in the Buddhist community. During the Soeharto era, the Indonesian Buddhists were divided into at least two groups, one supported by the government and the other was not. The Indonesian Buddhist Council (Perwalian Umat Buddha Indonesia, abbreviated as Walubi) was dominated by the pro-government Buddhists. The general chairman of Walubi was Bhante Girirakkhito Mahathera (1986–91; 1992–97), the spiritual teacher of Hartati. With Hartati's support, Walubi had succeeded in organizing the Waisak celebration since 1993. In 1994, there was a crisis within the central leadership of Walubi and two Buddhist organizations were expelled. On Waisak day, 1995, President Soeharto urged without success the Buddhist community to be united. Both groups celebrated Waisak in 1996 and Soeharto chose to attend the one organized by the Walubi group.

After Soeharto was forced to step down, there was an open split. On 6 November 1998 there was an extraordinary congress of Walubi and the two groups confronted each other. As there was no compromise, Walubi was declared dissolved. On 14 November the opposition groups, consisting of three Buddhist Monks associations, came together and formed another organization known as KASI (Konperensi Agung Sangha Indonesia, The Supreme Conference of Indonesian Sangha). On 30 November, the old leadership of Walubi led by Hartati established a new organization called Perwakilan Umat Buddha Indonesia (Indonesian Buddhist Representative Council), which was abbreviated as Walubi (identical with the old name). Hartati was elected as general chairperson. The new minister of religious affairs wanted to recognize both but the ministry was still controlled by the old group and supported the new Walubi.

In the 1999 MPR (People's Consultative Council), there was one seat for the Buddhist community, both groups competed for the seat but the government supported the new Walubi led by Hartati who was appointed as the member of MPR (1994–99). There was a demonstration against Hartati but the government did not abandon its support for her. The Buddhist community remains divided until today. Apart from being the general chairperson of new Walubi, Hartati also serves as the general chairperson of Yayasan Kepedulian Sosial (Social Care Foundation), a charity organization.

A mother of four children, *Tempo* reported that she gave her children religious education. She herself goes to Buddhist temple regularly and frequently invites monks to come to her house. When asked about her hopes for her children, she said: "I would like my children to be businessmen, so that they can follow their parents' career."

Hartati's husband, Murdaya Widyawimarta Poo, was born in Blitar (East Java) in 1941 and graduated from the Faculty of Economics, the University of Indonesia (1966). In 2004 he was elected member of parliament representing the PDI-Perjuangan. He also serves as a member of the advisory board of Kadin (Indonesian Chamber of Commerce and Industry) and a member of the honorary council of new Walubi.

Leo Suryadinata

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Myint Shwe

(吴继垣, Wu Jiyuan, 1947–)

Entrepreneur, community leader, Myanmar

U Myint Shwe is a man who successfully juggles many roles: he is chairman of the Myanmar Kyint Kyang Association (Jinjiang Association, 晋江公会), chairman and CEO of Golden Fountain Enterprise Ltd, chairman of Golden King General Construction Co Ltd and Golden King General Electric & Engineering Group, chairman of World Mark Industry Co Ltd, as well as chairman of the Myanmar Ice Industry Factory Association. Outside the business arena, he assumes the chairperson role of the Yan Ling Association (吴氏延陵宗亲总会) which is affiliated to the Wu Clan Association in Yangon.

U Myint Shwe is a well respected and enterprising Chinese of Fujian ancestry who has made his fortune in ice production in a country where the tropical climate has created an unceasing demand for ice consumption. He currently owns six large ice-making factories in Yangon.

He is second among four siblings, and was born in Maung Khine Street (recently renamed Bo Yoe Street), near Kheng Hock Keng Chinese Temple in Yangon Chinatown. His father, U San Pe (Wu Shan Bei, 吴善备), and mother, Huang Xiuliang (黄秀琅), migrated to Burma from Quanzhou in Fujian Province, in search of a new life.

In 1964 U Myint Shwee graduated from Nanyang Zhong Xue, a Chinese secondary school (which was nationalized in 1964 and currently stands as the No. 2 State High School, Bahan) in Yangon, at the age of seventeen and entered the business world, first by assisting in his father's business. Within a couple of years he found his niche in the ice-making business, initially by learning from books and overseas counterparts, and then discovering and adapting this business to suit Myanmar's condition. By 1969, he was primarily in ice manufacturing and installing fresh beer production lines in Strand Road in Ahlone township. Within a decade he had made a name for himself in the business community and was nominated chairman of the Ice-making Association of Myanmar.

In early 1980, when Myanmar launched its open door and market-oriented policy, he was already firmly established in business. He then acquired a piece of property in Yangon where he constructed an eight-storey building to centralize management control of his various business enterprises. Following his visit to Jinjiang city in the Quanzhou (泉州) district of China, he returned to Yangon and set up a network of manufacturing facilities for the production of porcelain and construction materials. This network, spanning Yangon and Jinjiang (Fujian, China), supports a joint venture that started porcelain production in Jinjiang meant to fulfil the demand for porcelain use in the Myanmar construction market. At the same time the joint venture also facilitated the development of a materials distribution network in Jinjiang that promotes construction trade and development between China and Myanmar.

In 1987 he established the Gold King General Construction Company Limited which has been successful in various public housing projects. Three projects for the construction of high-rise apartments for individual ownership, in particular, were completed in 1995. Recent years saw the completion of more commercial buildings, notably the three office buildings for the Ministry of Health, the Ministry of Transport, and the Ministry of Energy. These tree office buildings are located in the new capital of Myanmar (since 2006) in Naypyidaw, the Pyinmana Special Development Region. The second phase for this series of construction project involves completing staff residential buildings and high-class bungalows.

It was on 6 August 1992 that Myint Shwe established Golden Fountain Enterprise Limited to consolidate the ice-making factories that he had set up since 1969. The factories have a production capacity of 100 to 300 tons of ice per day. Golden Fountain also supplies farm machineries, water booster pumps, wheel loaders, dump trucks, and back hoes based on customers' specifications. His other company, World Mark Industry Company Limited, was established on 19 March 2001 to sift and store bean pulses at the Shwe Pyi Thar industrial Zone in Yangon. His two sons, Wu Hai Teng (吴海腾) and Wu Can Hui (吴灿辉) assist him in business.

Being a traditional Chinese, U Myint Shwe turns to philanthropy to give back what he has earned to society. He has donated funds to both Burmese and Chinese communities in Myanmar. These charitable acts raised his reputation a few notches higher. Among other contributions, in 1980, when Kang Ji Temple and Xia-yang Wu Clan House in his native town in Fujian required renovation, he was among the donors. Later in 1998, he led the Chinese community in pledging disaster relief funds when various provinces along the Yangtze River in China were flooded.

From 27 August to 6 September 2000, at the invitation of the Overseas Chinese Affairs of China's Prime Minister's Office, he led a

group of Chinese businessmen from Myanmar to visit Beijing, Xinjiang, Chongqing, and Kunming to promote business/trade relations between Myanmar and China.

Recently the important role of the Myanmar Chinese Chamber of Commerce in promoting international trade and cooperation between Myanmar and China has been recognized by the Myanmar Government. U Myint Shwe, who is vice-chairman of Myanmar Chinese Chamber of Commerce, has been assigned to receive international trade delegations. For instance, in September 2010, he received the commercial delegation from Henan Province, and in November 2010 he received the high-level delegation from the Department of Commerce of Yunnan Province. The Yunnan delegation visit to Myanmar was particularly important as it was to set up the representative office of the Department of Commerce of Yunnan Province in Yangon, and to sign many trade and commercial cooperation agreements. U Myint Shwe was also present at the signing ceremony of the cooperation agreement on the reconstruction of Myintkyi-Pangsaung Road (ancient Sino-Burma overland mule-caravan trade route) between the Yuzana Construction Group (Myanmar) and Yunnan Construction Engineering Construction on 11 November 2010. This is an important project as it would reopen the once ancient caravan route for access into western China from Myanmar.

U Kyaw Naing

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N

Na Teng Choon, James

(蓝廷骏, Lan Tingjun; pen name: 云鹤, Yun He, 1942–2012)

Writer, leader of literary movement, Philippines

James Na Teng Choon was the leader of the literary movement that caught the attention of mainstream Filipino literary organizations which started appreciating works in Chinese, albeit through translations. These translated works produced by ethnic Chinese in the Philippines is now accepted by Filipinos as part of Philippine literature, regardless of the language used — Chinese, English, Filipino, or the local Philippine dialects. Na was the most prolific writer of these works having produced an impressive collection of poetry recognized internationally.

Na came from a family of literary artists. His paternal grandfather, Na Tim (蓝琛), was a close associate of the pioneer newspaper publisher, Yu Yi Tung (于以同), father of the renowned journalist-activists known as the Yuyitung Brothers. Na's maternal grandfather, Xu Rong Zhi (许荣智), was likewise a newspaperman in Fujian, who once served as general manager of Xiamen's daily newspaper, *Jiangsheng Daily* (江声日报). Na's father, Na Tian Min (蓝天民), born in 1917, emigrated to the Philippines from Xiamen in 1936. He was renowned as a pioneer who promoted literary activities in the Philippines. He and Wang Wenting (王文廷) negotiated to have a weekly supplement in *Kong Li Po* (公理报) to publish the works of young writers. Both of them also had their own columns on philosophy and literature to encourage new thinking among the youths, thus planting the seeds of literary writing and appreciation in them.

When Na Tian Min worked at the *Chinese Commercial News*, he started a literary supplement named New Horizon (新潮) and established the NewVoice Society to encourage many young talents to pursue their interests and hone their skills in the world of literary arts. It was thus one of the important literary organizations in the 1930s. Na continued his efforts in this field until his retirement in the 1990s. He was a true pioneer in filling the dearth of literary works and a cultural bridge in the Chinese-Filipino community.

James Na Teng Choon was born on 28 April 1942 into this literary environment where his love and interest in the literary arts would be nurtured. From the age of twelve, when his poem, "Purple Sounds" (紫色的琴声) was first published, there was no turning back. In fifty years, he produced a prolific body of works.

Following in his forebears' footsteps, he founded the first modern poetry study group in the late 1950s to early 60s. In 1982, he founded the Society of Contemporary Arts and Literature (SCAL, 新潮文艺社), and persevered in advocating the idea that works depicting the thoughts, sentiments, and experiences of ethnic Chinese should be considered part of the body of ethnic Chinese literary works, in whatever language it was written — Chinese, English, Filipino, or the local Philippine dialects. From 1961 to 1962,

he was editor of the poetry supplement, "诗潮" in the *Huaqiao Weekly* magazine (华侨周刊). From 1982 he edited the literary supplement of the *World News* (世界日报). Na also served as director of the largest organization of Filipino writers in the country, the Union of Filipino Writers (UMPIL), in 1987. Among his notable published collections of poetry are *Melancholic Score* (1959), *Springtime in Autumn* (1960), *The Rainbow Snatcher* (1961), *The Blue Dust* (1963), *Wild Plant* (1985), *In the Light of Poetry and Photography* (1989), *100 Poems* (2002 and 2003), *Poems by James T.C. Na: A Collection of Originals & Translations in 9 Languages* (2003). His books of poetry have been translated into several languages besides English.

Because he was born in the Philippines, he experienced the ambivalence of being an ethnic Chinese in an adopted land. He believed that the journey from being a *huaqiao* (华侨 Overseas Chinese) to a *huaren* (华人, ethnic Chinese) was one fraught with difficulties and heartaches. However, as soon as a *huaqiao* gave up his Chinese citizenship to become a *huaren*, he became a cultural minority in his adopted country and must thus assert his new identity and seek to be an integral part of the nation. These thoughts are reflected in many of his works.

"The Wild Plant" (野生植物, translated into English by Teresita Ang-See) is the most notable among Na's poems:

With leaves
But without stem
With stem
But without roots
With roots
But without soil
It is a wild plant
Called
Overseas Chinese

It is the one most quoted and cited because it expressed the sentiments of a "transplanted" people fully. It has been translated into English, Spanish, Portuguese, and Filipino, and was selected to be included in many poetry anthologies because of the cultural philosophy it embodied — the search for identity and belonging of an immigrant generation transplanted from its native soil to a new homeland.

Na obtained a degree in architecture from the Far Eastern University in Manila, the Philippines. He was vice president of Add-Mayer Development Corp., the Philippines, involved in architecture and the construction business. His passion for both poetry and photography had garnered him countless awards and recognition such as the Federation of International Art Photography Award (1982), World Academy of Arts and Culture, honorary degree of doctor of literature from the World Academy of Arts and Culture (2006), Certificate of Merit on Poetry for World Brotherhood and Peace from the United Poets Laureate International, the United States (2007), and fellowship of the World Literature Academy in the United Kingdom (1993).

He was a member or officer of various prestigious literary organizations in China, Hong Kong, and Taiwan, and held editorial positions in international publications such as *The Epoch Poetry Journal*, Taiwan (1965), the *Overseas Chinese Literature* (Serial), Lujiang Publishing House, Xiamen, China (1987), *Directory of Overseas Chinese Literature*, Jinan University (暨南大学), Guangzhou, China (1987), *Anthology of Chinese Poetry* in Singapore, Thailand, Philippines, Wen-Lian Press, Beijing, China (1988), *Four-Seas Literary Magazine*, Wen-Lian Press, Beijing, China (1988), *South East Asian Chinese Literature* (Philippines), Lujiang Publishing House, Xiamen, China (1999).

Na represented Chinese-Filipino writers at many international conferences. In 1989, he was co-convener of the Conference on Social Change and Southeast Asian Chinese Literature, held with the Chinese Studies Program of De La Salle University, Philippines. In 2006, he was one of the conveners of the PEN Club of Southeast Asia Chinese Poetry Writers, and shouldered the responsibility of being editor-in-chief of the *Southeast Asian Chinese Poetry Journal,* and convened the international conferences of Southeast Asian Chinese Poets, held successively in Fuzhou, Guangdong, Ho Chi Minh City, Guiyang, among other places.

It was Na's leadership in the literary movement that gradually caught the attention of mainstream Philippine literary organizations which then started appreciating works in Chinese, albeit through translations. Through the nomination of fellow writer and UMPIL director, Joaquin Sy, Na received in 2008 the Gawad Balagtas, the most prestigious literary award given by UMPIL. The citation highlighted the recognition of Na's work by Filipino mainstream society: "For his admirable achievement in Chinese poetry that reflects the Chinese-Filipino experience in the Philippines, as well as the unbreakable ties of overseas Chinese to their roots and memory. His eight books of poetry translated into several languages apart from English showed his extraordinary devotion to his craft while finding commonality in the deep but universal experience of humanity, nature, and beauty. In his capacity as literary editor to various local and foreign Chinese literary publications, [and through] his extensive membership in literary organizations, and in his fellowships and visiting lectures in the Mainland and in international literary academies, he has both distinguished himself and ably represented the Philippines and the Filipino-Chinese community."

Na Tian Min and Na Teng Choon together edited the three literary supplements in local Chinese-language dailies, collectively called the "three tides" (三潮) — *haichao* (海潮), *chaosheng* (潮声) and *xinchao* (新潮) — which published the works not just of local writers, but also those from China and elsewhere. These three eminent journals have become not just good reference materials on the development of literary works among local Chinese writers, but are also bridges of mutual enrichment between China and the Chinese overseas.

James Na's wife, Liu Mei Ying (刘美英), using pen name Qiu Di (秋笛), is herself a renowned essayist-writer and has been teaching in a Chinese school. She is one of the founders of the New Horizon Literary Organization, and is quite active in literary organizations and literary activities in the Chinese-Filipino community. Many of her essays have won distinction and are recognized to be representative of the views and experiences of Chinese-Filipino women.

James Na died of kidney failure on 9 August 2012.

Teresita Ang-See

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Neo Chee Keong, Jack

(梁智强, Liang Zhiqiang, 1960–)

Film director, actor, comedian, Singapore

Having made a number of top-grossing films, Jack Neo Chee Keong now sees his name to dominating Singapore's commercial film industry. Neo's initial fame came from his groundbreaking comic sketches on television before he embarked on a film-making career that encompasses directing, scriptwriting and acting. Some of Neo's films have become national talking points on topical issues, such as the high-pressure education system and the marginalization of the Chinese-educated in a society dominated by the English language.

Jack Neo Chee Keong, popularly known as Jack Neo, was born on 24 January 1960. The eldest in a family of four children, Neo grew up in humble circumstances in a village — Kampung Chai Chee — and had to help with household chores that included the rearing of pigs. He attended Yu Neng Primary School, Anglican High School before graduating from Tanjong Katong Technical School with "O" level (10th grade schooling) qualifications. Although he did not shine in his studies, he discovered in school a talent and liking for performing. At fifteen, he signed up for training classes offered by the then Radio and Television Singapore that paved the way for a freelance career acting or hosting shows on air. The early show business experience came in useful when the Music and Drama Company of the Singapore Armed Forces talent spotted him. By then the twenty-one year old Neo had joined the army as a professional soldier. He spent the next seven years in the army as a drama director. Writing scripts and training performers for the regular army road shows honed his entertainment skills. In his free time, Neo performed skits at private functions and on television.

Beginning in 1990, Neo was on his way to attaining celebrity status as one half of Singapore's top comic duo, the other being comedian Moses Lim. With Lim, he hosted a greatly successful weekly television variety show, *Comedy Tonight*. For this show, Neo created his two iconic characters: a bumbling old woman known as Liang Po Po, and a suburban middle-aged housewife, Liang Simei, both of whom became larger than life for their acute depiction of the many foibles of the Singapore character. That Neo had to cross-dress for these female roles added to their piquancy and also pointed to his daring as a performer. Neo's comedy was not just laughter-inducing jokes. Believing that comedy can play a role in important social discourses, he served up some biting satires that won him his fan base.

Watching Eric Khoo's *Mee Pok Man* (see entry on Eric Khoo) in 1995 set Neo thinking about the possibility of making Singapore films. His entry point into films was as an actor, first in a television drama, and then as a major character in Khoo's 1997 feature, *12 Storeys*. The celebrity television comedian impressed with his realistic portrayal of a buck-tooth hawker living in a typical Singapore public housing estate. In 1998, he proved he could direct by winning the Best Director award for his short film, *Replacement Killers*, at the Singapore Short Film Award of the Singapore International Film Festival.

The year 1998 was a watershed in Neo's nascent film career. *Money No Enough* (Neo wrote and acted) took in $5.8 million at the box office, making it the highest grossing Singapore film and the third highest grossing film in Singapore after international blockbusters, *Titanic* and *Lost World*. The theme of the average guy grappling with money woes

served up with Neo's vintage comic flair and adroit feel for heartland issues, spawned a spate of comedy films by others. The extraordinary public reception to *Money No Enough* was a seminal event in Singapore's film industry. It and a few more of Neo's blockbusters to come proved to movie distributors here that homegrown movies can have good box office and a future.

In 1999, Neo directed his first full-length feature, *That One No Enough*. But it was his second directorial outing, *I Not Stupid*, in 2002 that brought him a measure of critical recognition alongside the film's box office success. The film offers an engaging look at the pressures children have to negotiate when they are at the bottom of Singapore's competitive education system. While critics baulk at considering it an artistic triumph, the film struck a chord with a great many people and, unlike his previous films which were too local to travel beyond Singapore and Malaysia, *I Not Stupid* was released in Hongkong, Taiwan and China. At the Golden Bauhinia Awards 2003 in Hongkong, the film was voted one of the 10 Best Chinese Films.

Following *I Not Stupid,* Neo upped the artistic ante by reworking Majid Majidi's classic Iranian film, *Children of Heaven*, into *Homerun*. This 2003 film has turned out to be Neo's most critically acclaimed work, picking up a string of awards at international festivals. *Homerun* avoids the slapstick and comedy-skit pacing of Neo's previous works. An ample production budget gave the finished work a high standard of technical polish, such as the attention paid to details of the story's Singapore in a 1965 setting. The plot is about a brother and sister so poor, they had to share a pair of shoes, a storyline somewhat similar to Majidi's original. However Neo again used his characters as allegories of topical national issues; in this instance, two gangs of children satirizing Singapore-Malaysia relations. For some, that comic touch came across as a more populist device than apposite humour, and resulted in a film that mixes arthouse direction with commercial objectives, not always to the best effect.

The "arthouse versus commercial" debate dogs Neo's accomplishments. Early in his film career, Neo foresaw his position in this dilemma when he said, "He (Eric Khoo) is very art. I am very commercial". If watching Khoo's *Mee Pok Man* had set him thinking about film-making, he also confessed to being perplexed by Khoo's arthouse cinematic style, finding the pace too long and slow. In the six years since *Homerun*, Neo's output of at least one film a year comprised entirely of his signature crowd-pleasing comedies, most of which timed for release to catch the Chinese New Year festive crowd. Neo makes no apology for making commercial films. He said in a 2009 media interview: "I know what my audience wants and I will not sacrifice this to make movies for critics." Despite critics dismissing his films as formulaic crowd pleasers, with little merit as cinematic art, Neo has his supporters who reject this elitist perspective. They contend that popular appeal should not make a film less valid as art.

Like his comedy, Neo's films deliver satiric jibes at both both state and society in Singapore. However the nature and extent of the critique is never powerful or hostile enough to risk the wrath of political authorities; neither would that be Neo's intention. Nevertheless embedded in each of Neo's films is also a potentially delicate narrative that taps into a long-standing cultural divide in Singapore's Chinese population. Neo's characters are more comfortable speaking Mandarin or a Chinese dialect than English,

a reality not uncommon among heartlanders. He helps them to give vent to their sense of being eclipsed in a Westernized society where English dominates its key institutions. This has led an academic researcher (see Kenneth Paul Tan below) to describe Neo as an "organic intellectual" who "articulates his criticism of society and government in the name of the Chinese-speaking community that appears to be systematically disadvantaged by the dominance of the English language, Westernization in general and the inflow of foreigners that a globalized economy necessitates".

Despite his penchant to poke fun at authority, the popular director does not build his image on being fringe or radical. Except for a whiff of scandal in early 2010 involving an extramarital affair, Neo's public image seems no different from that of the average citizen leading a regular life. Two Singapore prime ministers have commended his films at four National Day Rallies and Neo takes pride in that. In 2004, he received a Public Service Medal. The following year, he became the first film-maker to be awarded the Cultural Medallion, Singapore's highest recognition for artistic achievements. Neo's success story, in particular, the poor-boy-makes-good career trajectory, burnishes an image of Singapore as a place of opportunity for the talented and hardworking. Neo is proud that he has come so far, not through any formal training, but through the trial and error of practice. The growth of Neo's career is also marked by an indefatigable capacity to try his hand at anything and this has given him an impressive reputation of versatility.

He had published comics, composed songs, recorded video cassettes, written newspaper columns, done musicals and serious drama on stage and hosted radio programmes.

Neo is married and has a daughter and three sons. Alongside his film-making, he helms J. Team Productions, one of Singapore's pioneer production houses that he founded in 1995.

Russell Heng Hiang Khng

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Neo Chwee Kok

(梁水国, Liang Shuiguo, 1931–87)
World-class swimmer, Singapore

Neo Chwee Kok was an inspirational swimmer who entered the world of competitive swimming in 1949. Barely two years later, he thrust himself into the spotlight when the Asian Games were introduced. His performance in New Delhi, in 1951 winning four gold medals, is often represented as the pinnacle of his achievements and certainly served as reference points for all who followed. However, later in 1953, when he was able to challenge

future Australian Olympic gold medalists, he achieved a world ranking of third place, his highest ever. This was the true period of his peak performances. His story is a mixture of humble stardom, misfortune, and probably unfulfilled promise.

Neo Chwee Kok was born on 31 May 1931 in Singapore, but raised on Pulau Samboe, an Indonesian island seven miles from Singapore. He was the fifth child in a family of eight. He only began school in 1947 after the war. His family background provided few opportunities for success and yet in a *Straits Times* survey conducted in 1999, he was voted number 3 in the list of Singapore's fifty Greatest Athletes.

He came to prominence at the age of eighteen, a late age for a swimmer, but his impact was almost immediate. His representative swimming began with the Katong Boys Club and then the Chinese Swimming Club in 1949, under the tutelage of Koay Teck Choo and "Jubilee" Kee Soon Bee. At just 1.65m tall and weighing under 60 kg, he seemed unlikely to make an international impact, but he made up for these apparent limitations by demonstrating explosive power and determination. Neo's first big competition was in 1950 at the Chinese Swimming Club gala. He recorded reasonable times in the 100-metre and 400-metre freestyle events, coming in at 64 seconds and 5:33.0 minutes respectively. From then on his progress was meteoric. He took the Singapore Amateur Swimming Association titles in the 200-metre and 400-metre freestyle events, and later set Malayan records in all the freestyle events. Although developing his own style, he was, predictably, compared with other Asian champions. In 1950 he earned a nickname that remained throughout his career. The Japanese record breaker, Hironoshin Furuhashi, had been dubbed the "Flying Fish", so Neo was given the same title. He was also known as the "Boy Marvel".

By January 1951 he had arrived at the first stepping stone to international success when he qualified to represent Singapore. The first Asian Games, which were staged in New Delhi, provided him with a perfect arena to display his exceptional talent. He won four gold medals: three in the longer freestyle events, and one in the relay with Lionel Chee, Wiebe Wolters, and Barry Mitchell. Neo was later inducted into the Singapore Sports Council Hall of Fame on the basis of these medal-winning performances. The only question mark that existed over the results in New Delhi was that the Japanese did not enter a swimming team and so there was no opportunity for Neo to test himself against the likes of Furuhashi, the "Flying Fish" of Fujiyama.

There was controversy when the team returned to Singapore due to issues of amateur status. P.F. de Souza, a representative of the Singapore Olympic and Sports Council (SOSC) was to present a gold watch to Neo to commemorate his achievements. Hasty last minute remonstrations led to a postponement. Later explanation focused on the need to ensure the preservation of Neo's amateur status. It was not clear whether receiving a watch would represent "professional" gain and therefore rule him out of the "amateur" Olympics.

Neo focused on his own challenges. He gave swimming demonstrations and trained hard, using blocks of wood to provide resistance and to strengthen his arm pull. During the year prior to the Helsinki Olympics in 1952, he had reduced his timings by 8–12 per cent (in the 100-metre event from 64.0 to 58.8 seconds, and in the 400-metre, from 5:33.0 to 4:51.0 minutes). He was one of Singapore's best ever bets to win an Olympic medal. His 58.8 seconds

timing was close to the 1948 Olympic Record of 58.7 seconds. There were still barriers to his success though. Ideally for him to acclimatize to the conditions in Helsinki would have required weeks, but only days were going to be available. He was used to swimming in salt water in Singapore, whereas the open-air pool at the Olympics would be fresh water. A simpler problem to solve concerned which of the events he should enter.

In Helsinki Neo learned much about international competition and realized that there was no substitute for good physical and mental preparation. The water and air temperatures provided a severe shock to his system. He also quickly learned of the competitive atmosphere that existed, when he experienced trouble with a Russian coach who claimed that his swimmer had exclusive rights to one of the lanes. Neo rightly felt that all lanes were open to all swimmers.

His ability and potential were quickly noticed by many of the western coaches. However his lack of experience and aspects of technique brought disappointment. On 26 July 1952, there were a record sixty-one swimmers in the competition. In Heat 2 of the 100-metre freestyle event, Neo could only manage third place with 1:00.6 seconds. His ultimate ranking was 27th. To his credit he made no excuses. In Heat 2 of the 400-metre freestyle event, he came in third again, with a time of 4:57.5 minutes, which was 24.2 seconds behind Japan's Hironoshin Furuhashi and the Russian Viktor Drobinsky. A time of 4:55.1 minutes (four seconds slower than his best in Singapore) would have qualified him for the semi-finals. Neo himself attributed his lack of success to three factors: his nervousness, the cruel weather, and his inability to dive and turn as well as his international rivals. Had he swum his best 100-metre time from Singapore he would have won the bronze medal. At the end of the year he was voted third in a Sportsman of the Year contest, behind Ong Poh Lim (badminton) and Chay Weng Yew (weightlifting).

The Olympic experience was a motivating one and Neo received support in his quest to improve. A strong association grew up with swimming in Australia. In August 1953, a future Olympic gold medallist, Jon Henricks, visited Singapore. In a challenge race at the Chinese Swimming Club, Neo returned a national record time of 57.4 seconds, behind Henricks' 56.9 seconds. It was his inability to master the tumble turn that proved to be the real difference between the two sprinters.

A new opportunity was revealed. In January 1954, having bettered his record to 57.2 seconds, Neo, accompanied by Kee Soon Bee, was invited to compete in Australia. The six-week tour provided him with the top-class opposition that was required to sustain his progress and prepare him for the Asian Games later in the year. In Melbourne Neo defeated John Devitt, who would be the Olympic silver medalist in Melbourne in 1956. After competing in eleven events across the country, he returned home and after achieving a new personal best of 56.9 in the 100-metre, thus equalling Clark Scholes' winning time at the Helsinki Olympics.

In what was to be the ultimate test for Neo, the 1954 Asian Games brought him back into competition with the Japanese swimmers. He claimed a bronze medal in the 100-metre freestyle event, with a time of 58.6 seconds, behind Suzuki (58.2) and Tanagawa (58.4) of Japan. Again the vital factor was the limitation imposed by his turn.

As there were no Empire Games in 1954 for Singapore because of financial constraints, the only target remaining for Neo was another

tilt at the Olympic Games. But there was to be no renewed challenge. He did not participate in the Melbourne Games, which was a great relief to the Japanese swimmers, who considered him a threat to their dominance of the Asian pool. He had taken a job as a superintendent at the Yan Kit Pool, knowing that his amateur status would then dissolve. The practical exigencies of the time obliged him to seek employment. He turned to coaching and placed great emphasis on giving his students a solid foundation. After spending many years helping to groom new generations of swimming champions, he received a six-month scholarship to learn more about coaching at the Australian Institute of Sport in 1983. Neo continued to be an inspirational coach until he passed away on 23 January 1987.

In May 2011 he was posthumously awarded a medallion to commemorate his appearance at the Helsinki Olympic Games. As one of Singapore's 167 acknowledged Olympians since 1936, he had been assigned the number 11 in the chronology by the association known as Olympians Singapore.

Nick Aplin

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Newn Ah Foott, George

(尹亚佛, Yin Yafo, 1894–1990)

Businessman, national leader, philanthropist, Brunei

George Newn Ah Foott was a successful businessman venturing widely in different areas, and was also a leader of the nation, being appointed to organise a civilian government after the Japanese occupation, and held several appointments in the Brunei Government. He was also very involved in supporting education, even recognized by the Catholic Church for his contributions, particularly to the Saint George's School.

Newn was born in 1894 in Waichow (惠州), Guangdong Province of China. Due to poor family circumstances in his hometown, at the mere age of 8, before arriving at Brunei, his mother sent him to Biliton Island, situated between Borneo Island and Sumatra of Indonesia, to visit his uncle who worked at the island's tin mines. Although he was young, he was a considerate and helpful boy. While at the tin mines, he worked hard and was keen to assist his uncle. At such an age, he understood that success was the product of hard work and perseverance. Newn later stepped foot at Sarawak and was educated in Kuching. He also got married in Sarawak shortly before leaving for Brunei.

In 1916, at the age of 22, Newn arrived at Brunei during the reign of Sultan Haji Omar Ali Saifuddien Saadul Khairi Waddien. He worked for the Island Trading Company Limited, which had a cutch-making factory. 'Cutch' is the grounded bark of mangrove trees, which after being soaked and boiled and then dried, becomes a form of dye that can be used as base colouring for cloth fabrics and

fishing nets. Newn was talented in business and had a strong drive to succeed. He was not a person who was keen to work under a superior and was determined to be a leader. Therefore, while working for the company, Newn established a small business selling stationery and carbonated drink such as "尹 Orange". He was an intelligent man who finds every opportunity to expand his business. His eldest son, Francis Newn, said there were hardly any cars in Brunei at the that time, and so George Newn came up with a brilliant idea to establish a bicycle-hiring business, which was first of its kind in Brunei Darussalam. At that time, he had about half a dozen bicycles that were hired out for between 5 and 10 cents per hour, which was quite lucrative in those days.

In 1943, during the Japanese occupation, commodities such as sugar were scarce and the occupying forces ordered Newn and an English engineer W. Dougherty to process palm sugar from the abundant palm trees found throughout Brunei. The Palm sugar was rationed and made available to the public. When liberation arrived in 1945, he was asked to organise a civilian government. He was also asked to organize the production of "bakau" or mangrove firewoods to be exported to Hong Kong. Newn was a devoted businessman who further continued in the expansion of his business and had grown to deal vastly in board engines, cars and agricultural chemicals later in his career.

Apart from his business, Newn was a national leader as well. He was a Member of State Legislative Council, Brunei Darussalam, and was also a member of the Brunei Public Service Commission and that of the Municipal Board's Committee. Although Newn had neither university qualification nor high school qualification, he was able to write and speak English fluently, on par with those university graduates he worked with.

Although his educational level was limited, Newn ensured that all his children were well-educated in Kuching as during that time, Brunei Darussalam's education system was very limited. Newn had strong belief that education could cater for a better future of various communities in Bandar Seri Begawan, the capital of Brunei Darussalam. Seeing the shortage of schools and educational opportunities for the people in Brunei, Newn founded the Saint George's School, Bandar Seri Begawan. Before the land was donated by Newn, the Catholic school was first started by a resident priest named Fr Piet de Wit in a rented house owned by Mr Kay in Jalan Padang, which also housed a chapel and the living quarters of the priest. The first building for the school was constructed in 1941, at Kumbang Pasang, on the land donated by Newn. After the war in 1945, the Saint George's School at Bandar Seri Begawan was re-established and managed by Newn, with his daughters as teachers. After World War II, the school was named after him in his honor. During that era, the School was far different from what we see today. It was then a simple thatch building with *attap* roof; now, it is made of concrete and well-furnished with air-conditioned classrooms. Furthermore, Saint George's School has now expanded to provide high school education up to the GCE "O" levels. The School can be considered as one of Brunei's prestigious schools now where most parents would want their children to attend. For his services rendered to the Catholic Church, and more particularly to the Saint George's School, in 1972, Newn was conferred the Papal Decoration "Per Ecclesiet Pontifice 22".

Newn finally retired in 1979 at the age of 85, leaving his business to his children. He

passed away at the ripe old age of 96, in 1990. His 132 children, grandchildren and great-grandchildren and their families are scattered all over the world, including Singapore, America, England and Australia.

Yu Chin Chai

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Ng Eng Teng

(黄荣庭, Huang Rongting, 1934–2001)
Sculpture artist, Singapore

Ng Eng Teng is an internationally renowned sculptor who remains highly regarded for his landmark contributions to Singapore's sculpture art scene. His large-scale figurative sculptures with introspective and whimsical interpretations of humanist themes can be seen in many public locations in Singapore, adding vibrancy and texture to Singapore's streetscape. If one were to drop by Orchard Road, Bras Basah Road, Changi Airport, among other areas, one would see some of his best known works, such as the *Mother and Child* bronze sculpture, and *The Explorer*.

Born in 1934, Ng enjoyed making figures using plasticine during his primary school years. After completing his Senior Cambridge in 1955, he had his first foray into formal art education in the form of painting and sculpture classes at the British Council. A year later, he joined the Nanyang Academy of Fine Arts, but discontinued his studies a few months later due to illness. He then spent some time in Kuala Trengganu, Malaysia, recuperating under the care of his uncle, Dr Ng Yew Seng. In 1958, Ng worked as a trainee artist for Shaw Brothers and then Fortune Advertising. In 1958, he had the opportunity to study under Liu Kang, who was already well known in local art circles at the time.

In 1959, Ng re-enrolled at the Nanyang Academy of Fine Arts to hone his skills and attended classes taught by Chen Chong Swee, Georgette Chen, Chen Wen Hsi, and Cheong Soo Pieng. Going beyond the boundaries of the art curriculum, he experimented with art in various media. His interest in sculpture went a step further after he met British sculptress Jean Bullock, who exposed him to sculpture art and the use of *ciment fondu*. At that point in time, *ciment fondu* was a relatively new sculpting medium.

Ng's budding talent and potential as a artist was not lost on Georgette Chen. During frequent visits to her place, the pair chatted about art aesthetics and Ng's eye was often drawn to the ceramic pieces on display there. Noting his keen interest and talent in working with clay, Chen encouraged Ng to further his studies in sculpture arts and work with renowned sculptors to realize his potential. She mentioned two places he should touch base with — the Potteries in Stoke-on-Trent in England, and St Ives, where the studio of ceramic artist Bernard Leach was located.

In 1961, Ng won the Gold Medal in the Tagore Centenary Open Painting Competition. After completing his studies at the academy in 1962, he took up Chen's advice and went to study at The Potteries in Stoke-on-Trent in England. He undertook research on pottery

design at the North Staffordshire College of Technology/Stoke-on-Trent College of Art between 1962 and 1963. In 1964, he studied at the Farnham School of Art in Surrey, deepening his knowledge of ceramics and sculpture. On graduating from Farnham, he worked with the Carrigaline Pottery in County Cork, designing tiles, hollowware, and tableware.

The commercial industry began to take notice of Ng's talent when his commercial designs were exhibited at the Arts and Crafts Centre of Britain and at selected spring fairs. His designer products garnered a positive response in the local market and he received good publicity in the Irish press. In 1966, he received a diploma from the Society of Industrial Artists and Designers (MSIAD, now known as the Chartered Society of Designers).

In the late 1960s, Ng returned to Singapore to pursue his passion for artistic sculpting. With his father's support, he set up a workshop and began his ceramic practice, teaching pottery making. He designed a series of works for sale using slip casting and press moulding, but this venture met with little success. He then decided to look for a job and with the help of fellow artist Vincent Hoisington, he joined the International Planned Parenthood Federation in 1968, where he worked as a visual aids officer for a year.

However, sculpting was never far from Ng's mind and he spent whatever time he could on sculpting individual pieces. On 4 September 1970, he staged his first solo exhibition at the lecture hall of the National Library. The five-day exhibition was officially opened by minister of state for labour, Sia Kah Hui, and jointly sponsored by the Singapore Art Society, Nanyang Academy of Fine Arts, and the Society of Chinese Artists. Ng's works were met with critical acclaim during the exhibition and, from then on, sculpting became his full-time passion and career.

As the years progressed, he became known throughout Asia and Australia for his sculpting talent. Ng has exhibited his pieces at numerous art events in Singapore, Japan, Australia, Taiwan, and Korea. His commissioned works can be found at the Garden Hotel, Pulau Ayer Chawan, Plaza Singapura, Orchard Road, Fort Canning Park, Changi International Airport, and the Singapore Art Museum. One of Ng's most notable international achievements was a three-metre sculpture piece for the 1988 Seoul Olympics. A replica of an earlier piece entitled, "Portrait", Ng completed it in under a month to meet the tight time frame imposed by his client, the Paris Arts Centre.

In 1981, his contributions to the local art community and remarkable achievements were recognized by the Singapore Government, which awarded him the Cultural Medallion. He went on to receive numerous other awards, including the ASEAN Cultural Award for Visual Arts (Sculpture) in 1990, the Pingat Apad Award in 1991, an honorary doctorate from the National University of Singapore in 1988, and the Public Service Star at the National Day Awards in 1999.

On 16 February 2001, Ng was honoured with the Montblanc de la Culture Arts Patronage Award at a dinner ceremony held at the Singapore Art Museum. He was presented with a commemorative Montblanc pen and a cheque for €15,000 (S$23,800) to be given to an arts project of his choice. This award was given to Ng in acknowledgement of his generous donation of a total of 1,000 of his paintings, drawings, sculptures, machettes, and ceramics to the National University of Singapore in 1997 and 1998. Ng had decided to part with these items so they might be put to good use in an education institution for the education of aspiring artists.

Ng's health took a turn for the worse in 1995 when he was diagnosed with kidney

problems. However, few knew of his condition until 1998, after he had a heart bypass operation. His health deteriorated over the next two years and he passed away from pneumonia on 4 November 2001 at Studio 106, a kampung house at 106 Joo Chiat Place, located directly opposite his residence at unit 127.

G. Uma Devi

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Ng Keng Siang

(黄庆祥, Huang Qingxiang, 1908–67)
Architect, Singapore

Ng Keng Siang was the most prominent of Singapore's first generation of locally born, university educated architects. He ran an extremely successful practice, and had a career spanning pre- and post-war periods. Ng secured major residential, commercial, and civic commissions from the local business community, which saw in him an alternative to expatriate architects. By competently executing these high-profile projects, he deepened the credibility of local architects *vis-à-vis* Europeans, in the eyes of the public, clients, authorities, and a younger generation of architects. His most famous works were Asia Insurance Building, then Southeast Asia's tallest structure, and the Nanyang University, the first overseas Chinese university. In recognition of his stature, Ng was elected founding president of the Society of Malayan Architects. In 1958, he launched a new career as hotelier of the Biltmore Hotel, before passing away less than a decade later from liver cancer.

Born in 1908 in Singapore, Ng was the second son of Ng Siak Khuan, the Teochew proprietor of Poh Kong Chye jewellers. After attending the elite Anglo-Chinese School, where he nurtured a penchant for drawing, he chose to work as an architectural apprentice with S. Y. Wong & Co., rather than joining the family business. With the support of his father, and savings from his own work at Chinatown night markets, he studied at the Bartlett School of Architecture in London, which provided an education steeped in the classical tradition. Ng excelled at Bartlett, where he won the Alfred Bossom and Arthur Davis medals in 1935. After graduating, he also pursued post-graduate studies at Columbia University in New York. On his return to Singapore in 1938, he joined the premier architectural firm, Swan & Maclaren, alongside other newly returned Singaporeans such as Robert Kan and Koh Cheng Yam. Ng registered with the Board of Architects in Singapore in 1939 and went on to become the first Singapore member of the Royal Institute of British Architects. Soon after registering, Ng launched his own firm. In just a few years he had the biggest one-man local firm in town.

Ng was ambitious and had a strong entrepreneurial streak. Rather than remaining within the confines of an established European practice, he leveraged his academic and professional credentials to strike out boldly on his own, cultivate his own clientele, and

actively pursue projects. His commercial success derived in part from his sociable personality. Architectural historian Seow Eu Jin, a personal acquaintance, described him as "tolerant in most matters (with) an amiable toothy smile", More strategically, he "entertained lavishly, maintained wide social and professional contacts… by the early 1950s he could count amongst his clients the high and mighty of the Chinese Chamber of Commerce" (Chow).

Ng's designs were eclectic. His pre-war projects were mainly individual houses for affluent members of the Chinese community, as well as shophouses and speculative housing for property developers. Many of these bore vernacular English elements, and could be described as fairly traditional. In this period, he steadily built up his credibility with the business community and was rewarded with higher profile jobs after World War II. His Ngee Ann Building in Orchard Road was among the first-high rise private apartment blocks in Malaya. The project was noteworthy for promoting the idea that flats could be desirable homes for the middle and even upper-middle classes. Indeed, some of Singapore's most prominent architects, such as Lim Chong Keat and William Lim, lived and worked there. In contrast to the stylistically modernist Ngee Ann Building, other projects, such as Framroz Aerated Water Factory or the Anglo-Chinese School clock tower, contained aesthetic flourishes that harked back to the pre-war art deco trend. Even more at variance were Ng's civic projects for the Chinese community, including the Teochew Association, and the Nanyang University, which were essentially modern buildings, capped with Chinese roofs and related ornaments. These projects pointed to Ng's pragmatic and non-dogmatic approach to design.

Ng's stylistic diversity led some to consider that, notwithstanding his successful career, "he never attained the ranks of the 'mainstream modernists'. He was an architect in transition, caught somewhere between the modified Classicism of the earlier part of the 20th century and the Modern Movement" (Edwards and Keys). In the post-war period, when younger architects were pushing for more modern and progressive design, Ng's reticence towards modern architecture seemed conservative. Nonetheless Ng's firm was a prolific practice that was responsible for the design of many important public buildings. When he passed away, *The Straits Times* hailed him for producing some of the most imposing landmarks of Singapore.

Ng spent much of his time meeting and negotiating with clients, lawyers, and building authorities, thus leaving much of the firm's design work to his draughtsmen. This may help to explain his firm's diversity in architectural expression. It also signals another important aspect of his career — as a local architect who often contested the colonial building authorities over regulatory matters. Indeed, Ng was most proud of the Asia Insurance Building, in large part because of the regulatory battles he fought and won against the colonial authorities. This included securing permission for the building to rise above the Cathay Building, which was hitherto the island's highest structure. Alfred Wong, a leading architect from a younger generation, later eulogized Ng as the "first Singapore architect to prove his mettle… one of the few bold architects who dared to stand up against authority".

Towards the end of his professional career, Ng began to assume a more prominent role in wider professional matters. In 1958, a group of local architects set up the Society of Malayan Architects (SMA), following their unsuccessful bid to take over the European-dominated Institute of Architects of Malaya. As the doyen of the local architectural fraternity, Ng was elected the first president of this body,

a precursor of today's Singapore Institute of Architects. During his term of office, Ng called on the Singapore Government to establish a university-level architecture school. SMA also called for the formal recognition of the Board of Architects. SMA was subsequently recognized as the sole body representing the profession in Singapore, and Ng was nominated a member of the board. Around the time of his retirement from practice, Ng was appointed a juror for the high-profile Singapore Conference Hall design competition, which is considered one of the most important modern architectural projects in Singapore.

In his personal life, Ng was a man of his times and class. He raised two sons and a daughter with his wife Sheila at the house he designed in Pasir Panjang. Beyond his urbane lifestyle, Ng enjoyed rural pleasures, such as visits to the seaside with his family. He was also a gun club member and used to hunt flying foxes in Malaysia. In cultural matters, he had a foot in both the east and the west. On the one hand, he was an avowed Anglophile, famous for always being immaculately turned out in his bow tie, blazer, and fedora hat. But he could also be very traditional, for example, in matters of filial piety. He made sure to honour his stepmother appropriately, and, likewise, expected suitable deference from his children.

Ng's prolific career endowed his country with some of its best known landmarks. The Nanyang University Administrative Building is now a national monument of Singapore, while the Asia Insurance Building was the first local skyscraper to be gazetted for conservation. Other works of national importance include the Singapore Badminton Hall and the Lim Bo Seng Memorial. Beyond these icons, Ng's key contribution to Singapore's architecture was to demonstrate to the public, government, peers, and a younger generation, that emerging local-born architects could be as qualified and capable as established expatriates. In this, he laid the foundation for the next stage in Singapore's architectural history.

Dinesh Naidu

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Ng Teng Fong

(黄廷芳, Huang Tingfang, 1928–2010)
Real estate tycoon, Singapore

Ng Teng Fong was a China-born real estate tycoon, founder of Far East Organization, and Singapore's richest man at the time of his death.

Ng Teng Fong was born in Putian (莆田), in China's Fujian Province in 1928. He was the eldest of 11 children. In 1934, the Ng family moved to Singapore and his father set up a soya sauce factory and grocery store in Weld Road.

With little formal education, Ng worked at his parents' factory and as a bicycle repairman for a while. As the eldest son, he was expected to carry on the family business, but Ng had other ideas. In the 1950s, he ventured into business for himself, opening a provision store. Unfortunately, his business was a failure. Undeterred, Ng decided to enter the

property market. In 1960 he established Far East Organization, the company that would be his flagship in years to come. Even though it was a fledgling outfit, Ng selected a grandiose-sounding name as he was inspired by two other highly successful business empires of that time, Shaw Organisation and Cathay Organisation.

In 1962, Ng managed to scrape together enough money — reputedly with the help of billionaire Eliya Thamby — to develop a medium-sized housing estate in Jalan Pacheli (between Li Hwan and Tai Hwan Gardens). Each of the 72 single-storey terrace houses sold for $20,000. Two years later, Ng ventured into a smaller housing project — 35 terrace and semi-detached houses at Jalan Tua Kong in the Siglap area, and in 1969, he developed Watten Estate at Bukit Timah. By this time he had made a small fortune and he also built himself a large house in Watten Estate which he named 'Ng's Mansion'.

By the 1980s, as chairman of Far East Organization, Ng had become the largest private landowner and developer in Singapore. Through Lucky Realty, the nucleus of Far East Organization, he owned and developed one-fifth of all private property development in Singapore. His presence was so strong in Orchard Road that he was nicknamed 'The King of Orchard Road'. His first Orchard Road venture was Forum Singapura Hotel, which was built in 1963 for $5.5 million. Ng went on to develop Hilton Hotel, Lucky Plaza (1978), Far East Plaza (1983), Far East Shopping Centre (1974), Orchard Shopping Centre, Claymore Plaza (1984) and Orchard Plaza.

Ng's other nickname was 'Lucky', earned on account of the role luck played in his early days as a developer. One of his companies was Lucky Realty, and he named the streets at the Bedok estate he developed Lucky Heights and Lucky View, not to mention Lucky Plaza in Orchard Road. His stable of horses was also named Lucky Stables.

A quiet, reclusive man, Ng made headline news in 1980 when he priced the apartments in Lucky Plaza at more than $500 per square foot, literally doubling the prices of apartments overnight. The following year, he was in the news again when the shop units in his Far East Plaza were sold within two hours of release, setting a new market record for Singapore property. Ng was not only an aggressive builder but an innovative one as well. His complexes featured at number of firsts. For example, his Far East Shopping Centre was the first mall to feature an atrium and external escalators while Lucky Plaza was the first with external bubble-lifts.

Ng made his first foray into the Hong Kong property market in 1970, establishing a number of companies that would become part of his Sino Group. In the mid-1970s, he bought a piece of reclaimed land in Tsim Sha Tsui East, anticipating that this wasteland would soon become a thriving retail and commercial district. Ng's instincts proved right and in the early 1980s, when the Hong Kong property market crashed, he moved more aggressively to acquire more land. In many ways, Ng's successes in Singapore helped fund his Hong Kong ventures. By 1994, it was estimated that Ng and his family owned about HK$60 billion worth of property in Hong Kong, twice the value of the properties in Ng's listed Sino Land. Among Ng's well-known developments in Hong Kong are the Conrad Hong Kong and Royal Pacific hotels, Central Plaza in Wanchai and The Centrium in Central.

Ng's rise in the business world has not always been smooth sailing. In the early 1970s, he and his brother Ng Boon Siang were charged with misrepresentation over share dealings in connection with Forum Singapura Hotel, of which they were directors. Ng was made to

pay two fines and contribute an undisclosed sum to charity. He was also forced to buy out minority shareholders at more than twice the market value of their shares. During this time, a local bank withdrew credit facilities to Ng and he nearly went bankrupt. However, he was able to arrange new lines of credit with the Moscow Narodny Bank and continue building his company.

In the 1990s, Ng gradually relinquished control over day-to-day operations of his companies to his two eldest sons: Robert Ng Chee Siong and Philip Ng Chee Tat. Robert was placed in charge of the Sino Group in Hong Kong and Philip in charge of the Far East Organization in Singapore. Even so, he continued to keep a close eye on business and flew into Hong Kong weekly to confer with his son Robert. In 1995, Ng was once again in the news with his takeover battle with Malaysian tycoon Quek Leng Chan for control over Yeo Hiap Seng, a well-known beverage manufacturer and bottler which also possessed a large land bank. Ng won.

A frugal man who worked 18-hour days, Ng was nevertheless prepared to splurge on his two hobbies — horses and luxury cars. In January 1993, he donated $1 million to help establish the Yeoh Ghim Seng Professorship in Surgery at the National University of Singapore. In May 2011, Ng's family donated S$125 million towards the building of what was to be the Jurong General Hospital. The Government decided to rename the hospital the Ng Teng Fong Hospital in his memory. This caused a huge public furore as the donation constituted only a tenth of the hospital's construction cost.

Although a prominent figure in business circles, Ng guarded his privacy jealously. He shunned personal interviews and was very seldom photographed. He died on 2 February 2010 after suffering a cerebral haemorrhage following a fall at home. His funeral was attended by the most important business leaders and politicians on the island, and as a mark of his accomplishments, his cortege passed by Far East Plaza and Lucky Plaza. At the time of his death, *Forbes* magazine estimated that he was worth S$11.3 billion, making him the wealthiest person in Singapore. He was survived by his wife Tan Kim Choo and seven children. An eighth child — their eldest — had been given away at birth as the Ngs were then too poor to support themselves.

Kevin Y.L. Tan

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Ngan Ching Wen

(颜清文, Yan Qingwen, 1932–2011)

Community leader, social activist, entrepreneur, philanthropist, Malaysia

Ngan was significant in the Chinese Malaysian movement for democracy and human rights in the 1990s, and was a strong advocate of vernacular education, an entrepreneurial industrialist, and a philanthropist. His childhood encounters in the Anti Japanese War with Japanese atrocities, teenage resistance of injustice in vernacular education, and experience of being

discriminated against in his early twenties had moulded his character which upheld justice; he later became a philanthropist.

Ngan Ching Wen's town of dialect origin is Gutian in northern Fujian, China. He was one of the central figures in the human rights movement supported by the Selangor Chinese Assembly Hall in the late 1990s. He was also one of the Chung Ling student activists in 1955, protesting against the school being converted to a "conforming school". He pursued his university education at the Nanyang University in Singapore and after graduation, studied law at the National University of Singapore.

He was chairman of the 5th World Foochow Organization in 1998, chairman of the Gutian Association in Sitiawan from 1973, chairman of the Sitiawan Nan Hwa Secondary School's board of governors from 1973, chairman of the Chinese Resource Centre for four years, president of the KL and Selangor Chinese Chamber of Commerce and Industry for four years (after serving as deputy president for four years), deputy president of the Associated Chinese Chambers of Commerce and Industry, Malaysia for four years (before that, he was secretary general for ten years), president of the Selangor Chinese Assembly Hall from 1991 to 1994, president of Malaysia-China Chamber of Commerce for eight years, committee member of the Malaysia National Economic Consultative Committee for four years, and adviser to China's economic development committee.

Ngan Ching Wen was born in 1932 in Air Tawar, Perak, the second child of Ngan Piew Kong (颜标坤) and Yu Sok Moi (余雪梅). In 1910, Ngan Piew Kong took his passage via sea to Malaya and later lived with his family in a rubber plantation in Air Tawar, which was then a newly opened settlement. There was no water and electricity supply and the only access to town was a mud path. The means of transport then was the bicycle and bullock cart. Ngan's father worked for the British who owned the rubber plantation. His duties included land clearing, rubber planting, and weeding using the axe and hoe. Ngan's mother was a full-time housewife. Ngan had two brothers and three sisters.

Ngan's primary school education at Min Te Primary School (民德小学) in Air Tawar was interrupted by the Japanese invasion of Malaya during the Second World War. When school resumed in 1946, he repeated standard four at the age of fourteen. After completing standard six, he joined Nan Hwa Secondary School (南华中学) at Sitiawan and studied for two years before entering Chung Ling Secondary School (钟灵中学) in Penang, the school which many young ethnic Chinese throughout Southeast Asia aspired to enter at that time.

During the Japanese Occupation, the Ngan family lived by the jungle, planting rice and vegetables, as well as rearing poultry for self-subsistence. Some of his father's friends were members of the Malayan People's Anti-Japanese Army (MPAJA) who used the jungle as their hideout. As such the Ngan family's house became the meeting and resting place of the MPAJA. Little Ngan was then a great admirer of the MPAJA members who dared fight the armed Japanese troops. The boy inevitably had to help his father in cultivating rice and vegetables which later led him into the oil palm industry in 1968. Ngan's childhood experience during the Japanese Occupation led him to develop courage in resisting injustice.

After the Japanese were defeated in 1945, the British returned to Malaya. Not long after that, the MPAJA, which was in close alliance with the British during the Japanese Occupation, fell out with the latter. A state of emergency was declared in 1948. Ngan's father was detained in 1949 due to his support of the

MPAJA. He was released a year later. Ngan's teenage experience also contributed to his strong character in resisting injustice.

While at Chung Ling Secondary School, Ngan, much older than his classmates, was a hostel resident. In 1955, during Ngan's third school term in senior three, was involved in the student boycott of classes in protest against the education policy. The boycott was led by hostel residents who were able to meet and plan frequently. The education policy was aimed at converting the Chinese secondary schools' medium of instruction from Chinese to English. Ethnic Chinese educationists as well as the local ethnic Chinese community also protested against the policy. The Chung Ling protest eventually spread to Chinese secondary schools throughout Malaya. Ngan's experience in Chung Ling was a microcosm of the history of Malaya and Chinese education in Malaya under British colonial rule. As the people of Malaya were fighting for freedom from British colonial rule, the Malayan Communist Party was one of the major forces fighting against the British. Chinese schools then were perceived by many as a hotbed of communism for the youths.

For his part in the Chung Ling student boycott of classes, Ngan was detained for more than ten days and then expelled from school and banished from Penang. He was unable to finish his final term in Senior Three and was not awarded the graduation certificate. The Chung Ling experience inculcated in Ngan a spirit of democracy, a deep love for the mother-tongue education, the will to uphold justice and the daring to oppose suppression.

While studying at Chung Ling in Senior Three, Ngan had sat for the High School Examination in the middle of the year 1955. He was awarded the High School Examination Certificate and taught at Min Te primary school for less than a year. In 1957, he enrolled in an English-medium school and sat for the Cambridge Examination. In 1958 he studied at the Nanyang University in Singapore majoring in economics and graduated in 1960. An international company then employed him as an accountant at a salary of $150 a month. The going rate for University of Malaya graduates were $500 for the same job. Both Ngan and his father were greatly annoyed at the discrimination. In 1962, he left the job to study law at the University of Malaya (later renamed the University of Singapore and then the National University of Singapore). He graduated in 1966 and was called to the Bar in December the same year. Together with a Nanyang University friend, he set up legal firms at Ipoh and Sitiawan in 1967.

In 1968, Ngan ventured into the oil palm plantation business. He started by forming a joint partnership with about thirty friends and bought a piece of one-thousand-acre land for oil palm planting in Teluk Intan. At the initial stage, Ngan worked at the plantation during weekends. In 1973, he terminated his legal practice to go full force into the corporate sector and property construction. Since 1992, he has been investing in China, initially in the manufacture of cellophane tapes, property development, and infrastructure construction in cities such as Shanghai, Shenyang, Chengdu, Guiyang, and Kunming. He later invested in land development in the western region of China.

While serving in the Chinese Resource Centre (Malaysia) as governor, he proposed the setting up of an endowment fund of RM100,000 for the operation of the centre. The establishment of the centre was reflective of ethnic Chinese Malaysian entrepreneurs' concern for academic and scholarship development in the ethnic Chinese community in a nation where the government inclined

towards promoting Malay scholarship. While he was president of the Selangor Chinese Assembly Hall (SCAH), he encouraged young professionals to work together in promoting human rights and resistance to injustice in society. It was during this period that SCAH worked jointly with other NGOs regardless of ethnicity.

Ngan's support for Chinese education can be seen from his strong financial support for Nan Hwa Secondary School in Sitiawan, his concern with its ability to attract students and the advancement of its students in pursuing higher education overseas and succeeding in the job market. He was also one of the motivators who initiated the Revival Movement of Chinese independent secondary schools in 1972.

While serving at the Chinese Chambers of Commerce and Industry at the state and the national levels, he supported the government's efforts in promoting joint ventures between Malay and Chinese entrepreneurs.

Being an entrepreneur, developer, and industrialist, Ngan was adept at capturing the China market after the Malayan Communist Party and the Malaysian Government signed a peace pact on 2 December 1989, ending all travel restrictions to China. The Government of China appointed him adviser to China's Economic Development Committee in acknowledgement of his capabilities.

Ngan was a philanthropist who contributed generously to charity. In recognition of his contribution and service to society and nation in his many capacities, the King of Malaysia conferred on him the titles of "JSM" and "Tan Sri".

Ngan worked closely with his associate, Tan Sri Lim Guan Teik, in social activities and investments. One of Ngan's significant investments in China was the RMB50-million road connecting Gutian, his town of dialect origin, to Shuikou (水口) in 1995–96 which the locals have dubbed the "lifeline". His biggest donation projects include the building of the RMB960,000 tar road connecting Jixiang (吉巷) with Kunshan (昆山), the construction of the Biaokunlou (标昆楼) building at the Kunshan (昆山) Primary School, the Xuemeilou (雪梅楼) building at the Wushan (梧山) Primary School (both in remembrance of his parents) and the cement road connecting Kunshan to Kunbian (昆边). The total sum he donated amounted to more than RMB2 million.

Besides being an industrialist and philanthropist, Ngan was reputedly a social activist. In 1998, he led NGOs in submitting a memorandum to the Indonesian Embassy in protest of discrimination against ethnic Chinese women, condemning it as an act of serious violation of human rights. In 1999, the year of Malaysian general elections, he led and strongly supported the movement called *Suqiu* (诉求) appealing to the then caretaker government under the leadership of Dr Mahathir to eliminate injustice in the country. As an entrepreneur he knew that getting involved in such activities would expose himself to political persecution, but he was nonetheless ready to face the consequences. In 2000, Ngan openly seconded the protest against the closing of Damansara Primary School (白沙罗华小) and in 2002, he strongly supported the movement against monopolizing of the Chinese media in Malaysia.

Ngan's other significant contributions included initiating the Revival Movement of Chinese independent secondary schools, and redeveloping the Sitiawan Nan Hwa Secondary School. It was Ngan who signed the letter inviting the Perak Chinese School Committees' Association to discuss and take steps to revive the shrinking student enrolment in Chinese independent secondary schools

throughout Malaysia in the 1970s. Later the Revival Movement was formed and led by Foo Wan Thot (胡万铎), an entrepreneur in Ipoh. When Ngan became chairman of the Nan Hwa Secondary School's board of governors, there were only three students enrolled. Under his leadership, the school was rebuilt and reformed with a view to gaining the ethnic Chinese community's confidence in sending their children to study in an independent school. Today Nan Hwa Secondary School is one of the most outstanding independent schools in Malaysia.

Ngan died of pneumonia on 1 March 2011.

Chia Oai Peng

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Ngeow Sze Chan

(饶师泉, Rao Shiquan, 1915–2002)
Chinese physician, philanthropist, Malaysia

Ngeow Sze Chan was born in Chayang, Guangdong, China, the second child of the Ngeow family in Yangtao Village. His given name was Chucan (初灿). His father ran a small business together with other brothers, and his mother was a housewife.

Ngeow Sze Chuan started his early childhood education in a private institution taught by retired scholars. During his primary school education in Chayang, he proved himself to be a hardworking student and was always ranked first in the class. Ngeow's father's family business was successful throughout his studies in primary and junior secondary education. However, as things went downhill when Ngeow Sze Chan turned 16, the family business went bankrupt. He made a decision to work as an apprentice in Shantou to support his family. Being a young apprentice, he was exposed to the practice of traditional Chinese medicine. This experience enabled him to develop a special interest in traditional Chinese medicine. A major decision was made. He attended the Chinese Medicine Specialist School in Guangzhou with the support of his family in 1933.

In 1937, Ngeow graduated from the Research Institute of New China Medical School at the age of 22. The following year, Ngeow left Chayang, to look for better opportunity in Malaya with the hope to practise Chinese medicine. As he migrated to Kuala Lumpur, the capital city of Malaya (later Malaysia), he worked hard towards becoming the most prominent Chinese physician of this era, i.e. from mid to the late twentieth century.

In 1945, he established the Selangor Chinese Medical Society with a few other physicians. Soon after that, he spearheaded a number of activities leading to the establishment of The Central Malaysian Chinese Medical Association, now known as the Malaysian Chinese Medical Association (est. 1948). From 1948 to 1970, Ngeow was contributor and chief editor of the "Medicine Weekly" column for the *China Press*, a local newspaper. It allowed him to share his medical experience and research findings with the public. Ngeow had contributed to the weekly column for consecutive 1,124 weeks in 12 years. His perseverance in contributing articles despite his busy schedule of consultations and treatment of patients, was evidence of his self-discipline and hard work.

In 1949, the Malaysian Chinese Medical Association raised the standard consultation fee from a mere 40 cent to $2 for each patient. This was a measure to enable physicians to be financially sustainable in order to provide free consultations and medicine for patients of underprivileged groups.

In November 1951, 36-year-old Ngeow established Wan Onn Loong Medical Hall Co. in Jalan Tun Tan Siew Sin right in the middle of Kuala Lumpur. This was the base for his wholesale and retail medicine business, as well as his traditional Chinese medicine clinic, providing consultation and treating an average of 100 patients a day.

Ngeow initiated the Chinese Medical Free Clinic in Kuala Lumpur in 1954 to provide free consultation and medicine to the poor and needy. During the first few years, there were a total of twenty Chinese physicians who volunteered to provide free consultation services on a daily basis. This community service was generally welcomed by people of all ethnic background. Many people, particularly those from the lower socio-economic group, were touched by this charity work and joined in to raise funds for the project. The Chinese physician's good deeds and services for the local community are still close to the hearts of those who benefited from their charitable acts. Ngeow was president of the Chinese Medical Free Clinic for more than forty years.

The Traditional Chinese Medical Institute of Malaysia (est. 1955) was another project initiated by Ngeow to safeguard the reputation, rights, and professionalism of Chinese physicians. Being a trusted brand name for traditional Chinese medicine, Ngeow had treated patients from all walks of life. His more prestigious patients ranged from top government officials to foreign ambassadors. Even the second prime minister of Malaysia, Tun Abdul Razak, consulted his opinion as a Chinese physician.

Besides contributing to the well-being of Malaysians, Ngeow was also highly respected for his philanthropic donations to improve the infrastructure of his hometown. As a nostalgic migrant, Ngeow was particularly concerned about the development of Yang Tao, in his native hometown of Yang Tao in the Guangdong Province, which he visited several times. He initiated and accomplished a project to build Yang Tao Primary School and the Golden Anniversary Bridge.

Since 1979, he served for many years as voluntary Director of the Chinese Medicine in Tung Shin Hospital. He was granted the position of Honorary Professor by Guangzhou Medical School in the early 1990s. In 1996, Ngeow was awarded the AMN title by the Yang Di-Pertuan Agong of Malaysia for his contribution to the country and the community. Due to his impact on the practice of Traditional Chinese Medicine (TCM) in Malaysia, he was widely known in the region as the founder of modern traditional medicine.

His demise in 2002 was greatly missed by Chinese physicians of all generations and those who greatly benefited from his philanthropic acts in Malaya (later Malaysia) as well as in Yangtao village in China.

Ngeow Yeok Meng

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Ngiam Tong Dow

(严崇涛, Yan Chongtao, 1937–)
Civil servant, Singapore

Although he retired from civil service in 1999, Ngiam Tong Dow has, in his long and distinguished career, served Singapore in a number of capacities — as permanent secretary to various government ministries, and as chairman of various companies. He has also served variously as chairman of the Singapore Telephone Board, the Economic Development Board (EDB), the Telecommunication Authority of Singapore, and the Housing Development Board (HDB) Corporation. He is best remembered for his contributions to the administrative service and his articulation of alternative, sometimes critical, views of the civil service.

Ngiam was born in 1937 in Singapore. On completing his formal education at St Andrew's School, the University of Malaya in Singapore (where he obtained a first-class honours in economics), and Harvard University (where he obtained a master's in Public Administration), he joined the administrative service in 1959. Once in the administrative service, he quickly rose to become permanent secretary of the Ministry of Communication. From then on, his career progressed steadily as he rose through the ranks and served as permanent secretary of the Ministry of Finance (1972–79 and 1987–99); permanent secretary of the Ministry of Trade and Industry (1987–89), and in the Prime Minister's Office. Additionally, he was also chairman of the Singapore Telephone Board, Telecommunication Authority of Singapore, Sentosa Development Corporation, Singapore Technologies Holdings, Development Bank of Singapore, and the Housing Development Board.

While in his current position as chairman of HDB Corporation Private Ltd, a wholly owned subsidiary of the HDB, Ngiam has come out and voiced views critical of the civil service. Indeed, given his many years' experience in the civil service, he has likely witnessed the bureaucratization of the administrative service. He has openly criticized the PAP's method of retaining power by placing government scholars in the civil service as a short-term view that will lead the party to atrophy. Ngiam goes as far as to say that the only long-term method of ensuring the PAP's survival is to allow serious political challenges to emerge from the alternative elite in society. According to him, the prevailing view that Singapore is the PAP ought to be altered to one where the people and the PAP realize that Singapore is larger than the PAP. He warns that the party may have started to buy into its own propaganda, so much so that the Singapore elite in the civil service value intellectualization for its own sake, thereby losing a sense of the pragmatic concerns of the larger world. He predicts that if the Singapore civil service carries on in this manner, it will not be a very effective service. To pre-empt this, he suggests that half the number of President and Overseas Merit scholars should go to the private sector, and the rest be committed to the civil service. All these scholars would in turn be able to serve their bond to Singapore — the country of their birth and the country that gave them these opportunities, and not the government.

Ngiam demonstrated his awareness of the current situation for government scholars when he spoke of the bond breaking issue. While he

is aware that those on government scholarships would have to pay a financial penalty and be condemned as quitters to break their bonds, he defends these so-called recalcitrant scholars by saying that it takes a certain temperament and mindset to be a civil servant. Since not everyone has the right temperament to be a bureaucrat, those who are not suited for that life should not go into it. To highlight the different mindsets needed, Ngiam cited the differences from his own line work as a permanent secretary and as chairman of HDB Corp:

> However upright a person is, the mandarin will in time begin to live a gilded life in a gilded cage. As a Permanent Secretary, I never had to worry whether I could pay my staff their wages. It was all provided for in the Budget. As chairman of DBS Bank, I worried about wages only 20 per cent of the time. I now face my greatest business challenge as chairman of HDB Corp, a new start-up spun off from HDB. I spend 90 per cent of my time worrying whether I have enough to pay my staff at the end of the month. It's a mental switch.

Since no official statement has been issued *vis-a-vis* his vocal criticism of the civil service and the mode in which it is run by the PAP, it may be assumed that his words carry some weight. Indeed, his contributions to Singapore were acknowledged when he was admitted to the Distinguished Service Order in 1999, and awarded the Meritorious Service Medal.

Nevertheless, Ngiam continues to be active after his retirement. He serves as an adjunct professor at the Lee Kuan Yew School of Public Policy, as well as adjunct professor at the Nanyang Technological University, teaching development economics. He continues to make speeches and write articles. In 2006, he authored a book entitled, *A Mandarin and the Making of the Public Policy*, which recorded his reflections on the subject. The book was well received as it provides rare insights on Singapore's public policy. In 2009 he published an article criticizing the liberal migration policy of the Singapore Government and favouring a more conservative one. In 2010, he yet again published a collection of his speeches and articles as a book entitled, *Dynamics of the Singapore Success*. George Yeo, then foreign minister of Singapore, recommended the book as "a valuable source of insight into the Singapore Story".

Ho Khai Leong

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Ngô Dủ Hiệp

(吴猷合, Wu Youhe, 1954–)
Community leader, Vietnam

Ngô Dủ Hiệp (吴猷合) is leader of the Hoa community of Phu Quoc Island (富国岛), Vietnam. (Hoa is the official appellation for Vietnamese of Chinese ethnicity in Vietnam.) He is consultant to the management committee of the Hainan Association in Ho Chi Minh City, consultant to the management committee of the Hainan Association in Rach Gia city, president of the Phu Quoc Chapter of Sino-Vietnam

Friendship Association of Kien Giang province, and president of the Mutual Aid Organization of the Chinese. In addition, he has been vice-principal of the Chinese language centre on the island, currently known as Fuguo Xuexiao (Fuguo School 富国学校), since assuming leadership position in 1999. He is also a member of The Vietnam Fatherland Front (Mặt trận Tở quốc Việt Nam) of Phu Quoc.

Hiệp is a second-generation Hainanese born in 1954 in Phu Quoc. His father, Ngô Hồng Tường (吴鸿祥), arrived in Phu Quoc at the age of seventeen from Wanning County (Hainan) to work in a rubber plantation owned by a Hainanese who originated from Wenchang (Hainan). In the dawn of the founding of the Republic of Vietnam (1955), his father switched to selling daily provisions, naming his small venture, Tân Vinh Phát (新荣发). Hiệp followed in his father's footsteps and assisted in his business.

During the political turmoil of the mid-1970s to early 1980s, about 180 to 200 Hoa, mostly Hainanese, left the island for Australia and America. Like other small businessmen in Phu Quoc who were classified as *petit bourgeois*, Hiệp closed down the family's shop and voluntarily moved to the remote countryside. He turned to pepper fields to earn his living, but hardship brought by the price fluctuations of the pepper trade motivated him to seek other means of improving his income. After Sino-Viet relations improved and when the economic reforms allowed freer participation in private commerce, Hiệp revived his late father's enterprise, Tân Vinh Phát. A better chance arrived in 2005 when he gained new knowledge about doing business using credit from financial institutions such as private banks. He met Đặng Văn Thành (邓文城), founder of Sacombank (Saigon Commercial Bank), the largest private bank in Vietnam (see Đăng Văn Thành). Thành is a Hainanese and honorary chairman of the Hainan Native-Place Association in Ho Chi Minh City whose major functions Hiệp attends. The banker has reportedly expressed confidence in the conservative business style of Hoa businessmen, and readily approved Hiệp's credit application. With the credit, Hiệp expanded Tân Vinh Phát (新荣发) which now spans across the sea to Rach Gia. He gives his sons a free hand in the management of the new shop as well as the original shop in Phu Quoc. Four of his five sons assist him in his enterprise while he plays the role of a mentor. His youngest son, however, is one of the twenty-four graduates selected from a thousand in his tertiary cohort to join the military as an officer.

Business aside, Hiệp is consultant to the management committees of the Hainan Association in Ho Chi Minh City, and Rach Gia town, and president of the two other associations mentioned earlier. He currently spends most of his time serving his community.

According to Hiệp, his membership in The Vietnam Fatherland Front was the result of an invitation by the local government after the two former leaders had passed away, rather than his own initiative. The Vietnam Fatherland Front is an organization which consists of representatives from political organizations, social-political, and social organizations, as well as outstanding individuals representing various social classes and strata, ethnic groups, religions and overseas Vietnamese. Membership of the group does not require affiliation to the Vietnam Communist Party. Hiệp is not a member of the Vietnam Communist Party.

The Vietnam Fatherland Front of Phu Quoc has more than twenty members, among whom is an ethnic Khmer representative and Hiệp. The membership offers a seat to a leader from each religion recognized by the state. Each representative serves a five-year term, but each

term may be extended for the individual. As member of The Vietnam Fatherland Front of Phu Quoc, Hiệp's responsibilities are to ensure that policies are accepted and understood and that communal coherence is forged.

In 1998, when the official initiative came for the Hoa in Phu Quoc to organize a mutual aid association, the Hoa swiftly formed an administrative committee for its congregation (*lishihui* 理事会). The school was partially returned to the Hoa the same year, two years after the Hoa community proposed to re-manage it. The community appealed to the authority for the school to be returned in its entirety, citing the reason that no other suitable place was available to hold the functions of their Mutual Aid Association. As no other venues were deemed appropriate to house the Mutual Aid meetings, the appeal was granted in 2000 and a Mutual Aid Association was thus founded.

The association's aim is to provide community socio-economic welfare and promote camaraderie to ensure social stability and harmony among the Hoa. So far, the association in Phu Quoc consists of 1,200 members who are Hainanese, with the remaining three per cent are Cantonese and Teochew. The annual fee of 20,000 *dong* that each member of the association contributes is used to create a fund which serves as a forms of social insurance. The fund is used whenever medical expenses and other form of financial assistance for its members and the community are needed. Mutual aid associations, which render community self-help based on communally raised funds rather than on state subsidies, have been officially welcomed as a proactive solution to economic hardship. Since then — after official recognition in 1996 which confirms that the Hoa are a vigilant, tenacious, and self-reliant group, many mutual aid associations were revived in Hoa communities across central and southern Vietnam. Raising funds and ensuring the success of socio-political projects such as aid relief and donations in crisis and disasters are the responsibilities of community leaders as well as those of the mutual aid associations.

Hiệp received his primary education at Kongzi Xuexiao (孔子学校), a Chinese-medium school in Phu Quoc. Being relatively well educated and very fluent in the Chinese language, he wants to preserve the Chinese-language education and his ethnic culture in Phu Quoc. Hiệp began his first two years of secondary education at Ming De Xuexiao (明德学校) in Rach Gia, which was affiliated to the Chaozhou *huiguan* (native-place association), but he completed his remaining secondary education at Zhongni Xuexiao (仲尼学校), managed by the Guangdong and Hainan *bang* (dialect-based congregation) in Rach Gia. Today, Hiệp still speaks his ethnic language, Hainanese, code-mixing it with Vietnamese at home. He has toured his ancestral hometown in Wanning (万宁), Hainan Island, and maintains ties with his six relatives there; his eldest son has also travelled with him in Hainan.

At home, Hiệp puts in effort to preserve Hainanese by using it as much as he can, even though he code-switches between Hainanese and Vietnamese when conversing with his wife. He is successful in ensuring that all his five sons understand and speak Hainanese. Although he himself is also highly proficient in speaking and writing Mandarin, only his eldest and second sons have learnt Mandarin through private tuition.

Hiệp sees the fulfilment of his community plans as "a duty to his ancestors" to continue their cultural heritage on the island of Phu Quoc. His plan to construct a modern multistoreyed building that houses both the new Hainan native-place association (which has not hitherto existed in Phu Quoc) and

the mutual aid association under one roof is currently in progress and it has been his biggest challenge to ensure its completion. If his wish comes true, he will consider establishing a bilingual school offering Vietnamese as the first language, and Mandarin as the second, so that students of any ethnic background who is interested in acquiring Mandarin will not have to look for a school elsewhere to learn the language.

Grace Chew Chye Lay

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Private interviews with Ngô Dủ Hiệp, in July 2007 and October 2010 on Phu Quoc Island.

Ngô Quốc Tuấn

(吴国俊, Wu Guojun, 1951–)
Community and business leader, Vietnam

Ngô Quốc Tuấn is chairman of Asia Joint Stock Trading-Industrial Company (Công ty Cổ phần Thương mại-Công nghiệp Á Châu) in Can Tho City (Cần Thơ 芹苴). He also serves as honorary adviser at the Guangzhao Native-Place Association of Can Tho despite being a Teochew by ancestral origins. He actively promotes Sino-Vietnamese relations through The Vietnam-Can Tho City Union of Friendship Organizations and the Can Tho Chapter of the Vietnamese-Chinese Friendship Association, as vice-president and president respectively.

Tuấn is a member of the Vietnam Communist Party, chairman of the Thirteenth-Term Committee for the Association for the Sponsorship of Chinese Language Education in Can Tho (Hội Bảo trợ Hoa Văn Thành phố Cần Thơ), and honorary chairman of the Shantou City-China Association for International Exchange and Foreign Affairs. He led the Teochew delegation from Vietnam at the 15th Teochew International Convention held in Dongguan, Guangdong Province of China. The Teochew International Convention is a thirty-year old institution which started in 1981 and gathers entrepreneurs of Chaozhou and ethnic Chinese of Chaozhou (Teochew) ancestry all over the world to interact during the convention in order to promote friendly relations and participate in China's economic development.

From 1985–94, Tuấn was a management staff at the Economics Bureau of Can Tho city. His bureau developed a joint stock company in 1994 named Asia Joint Stock Trading-Industrial Company, which is the official sole agent for Coca Cola, Tiger and Heineken beers, and Honda motorcycles in the city. Tuấn became its chief executive officer, owning the majority of the company's stock. He stepped down last year when he turned sixty, the official age for retirement for men, but continues to retain his interest and responsibilities both in business and in other social activities. For more than two decades, he has also been member of the Vietnam Fatherland Front (Mặt trận Tổ quốc Việt Nam).

Among the plethora of official accolades he has received, his most recent is an award for his exemplary performance in the development of ethnic minorities (2009) by contributing to the peace and friendship among various ethnic minorities, and for his part in encouraging education in the Chinese community. He has other pursuits, such as being the highest honorary adviser of the Ngô (Chinese: 吴 *Wu*) lineage clan of the whole of Vietnam (越南吴氏宗祠). The group occasionally meets other Ngô clans of the world via international meetings.

One of Tuấn's most fulfilling activities was working towards the establishment of

Shantou (China) and Can Tho as sister cities. The idea was proposed in 1993, but was materialized only in 2005. Another meaningful project he has organized for the Association for the Sponsorship of Chinese Language Education was the recent construction and expansion of a Chinese-language school which resulted in the establishment of the first new bilingual Chinese school in Can Tho City called Viet-Hoa Private School. The cost for the first phase of the construction was US$320,000, generously donated by 180 groups and individuals. Tuấn himself donated about US$50,000 and was among the major donors.

Entrepreneurship is not new to Tuấn, who has learnt the rope of managing resources from his father who used to operate a coal mine in Cà Mau. He was born in 1951 in a large household with twelve children in Sóc Trăng, a city neighbouring Can Tho. Although his father was from Chaozhou, the young Tuấn was sent to study in Minh Viễn School (鸣远学校), a school established in Saigon by the Cantonese Catholics. On graduating from this school, he worked for a Japanese ceramic company called Công ty Đầu Sứ Thiên Niên from 1969 to 1973. He returned to Cà Mau for fear of being conscripted into the military of the Republic of Vietnam in 1973. Cà Mau at the time was a resistance area of the Communists. Shaped by his circumstances, Tuấn joined the resistance from 1973 to 1975. Such resistance, which spread across the entire country, finally led to military victory and the unification of Vietnam.

In the peaceful period that followed after 1975–76, he landed a job in the civil service. It was a long-lasting job which offered him the ideal experience and exposure in international trade and commerce. The organization he joined was the Trading Bureau (Sở Thương Mại) of Can Tho. Tuấn rose through the ranks and eventually managed Asia Joint Stock Trading-Industrial Company. He currently juggles several significant social roles: he is chairman of the Association for Sponsorship of Chinese Language Education in Can Tho City and simultaneously serves as honorary adviser to several ethnic Chinese organizations, such as the Guangzhao native-place association/shrine (see entry on Trần Đông Sanh), Fujian native-place association (a small informal group), and the Ngô lineage clan. As chairman of the Association for Sponsorship of Chinese Language Education, he has been involved in the calculations, planning, and execution of the construction of the new Chinese bilingual school. The school was completed at the end of 2010 and began classes in 2011.

Despite having channeled substantial time and finance into Chinese-language education and the preservation of ethnic Chinese cultural institutions and their activities in Can Tho, Tuấn has not imposed the studying of Mandarin or any Chinese dialects on his five children. He and his wife, Âu Chi Lan (欧芝兰, 1950–), are fluent in both Teochew and Vietnamese, while their children are fluent in English and Vietnamese. His eldest daughter, Mai Yến, resides in San Francisco, while three other daughters are in Melbourne, and his youngest son, who is studying in high school, is also in Melbourne. His youngest son was born in 1993, the same year the Tiger beer brewery was inaugurated in Tân Thới Hiệp, one of the seven administrative divisions in District 12 of Ho Chi Minh City. It was at a meeting with Lee Kuan Yew, the leader of Singapore, where Tiger beer was first brewed, that Tuấn had the inspiration to name his son, Quang Diệu, "Guangyao" in Vietnamese.

Tuấn hopes to continue living and growing his business in Vietnam, tenaciously clinging on to the words of his father who regarded Vietnam as "the land of Buddha —

where natural water flows and resources are abundant". Such territorial sentiment is also captured in the terse poem recited by the folks of Can Tho when waxing lyrical about their city: "White rice, pure water of Can Tho; those who come never want to leave."

Tuấn reveals that he has found the driving force of life in the lyrics of the theme song played at Teochew international conventions. The indefatigable spirit of early Chaozhou emigrants who braved rough seas and uncertainties to build their success in new lands has greatly moved him.

Grace Chew Chye Lay

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Private interview with Ngô Quốc Tuấn in October 2010, Can Tho City, Vietnam.

Ngô Thanh Hoa

(吴清华, Wu Qinghua, 1930–)
Community leader, Vietnam

Ngô Thanh Hoa plays an important part in preserving Chinese-language education and culture in Vietnam. He has been chief of the Hainan Native-Place Association (琼府会馆) in Ho Chi Minh City for twenty-five years and under his leadership, the association has achieved financial independence. In the recent five years, Hoa has also assumed greater social and educational responsibility, acting as vice-chairman of The Association for the Sponsorship of Chinese Language Education, while simultaneously holding the chairman post of the Chinese Language Literary and Arts Society, a post he has also had for five years. Besides his involvement in education and the arts, he is widely known for his previous professional engagement in the financial sector of Vietnam as the former vice-director of the earliest bank in Vietnam set up with ethnic Chinese capital, called the Viet-Hoa Bank. Although the bank sank in the mire of debt after a bank panic in 1999, Hoa has been working to clear the bank's debts since 2007 and continues to dream of reviving the bank one day.

Hoa was born in Wenchang, Hainan Island, in 1930. At the age of three, he migrated with his grandparents and parents to Nha Trang in Central Vietnam. His family later moved to Ho Chi Minh City, but his paternal grandfather's home in Nha Trang is still preserved.

Hoa is passionate about preserving language education and culture. He has assisted in the establishment of Chinese-language schools in various Hainanese communities in the southern and western regions of Vietnam namely, Văn Trung School in Hà Tiên, Trung Đức School in Hồn Trong, and Phú Quốc School on Phu Quoc Island. He also hopes to employ a Hainanese tutor from Hainan Island one day to teach the younger Hainanese in Ho Chi Minh City the Hainanese language. Besides language education, he has served as chairman of the Chinese Language Literary and Arts Society (Ban Bảo trợ Văn học Nghệ thuật Người Hoa), located in District 5 of Ho Chi Minh City, since 2009 and will serve it until 2014. He is also vice-chairman of The Association for the Sponsorship of Chinese Language Education, an organization that plans, designs, and implements Chinese-language courses in Ho Chi Minh City.

In his youth, Hoa was idealistic, hot-blooded, and courageous and had longed to participate in a revolution. The Vietnamese revolution appeared to be a lifetime's opportunity for him. He became involved in the

control of finances as a member of the finance committee of the Central Bureau (Ban Kinh Tài, Trung Ương Cục). When the American-Vietnam War ended, he joined the External Trade Office until 1986, the year private enterprises were allowed to be established in the country. He founded his own credit enterprise, Hợp Tác Xã Tín Dụng Tân Thành (Tan Thanh Credit Co-operative), in June 1986 and was chief of the cooperative until 1990, when he ventured further to establish the first bank to be founded by the Hoa (ethnic Chinese of Vietnam) called Viet-Hoa Bank, with a partner, Trần Tuấn Tài (陈俊才), a Hoa of Chaozhou origins. Hoa became vice-director of the bank and Tài its overall managing director. The Viet-Hoa Bank was a merger of four ethnic Chinese-managed cooperatives which withstood the time when more than eighty other credit cooperatives collapsed. It was inaugurated on 15 August 1992 with a registered capital of US$2 million from ethnic Chinese investors, and grew to become a private bank of credible standing with the support of both Vietnamese and Chinese clients. The bank played an instrumental role in organizing the idle capital of the Chinese community and held stakes in Ho Chi Minh City's three-storey retail and wholesale market complex, An Dong Plaza, and the Cholon Commercial Centre, both situated in District 5 where the so-called "Chinatown" of Ho Chi Minh City is located.

At the end of 1994, it reportedly had a registered capital of US$10 million, a deposit of US$40 million, and a revenue turnover of US$1 billion. Seventy-two per cent of its shares were owned by about thirty shareholders, while state-owned enterprises held the remaining 28-per cent or so. Real estate investments, which were then enjoying rapid growth, formed an overwhelmingly large sector into which the bank's deposits were channelled into. In 1999 one of the most feared events that could happen to a bank became a reality: A run on the bank forced it to close its doors, and Hoa, the deputy director then, and Tài, the managing director, got into trouble with the law.

In 2007 after the legal trouble was cleared, Hoa was allowed to resume work to repay the debts of Viet-Hoa Bank. A plan is now in the pipeline to reopen the bank with six Hoa business partners. It is Hoa's dream to materialize this while he is still zealous about banking. Besides his job, he has also spent a substantial part of his time doing advisory work at the Hainan Native-Place Association — an activity that has been giving him much sense of fulfilment for the past twenty-five years. Today, he is proud to say that the association does not require donations from worshippers who come to pray at its ancestral shrine or from members for its maintenance. Hoa has helped the association to achieve financial independence by building a nineteen-acre warehouse facility on part of the spacious cemetery ground that the association owns. The warehouse rents out warehousing space to commercial companies. Like other native-place associations in the country, the association organizes charity projects such as supporting school-going children through scholarships, and aiding old and poor Hainanese residents through a monthly payout welfare scheme.

The youthful looking octagenarian believes in living happily as an ordinary person with a balanced business and social life. With his wife, Dương Vĩ Trân, currently seventy-two years old, they have nurtured two sons, a daughter and four grandchildren. Hoa's wife, a Cantonese with ancestral origins in Dongguan (Guangdong Province, China), was a former nurse. Their two sons now live in Hong Kong and the United States respectively, while their daughter lives in Ho Chi Minh City. His

children all received their education at the Chinese school, Sanmin Xuexiao (三民学校), which was established and located in the Hainan Native-Place Association.

Grace Chew Chye Lay

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Private interview with Ngô Thanh Hoa in October 2010 in Ho Chi Minh City.

Ngor, Haing S.

(吴汉润, Wu Hanrun, 1940–96)
Actor, writer, Cambodia

Haing S. Ngor became well known after co-starring in an American movie entitled, *The Killing Fields*, in 1984. He won the best supporting actor prize at both the Golden Globe and the Oscars awards in 1985. Before the movie, no one had heard of him as an actor.

Haing Ngor was born on 22 March 1940 (although Le Hong Phan says it was 1947) in Samrong Yong, Cambodia. He had an ethnic Chinese father who was a petty trader and a Cambodian mother. Ngor came from a big family — he had four brothers and three sisters. One of his younger brothers, Chan Sarun (whose original name was Ngor Hong Srun), is currently minister for agriculture in the Hun Sen government. Ngor went to a Chinese school in his village, attended high school at a French school in Phnom Penh, and eventually received a medical school education, also in the capital of Cambodia. Upon graduation he opened a private clinic and worked at the same time as a medical officer in the government army. In 1975 the Khmer Rouge "liberated" Phnom Penh and began implementing its revolutionary policy which was anti-intellectuals. Ngor had to hide and work as a manual worker in order to survive. He and his wife, My-Huoy, soon joined the mass exodus from Phnom Penh, but were imprisoned and sent to a concentration camp where he was tortured and forced to work as a labourer. In 1978 his wife died in the camp. According to one source, she died from the lack of medical care. Another source says she died in childbirth. As a doctor Ngor could not help her as the Khmer Rouge would have killed him if his identity was known. He witnessed the genocide of the Pol Pot regime, but he had a strong will to live. In 1978, Vietnam invaded Cambodia and the Khmer Rouge regime collapsed. Haing Ngor and his niece, Ngor Ngim (alias Sophia) escaped to Thailand. They lived in a refugee camp where Ngor worked as a doctor until he moved to the United States in 1980 as a refugee.

Ngor's medical training was not recognized in the United States so he did odd jobs initially and went to school to learn English. He then worked for the Chinatown Service Center, helping refugees from Indochina. In 1982 the director of the movie, *The Killing Fields*, was looking for a Cambodian who could play the role of Dith Pran, a Cambodian who worked as "guide and interpreter" for *New York Times Magazine* journalist Sydney Schanberg in the movie. Haing Ngor passed the screen test and was chosen. Although he had never acted in a movie, he played the part very well because it resonated with his life experience. In the movie Dith Pran helped Sydney Schanberg to escape from persecution, but was left behind and imprisoned; he only managed to escape after the fall of the Khmer Rouge in December

1978. Ngor's vivid portrayal of Dith Pran touched many viewers and he became famous overnight. He won three awards for the role in *The Killing Fields*. Because of the movie people all over the world began to learn about the situation in Pol Pot's Cambodia. After the release of the movie, Ngor told a reporter from the *New York Times*: "If I die now, OK! This film will go on for a hundred years."

Ngor's experiences captivated many who wanted to know more about Cambodia. With the help of co-author Roger Warner, Ngor wrote a book entitled, *A Cambodian Odyssey*, published in 1987, describing his life in Cambodia before and during the Khmer Rouge period up to the time he received the Oscar award. The book was reissued in 2003 under a new title, *Survival in the Killing Fields*, about eight years after Ngor met his untimely death in 1996. In the reissued edition, Warner wrote an epilogue about Ngor's life after he won the Oscar and about his tragic death.

After his Oscar win, Ngor received quite a few movie offers. During his short life, he acted in at least ten movies, including *Eastern Condors* (东方雄鹰, 1986), a Hong Kong-made movie, *The Iron Triangle* (1989), and *Heaven and Earth* (1993). Most of the roles he played were minor ones as he was no longer able to surpass his role in *The Killing Fields*.

According to an article published in *Baidu Baike*, soon after he received his Oscar award, Ngor returned to the Thai-Cambodia border where he built a hospital for refugees. Another source revealed that Ngor was constantly working on behalf of Indochina refugees with a view to rebuilding Cambodia. In 1990 he and Jack Ong (a fellow actor whom he met while filming *Iron Triangle*) set up The Dr Haing S. Ngor Foundation in California, dedicated to the care of orphans and the development of infrastructure in Cambodia. Ngor was also concerned about his native land and the local Chinese community in Cambodia. He used his land in Phnom Penh for the establishment of a Chinese school (Minsheng School). After his death, his relatives in Cambodia donated the land to the school.

Ngor died a sudden death in rather mysterious circumstances. On 25 February 1996 he was gunned down as he stepped out of his car behind his apartment on the edge of Chinatown in Los Angeles. There has been much speculation about his death. One theory is that he was killed by Pol Pot or someone in the Khmer Rouge for playing the role in *The Killing Fields*, Ngor being a well known critic of the Pol Pot regime. However the police were unable to come up with any convincing evidence. Another theory is linked to a gang-related robbery. After conducting their investigations, the police arrested three members of an Asian gang called "Oriental Lazy Boyz": Tak Sun Tan, Jason Chan, and Indra Lim who had murdered Ngor for money to buy cocaine. One of the trio reportedly shot him when Ngor refused to give up the gold locket because it held the photo of his dead wife. His friends were sceptical: they believed Ngor had a survival instinct and would give up anything, including the locket to save his life. The case was closed and the murderers are now in jail serving their terms. Ngor was buried at Rose Hill Memorial Park in Los Angeles County. His grave stone bears the words:

"祖考润汉吴公墓
Haing S. Ngor, Beloved Brother and Uncle,
March 22, 1940–February 25, 1996."

The words reveal that Ngor had a Chinese name that the gravestone was built by his brother(s) and niece, and that he was born in 1940 rather than 1947.

He was a Buddhist who held U.S. citizenship. His biographical entry can be found in *Distinguished Asian Americans*. Ngor never remarried after his wife passed away.

Lim Boon Hock and Leo Suryadinata

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Nianlamei

(年腊梅; 许静华, Xu Jinghua, 1934–)
Writer, Thailand

Nianlamei, better known as Xu Jinghua, was "the most distinguished female writer in Thai-Chinese literary circles in the past 20 years. The beautiful prose that she wrote was sentimental and pleasant, simple and elegant, vivid and lively. It was very difficult in Thai-Chinese literary circles to find another female writer that could be as talented and brilliant as Xu Jinghua". This is how she is introduced by Phonlachet Kitaworanat (Fang Siruo, 方思若), the first president of Thailand's Chinese Literature Writers Association (泰华作家协会). Although the path of her life has sometimes twisted and turned, Xu has never given up her faith in writing. In fact, writing literature made her continue to persist in life, and relieved her depression and pain.

Xu Jinghua was born on 26 June 1934 in Bangkok. She has had several pen names, such as Li Hong (李虹), Xu Xinyi (许心怡), Li Xun (李洵), and Nianlamei (年腊梅) which, also happens to be her Thai name. Her parents were from Chenghai (澄海), Guangdong Province, China. Xu's father was a farmer, and died when she was only seven years old. Her mother was a famous Chinese opera actress in Bangkok, who quit her job in the troupe after her marriage and ran a small business to raise her seven children, including Xu Jinghua. However, it was very difficult for Xu's mother to finance all her children's education. Thus, Xu needed to sell fruit at school in order to pay for her education and, despite this, she still had to leave school at the age of fourteen, and become a weaver in a mill. She had to work hard since young to help support the whole family, and her health deteriorated because of the lack of nutrition and rest. Her childhood, as one senior newspaperman pointed out, was more miserable than one could imagine.

Despite poverty, Xu was strongly determined to become a writer. To do so, she did her best to self-teach from comic books and opera songs that her mother used to sing. Xu gradually accumulated vocabulary and knowledge in the Chinese language and, finally, was able to read classical Chinese literature such as *The West Chamber* (《西厢记》), *The Romance of the Three Kingdoms* (《三国演义》), and *The Dream of the Red Chamber* (《红楼梦》). Furthermore, she also began to engage with literature, as her work was first published in the youth section of a Chinese newspaper.

After the publication of her first work, Xu stepped into the literary circles and did her best to keep reading and writing. Her fortitude and patience were rewarded when she received attention from publishers of Chinese newspapers and, hence, joined the newspaper circle. Xu was working with several Chinese newspapers, such as *Shijie Ribao* (《世界日报》), *Xinzhongyuan* (《新中原》), and *Zhonghua Ribao* (《中华日报》). While taking up a variety of tasks, from cutting newspaper clippings to news editing, Xu was also keeping up with her writings, in the form of poetry, essays, short stories, and novels. Her works included collections of short stories entitled *Huajie* (《花街》, Flower Street) and *Zai Yingzhua Huajiaxia* (《在鹰爪花架下》, Under the Stand of Eagle Claw Flowers), a collections of essays entitled *Changchunteng* (《常春藤》, Ivy), and novels such as *Meinanhe Liange* (《湄南河恋歌》, A Love Song of Chao Phraya River), and *Fengyu Yaohuali* (《风雨耀华力》, Yaowarat in Rainstorm), which she co-authored.

Her works were distinguished as they depict the life of ordinary people in a realistic and down-to-earth manner. *Huajie* is highly regarded by literary critics, both local and overseas. This collection depicts the life of Chinese from the lower class in Thai society, and discloses their tragic fates and depressive mentality. In writing these stories, Xu envisaged the realistic approach of literature writing, portraying the life of people through their own true feelings, as seen in the short story that bears the same title, "Huajie", a representative work in the collection. The story describes the little known real life of women working as prostitutes. Although they live in a harsh environment at the bottom rung of society, these women still maintain faith in the goodness of human nature. Another short story in this collection, "Tuilese de yanglou" (《褪了色的洋楼》, Fading Mansions), was also written from the perspective of people at the bottom stratum of society, and reveals the truth of these poor people living in darkness. They live in a Western-style mansion that most people dream of, but this mansion is fading every day. It is so crowded that its residents have to queue in order to use the toilet. Furthermore, this mansion is filled with loud and harsh noises everywhere, and, worse, the air is dirty and hardly breathable.

Xu was good at writing about poor people in the bottom echelon of society, who are suppressed and have no voice. She noted that writing this kind of novel was most difficult, but, despite the difficulty, she kept writing. She used to ask herself why she had to do this, but soon found the answer: "For pleasure, for life; to glorify light, to conquer darkness; to praise good people, to castigate bad people." She further explained: "Sometimes I wonder if, as I'm a person without power, would my criticism make bad guys become good guys? But no matter what, I must keep writing. As long as I breathe, I must keep writing."

Kornphanat Tungkeunkunt

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Nio Joe Lan

(Arif, Junus Nur, 梁友兰, Liang Youlan, 1904–72)
Writer, editor, Indonesia

Nio Joe Lan was a prolific feature writer and editor of several magazines. His writings in magazines and periodicals were usually about the culture and religious practices of the Chinese in the Netherlands Indies. He has also written books on Chinese history and Chinese civilization, and retold some Chinese classics such as *Hua Mu Lan* and *Feng Shen* in Malay and Dutch.

Although Nio Joe Lan's father came from Meixian in China and was thus of Hakka origin, Nio's name was written according to the Fujian pronunciation. Born in 1904 in Batavia, he was sent to a Dutch Chinese school called the Koningin Wilhelmina School (KWS), a technical school, where he was trained as an airplane technician. However, after his graduation, his father died and his mother was cheated by a Dutch manager of a factory. His family thus became impoverished. To help his mother, Nio accepted a job as journalist at the monthly, *Penghibur*. At the same time he worked for *Keng Po* daily, where he was the chief editor from 1928 to 1934. From 1934 he worked for *Sin Po* daily until it was closed down by the Japanese regime in 1942. By then, he had also contributed articles in Dutch and English languages for Dutch magazines, such as *De Indische Gids* and *Koloniale Studien*. Most of his articles were about the customs, celebrations, language, literature, and religions of the Chinese society in the Netherlands Indies.

In 1939 he was given the honour to write the history of the Tiong Hoa Hwe Koan for a commemorative volume for the organizations 40th anniversary. In 1942, *Sin Po* was closed down by the Japanese authorities and Nio was taken captive until World War II ended in 1945. His unusually detailed account of his experiences in the prison, and later in the concentration camp, was published in a book entitled, *Dalem Tawanan Djepang* (In Japanese Captivity). In the book, he described the moment the Japanese came to take him at his home until the time he was heading home by train.

He wrote about the Bukit Duri prison where he was initially locked up together with some prominent members of the Chinese community, such as Major Khouw Kim An and Dr Kwa Tjoan Sioe. They were put in cramped cells and everyone received the same bad treatment and poor food. A few days later, the population in the cell increased when the Dutch were picked up and imprisoned as well. Nio noticed that the Dutch were served better food, but his protests against such discrimination were not heard by the Japanese.

After eighteen months, the 500 Chinese prisoners of Bukit Duri prison were moved to Serang, Banten, far away from their families in Batavia and the medical services which they had up to then enjoyed. A few months later, they were transfered again to the former Cimahi military camp where 9,000 Dutch, British, American, and Australian prisoners-of-war were already settled. He wrote about his joy at being settled in a house with a garden instead of in cramped cells. The Dutch ran the place which had inhabitants numbering up to that of a small town. There were several administrative departments, one of which took care of the deceased. However, the food supply was poor and the people had to try to make more money by manufacturing certain goods such as bakiak or wooden sandals. Those who had the opportunity to work in the fields brought back frogs, snails, and leeches which

were welcomed as additional protein sources. There were attempts to prepare themselves or others for the future, thus tuition for young people were given so that schooling could start immediately when war was over. Others were trying to make good use of their time by studying. A good library and good teachers were available because most Dutch intellectuals were imprisoned at the camp and willingly gave tuition to others. Nio gave lectures and tuition on Chinese history and culture; however, he noticed that some youngsters were not interested in studying and would rather concentrate on doing business to make extra money.

All members of the camp received 10 cents daily, with one cent deducted for administrative costs. Ethnic Chinese members were allowed an additional 10 guilders per month from their family, and the Chung Hwa Chung Hui, a social organization in Bandung, donated an additional 10 guilders for each member. Twice a week, the opportunity was given to make music under a certain Mr Goldberg, a famous violinist from the Netherlands who had gone to the Indies to give a concert, but could not return because of the war. Besides classical western music, there was also the opportunity to make Chinese music for which instruments had been improvized. Keroncong music was very popular and the band was just as popular under the Japanese.

In May 1945, following the liberation in Europe, food supplies improved; the prisoners received more rice and meat, but their stomachs could not tolerate much meat after having been deprived of it for more than three years. It was only on 22 August 1945 that they received an official announcement that the war was over and that prisoners could go home.

In 1946 the publication of *Sin Po* was resumed and Nio returned to his job as one of the editors, but in 1948, he was appointed chief editor of a new magazine, *Pantjawarna*, a post he held until 1956. After his retirement, Nio enrolled at the IKIP (Teacher's Training College) to study history. After his graduation, he taught the history of China at the college. He also wrote books about Chinese history and culture, and Japanese history and literature. One of the last books he wrote was *Sastra Indonesia Tionghoa* about the literature of the Chinese in Indonesia. The literature was written in colloquial language and Nio observed that it might disappear when Bahasa Indonesia became the official language. Nio's publication attracted the attention of French sinologist, Claudine Salmon, who initiated an extensive research on the literature of Chinese Indonesians. The research resulted in a catalogue of literary publications in the language which has consequently become a reference for numerous researchers in the field.

Nio continued writing in Bahasa Indonesia. After 1965, he stopped writing about the Chinese, but switched his attention to the Dutch during the VOC and colonial period.

A characteristic of Nio's works is the absence of politics. Although he worked for the *Sin Po*, a major political media, he concentrated only on cultural issues in his works, which makes them valuable until today. He died in 1972 in Jakarta.

Myra Sidharta

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Nubla, Ralph

(高祖儒, Gao Zuru, 1908–2001)
Civic leader, philanthropist, Philippines

Ralph Nubla was a civic leader and an outstanding pillar of the Chinese community. He was one of the former presidents of the Federation of Filipino-Chinese Chambers of Commerce and Industry, who was accorded the monicker, the "Grand Old Man of the Federation". Nubla distinguished himself by accepting the cudgels of the leadership of the federation in a period of crisis: the turbulent years leading to, and during, the declaration of martial rule by former President Ferdinand E. Marcos. He was a pioneer in leading the influential group to reach out to mainstream society and actively participate in nation building efforts as citizens of the country.

Nubla was a third-generation Chinese in the Philippines, born on 23 October 1908. His father, Gao Ran (高染), was born in 1857, in Shishi in Fujian, China. In 1872, at the age of fifteen, Gao Ran migrated to the Philippines to join his father, Gao Hui (高辉), who had migrated there earlier. Gao Ran was intelligent and well educated. He started as a clerk on arrival in the Philippines, and eight years later, started his own business with a small cigarette factory in Salazar Street in Binondo, Manila, which eventually expanded into cigar and cigarette manufacturing and real estate. These became Nubla's flagship businesses, and having become an industry leader, he was appointed president of the Philippine Cigar and Cigarettes Manufacturing Association from 1960 to the 1970s. Nubla's businesses were varied and included the Philippine Bank of Communications (PBCom), of which he was chairman and later chairman emeritus. PBCom came under full Filipino ownership in 1974, when a group of industrialists led by Nubla bought the majority of the bank's outstanding shares. His own son, Ralph Nubla Jr., now serves as chairman.

Apart from succeeding his father in business, Nubla was influenced by Gao in civic leadership as well. Gao had three wives, twelve sons, and six daughters, and Nubla was the ninth among the sons. He was fluent in both Spanish and Tagalog, and was a champion of his Chinese compatriots, often arguing on their behalf when they found themselves facing the court, and especially in keeping the poor Chinese workers from abuse. He was thus elected head of the Workers Association when it was formed in 1899, and to which he contributed for six years, using it as a vantage point to promote the interests of Chinese immigrants. In 1911, he rendered financial support to Sun Yat Sen's (孙中山) Xin Hai revolution (辛亥革命), and was duly recognized.

Nubla was distinguished in his leadership as president of the Federation of Filipino-Chinese Chambers of Commerce and Industry from 1966 to 1970. He was called upon again to lead the group in 1980, during a period of political instability, restiveness, and uncertainties, brought about by mass protests against the martial rule regime of Marcos. Before and after his tenure as president of the federation, Nubla had already served the federation in various capacities — as head of various committees and, later, as honorary president and chairman emeritus. He distinguished himself in 1972, when martial law was declared, by meeting with then President Marcos and his key officers to ensure that the community would be protected and a stable business climate would be established. He was a strong pillar behind the federation presidents who served after him during martial law, namely Antonio Roxas Chua, Yao Shiong Shio, and Leonardo

Ty. When all five Chinese-language dailies ceased publication during this period, Nubla negotiated for the resumption of at least one of them. He succeeded in working out the merger between the *Great China Press* (大中华日报) and *Kong Li Po* (公理报) to become the *United Daily News* (联合日报) in 1973, the first Chinese-language daily to resume publication during martial law, and which is still in print today. Nubla served as chairman of the newspaper's board.

He also pioneered the expansion of the role of the federation from that of a parochial business group to a more socially relevant organization. He exerted efforts to establish better rapport with Filipino leaders from all walks of life, and led the federation to participate more actively in events and activities of mainstream society. He exhorted its constituents to do so, saying: "It is not enough that one assumes Filipino citizenship by merely swearing to an oath of allegiance; that oath must pass the test of integrity and loyalty to the country." Among his tasks as chamber leader was to bring the ethnic Chinese community into meaningful participation in nation building, and this meant making sure that the group takes the lead in abiding by the law and not taking short cuts. However, Nubla was not popular among civil society groups and leaders of protest movements because of his unswerving support to Marcos, but he was, in fact, left with no choice because the community was especially vulnerable to political pressures. He exhorted the community to place themselves safely within the ambit of the political situation, no matter how difficult it was.

Faced with the large-scale inequity between the more well off Chinese-Filipino community and the impoverished sector of the mainstream society, Nubla involved the federation in more socio-civic activities. The federation was called upon to lead in various welfare projects and social development activities, with the barrio schoolbuilding programme being a flagship project. Through "Operation Barrio School", access to education was brought to inaccessible rural areas in particular. On top of its assistance to education, free-medical missions, and charity clinics, relief for victims of calamities were among the federation's projects to ameliorate the condition of the less fortunate in society.

It was during his time with the organization that it began to play an active role as a dynamic partner of the government, which involved among other things, various promotion activities to entice foreign investors to tie up with Filipino businessmen for the development of the country's growing economy. Nubla led the federation officers in a Southeast Asia Investment Exploration, during which they visited seven countries and ten cities to solicit foreign investments. As a compassionate and benevolent patriarch, Nubla was able to fulfil this role as a civic leader despite the demands of his own growing business conglomerate.

As a philanthropist-tycoon, Nubla was conferred the President Merit Medal by the president of the Republic of the Philippines in 1968. The award was in recognition of his humanitarian services rendered in the rescue and amelioration of the plight of the victims of the Ruby Tower disaster, a multistorey residential building that collapsed completely in a 7.2 magnitude earthquake on 2 August 1968. On 13 April 1984, he was conferred the Noble Knighthood of St Sylvester by His Holiness Pope John Paul II for "helping the Church for so many years in a variety of ways, without fanfare or publicity, without pomp and circumstances". In 1983, he was named by the City of Manila as one of its Outstanding Citizens, and on 25 September 1985, he was recognized as the Knight Grand

Officer of Rizal by the Order of the Knights of Rizal.

Nubla died on 4 March 2001. His wife, Felicidad Chan Nubla (Chan Le Sieng, 曾丽省 Zeng Lisheng), was a nursing school graduate who served as a lieutenant in the United States Armed Forces in the Far East (USAFFE). She served in Camp Spencer, the same one in which Marcos served as deputy camp commander. She and Nubla nurtured that friendship, and it was this close relationship which served Nubla in good stead and helped him pave the way for the peaceful existence of the Chinese community despite the challenges of Marcos' martial rule.

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Nyau Tze Lim

(饶梓琳, Rao Zilin, 1901–64)

Businessman, community leader, Brunei

Nyau Tze Lim was one of the Chinese leaders the older generation of Chinese in the 1950s in Kuala Belait District, Brunei, would be familiar with. He settled down in Kuala Belait in 1929, after moving from Miri, Sarawak. In the 35 years that he spent in Brunei, until his death in 1964, his contributions to the Chinese education, community and social welfare were much noted and recognised by the various social sectors.

Nyau was born in 1901 in Dapu County (大埔), Guangdong province, China. He was educated in his hometown when young, and when he was older, he studied Classical Literature under a notable village teacher, Zhi Long (芝龙). Due to Nyau's intelligence and diligence, he excelled in Sinology, writing and calligraphy. During his adolescence, China was in a political turmoil and its citizens were having a hard time getting by, which induced him to seek livelihood abroad, having decided to sail southwards. He left his hometown at age nineteen for Singapore, to learn the ropes of doing business. After having saved a sum of money, he went back home three years later to get married. His wife, Yu Ya Cui (余亚催), was no doubt a good wife. She was an earnest and disciplined, hardworking and thrifty in managing the household. When Nyau was 23, he and his wife set sail to the south again, stopping over at Singapore before going to Miri, to work in a trading company. In 1929, they decided to settle down in Kuala Belait, and set up a company, Heng Yi (恒益), dealing in general merchandise. Later, Ren An (仁安), a shop selling eastern and western medicines, was established. Their business expanded to the capital of Brunei, with the establishment of a medical hall, Yong An (永安), in 1962.

Nyau was one of the pioneers in Chinese education in Brunei as well. In 1931, two years after having arrived in Kuala Belait, he was one of the seven to have established a Chinese school, Chung Hua Middle School, and was one of the drivers for the expansion of the school, and a new extension was completed in November 1933. When Japan surrendered in August 1945, the Chinese in Brunei from all walks of life were involved in the school

restoration. Reorganizing the Board of Directors was the top priority then, and Nyau was unanimously nominated as the Chairman of the Board. This was the most difficult period in the development of Chung Hua Middle School, and Nyau was instrumental in helping to raise fund for the restoration. He was at the helm of the Board of Directors until 1954. And was re-elected again in 1960-61, at that time, the size of Chung Hua School had increased to around 1,000 students, becoming the largest Chinese school in Kuala Belait then.

Nyau was officially recognized as a community leader when he was elected the Chairman of the Organizing Committee to form the Chinese Chamber of Commerce in 1951, in both Kuala Belait and Seria. Nyau was very active in the project, involving himself in all aspects, from looking for the right location, design of its architecture, drafting of the constitution, to the application for registration. The Chamber was effectively established under his stewardship and leadership, and was inaugurated on 28 April 1957. Nyau was elected as the Chairman in the second term, in 1958. He was again elected for the same position in 1964 for a 1-year term. Besides vigorously pushing for education and commerce, Nyau also initiated the organization of the Hakka Association in 1960, and held important positions in the Association. In recognition of his contributions over the past decades, the Brunei Government appointed him as a legislative member of the Kuala Belait District in 1964.

In the eyes of his children, Nyau was one who valued education and knowledge, and placed public welfare before personal ones. In the words of his fourth son, Zong Guang (总光): "Father always told me and my siblings that his wealth was only enough for basic sustenance and the education of his children. He emphasized that education and knowledge are the real, inexhaustible wealth that we should try to attain." Zong Guang added: "Father was charitable and public-spirited, he was an enthusiastic sponsor for public welfare, charity and educational causes, even to the extent of putting public welfare before his own, and as a result, he had in a way neglected his own business, causing it to stay stagnated for over 30 years."

Nyau Tze Lim and his wife have five sons and three daughters. The eldest son, Huo Guang (活光) and second son, Kan Guang (堪光) inherited their father's business. Huo Guang takes care of the business and at the same time practices Chinese medicine, mainly acupuncture at Yong An (永安) medical hall in the capital, Bandar Seri Begawan; and Kan Guang is in charge of the business of Ren An (仁安) medical hall in Kuala Belait. He is also vigorously involved in community and welfare activities, holding long-term management positions in the chamber of commerce in Kuala Belait, Chung Hua school in Kuala Belait, and clan associations of Dabu (大埔) and Hakka (客属). Nyau's fourth son, Zong Guang (总光) is equally well-versed in martial arts and Chinese medicine, being active by nature, he has been participating and playing a leading role in the fundraising activities for Chinese schools in Kuala Belait and Bandar Seri Begawan. He graduated from National Zhengzhi University (政治大学), Taiwan, majoring in Chinese studies, having excels in prose and poem writing. The youngest son Dian Guang (电光) has migrated to Australia and is presently operating and heading a private school in Sydney. Their eldest and second daughters have settled down in Canada and Australia respectively.

Niew Shong Tong

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Nyoo Cheong Seng

(杨众生, Yang Zhongsheng, pen name: Monsieur d'AMOUR, 1902–62)

Writer, editor, playwright, play director, Indonesia

Nyoo Cheong Seng was a prolific writer who had about 200 novels published, some of which have been adapted into plays or movies. He has been credited with renewing the acting method technique for play directing in the 1920s.

Nyoo attended a Dutch Chinese School and learned English at a Berlitz Language institute. Born in 1902 in Bangkalan, Madura, he started his career as early as 1919 with a story that he wrote with a friend. Since then, he had written more than 200 novels and hundreds of short stories and poems. His first works were published in *Sin Po* daily and the monthly magazine, *Hoa Po*. In 1923 he was appointed editor of *Interocean*, a monthly magazine for politics and economics, but under his editorship, many literary pieces were translated, such as poems by Shakespeare, Lord Byron, and Tennyson. These poems were published together with Lie Kim Hok's poems in a special issue of *Interocean* dedicated to poetry. Nyoo's activities, however, were not limited only to writing; during his spare time, he joined Soen Thian Gie Hie, a theatre group, as an amateur, but later became more involved as its director. He wrote his first script, Lady Yen Mei, criticizing rich but stingy people.

In 1926 he left Interocean and joined the Miss Riboet's Orion, a theatre group in Batavia. Together with TD Tio Jr, he improved the standard of the group by radically changing the acting technique and directing method. The troupe travelled to all the cities of Java and Sumatra and also performed in the Malay Peninsula and in Singapore. In 1932 they left Orion and joined the Moonlight Crystal Follies in Singapore.

Back in 1927, he had married a French-Chinese girl named Tan Kiem Nio. She was born in Sungai Liput, Aceh and had learned dancing to become a dancer in the chorus line, but later learned acting from Nyoo. In 1933, she appeared for the first time using her stage name, Fifi Young. With her stunning beauty and her acting talent, she soon became very popular, especially in Kuala Lumpur, Malaya. Nyoo created special roles for her to bring out the best in her, and each time, she surprised him with her ability. She also proved to be gifted in Indonesian dances as well as Western dances as she performed them with the same grace.

In 1933 Nyoo and his wife returned to Batavia and were introduced to a group called Dardanella which was owned by a famous dancer, Dewi Dja. With this group they travelled to several countries in Asia, such as China, Burma, and India, but just before the troupe was to go to Europe, Nyoo and Fifi Young returned to Batavia because of some pressing family matters.

Together with Henry L. Duarte, an American from Guam, they established Fifi Young's Pagoda troupe, which was hailed as a very good group, and enjoyed by the intellectuals of the time. However, their capital was limited and consequently, their repertoire only focused on the works of Nyoo. Popular plays at the time were Timoeriana, which was about Timor L'este; Ida Ayu, the story of a girl from Bali; and Bentan Telani, composed of a dialogue consisting of verses. These plays were later adapted into novels.

In 1940 Fifi Young was given a role for her first movie, Kris Mataram, by Fred Young; Nyoo wrote the script for this movie, which was a success because she was already a theatre actress, well known for her perfect acting.

During the Japanese Occupation, they joined a group called Bintang Soerabaja; in 1945, Nyoo started a new group called Sandiwara Pantjawarna, and became involved with one of the young actresses. Young demanded a divorce. They had five children together, two of whom had died very young. The oldest daughter, Sally, was actually a talented actress in her own right; however, next to her mother, who was always considered the prima donna, Sally could never gain popularity with the public. She married in 1948, and settled in Surakarta afterwards.

After his divorce Nyoo went to Makassar where he became a popular figure in the Chinese community. He met Ho Eng Djie, a popular keroncong singer, and wrote a biography about this unusual man. Many other stories he wrote later were the result of his friendship with the Chinese community in Makasar.

He later went to Malang and felt very much at home with a group of intellectuals, who had formed a group called Tsing Fung Hsieh. His close friends were Ong Kian Bie, a photographer and owner of Studio Malang, and Tan Liep Poen, a painter, who had often made stage decorations for his plays and had designed covers for his novels in the monthly, *Tjerita Romans*. His most important meeting, however, was with Huang Lin, a young female teacher whom he met while they were acting together in the play, Malang Mignon. They married and he spent his last years quietly until his death in 1962. Nyoo had contracted a liver disease and needed extra care in his diet and lifestyle; nevertheless, he was still busy writing every evening and produced mainly short stories in diverse magazines. Together with his wife, he opened a floral shop and Nyoo would write a special poem for every order.

His views on society were very much reflected in his novels and these views changed as time went by. First, he was very much against the liberation of women in the 1920s and 30s. It was a time when women wanted to be free and pursue education. They also wanted to wear short dresses with short sleeves, and moreover, have their hair cut short. Nyoo was of the opinion that women should continue to wear their traditional dress, which was the sarong and kebaya, and that their hair should be dressed in a bun. He also warned women to be careful of immoral men, who would take advantage of women who wanted to be modern, but were not aware of the dangers of modernization. He believed that only women who were brought up with traditional values would be strong enough to ward off the dangers. Immoral men were those who used money to show their power. They were dishonest in business and used tactics to disturb the business of others, such as using blackmailing or sending false reports about them. They behave immorally towards women by seducing young girls and mature women alike. They would try to lure the young girls into sex, but after taking their virginity, would abandon them for another girl. They would also seduce mature women, preferably those married to the rich or influential, so they could boast about their feats. To give examples to his readers, Nyoo wrote three stories entitled, Tengkorak (Skeleton), Algojo (The Executioner), and Kiamat (Doomsday).

A new trend that made Nyoo even more anxious was when married women tried to free themselves of their husbands in the 1940s. A new entertainment – ballroom dancing — became popular at the time. The dance itself was already considered a big threat as partners would embrace each other while

dancing. Dancing also provided the girls with the chance to work in dancing halls, where the work was comparable to prostitution. He saw even more danger when girls became victims of Japanese soldiers during World War II, and then of the allied military forces after the war. In the Fifties, he therefore created the "new" woman — one who could stand up to men with their intelligence and wit.

The genre of his novels varied. Although his pen names, Monsieur Amor or Monsieur d'Amour, suggest that he mostly wrote love stories, this was not entirely true. He wrote biographical novels as well as adventure stories, an example of which was Gagaklodra, serialized in the monthly, *Liberty*. Gagaklodra is a figure often compared with Robin Hood. He is anti-government and consequently, always being chased by them. This series was very popular; in 1956, he published a collection of Gagaklodra stories with the title, 22 tahun Gagaklodra (22 Years of Gagaklodra).

Myra Sidharta

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O

Oei Tiong Ham

(黃仲涵, Huang Zhonghan, 1866–1924)
Wealthy opium revenue farmer, modern entrepreneur, community leader, Indonesia

Oei Tiong Ham was the wealthiest man of his era in the Netherlands Indies, and was honorary major of the Chinese in Semarang. He made a fortune as an opium revenue farmer before the colonial government nationalized the sale of opium. A modernizer, he expanded his father's sugar trading business, Kian Gwan, into the Oei Tiong Ham Concern, an international conglomerate which traded and warehoused a variety of products. By the time of his death the company had diversified into shipping, banking, and the media.

Oei Tiong Ham was born in Semarang on 19 November 1866, the eldest son of Oei Tjie Sien (1835–1900) and Tjan Bien Nio (1839–96). His father, who had migrated there from Fujian province in 1858, was a very successful businessman and the founder of the famous trading company, Kian Gwan.

At the age of eight, Oei Tiong Ham commenced a traditional Hokkien schooling in Semarang. He later took lessons in the Malay language and the Romanized script. Notwithstanding his inability to speak Dutch, he had a number of good European friends

with whom he communicated in Malay or through an interpreter. His immigrant father's success in sugar trading must have been considerable because Oei Tiong Ham himself was appointed Chinese lieutenant of Semarang in 1886 at the age of twenty. Soon promoted to the rank of captain, he resigned the position in 1902 because of the demands of his rapidly expanding business. He was later appointed an honorary major.

He may have benefited from his father's business success, but he soon broke from his father's narrowly Chinese lifestyle. His modern orientation was already evident in November 1889 when he successfully submitted a request to the governor general to be permitted to wear European clothes. It was not until 1905 that the Chinese were free to dress in any way they liked without asking for government permission, and he was the first Chinese in Semarang to be seen in a European suit. He was also one of the first to cut off his queue (although this only happened after his father's death) and was one of the first Chinese to obtain permission to live in the European quarter of Semarang rather than in the Chinese quarter, to which the Chinese were still confined by law.

Despite these Western influences in his lifestyle and the increasingly international focus of his business empire, he remained a key member of the Chinese community throughout his life. He contributed generously to the Chinese language THHK (Tiong Hoa Hwe Koan or Chinese Association) schools throughout Central Java, and backed the founding in 1916 of the Semarang secondary school, Hoa Ing Tiong Hak (the Chinese-English school designed to enable students to obtain entry into the University of Hong Kong). He also gave generous support to the renovation of the Tay Kak Sie, the major temple of the Chinese community in Semarang.

Successfully bidding for the opium revenue farms in Semarang, Surakarta, Yogyakarta, and Surabaya in the early 1890s, at a time when many former revenue farmers were in financial trouble, he was the last and greatest of the opium revenue farmers in Java. It made him a fortune, as the last licence he held earned him a profit of 18 million guilders before the colonial government replaced revenue farms with a state-run opium monopoly in 1904.

Meanwhile he had turned his business acumen to his father's Kian Gwan kongsi (company), which he incorporated into NV Handel Maatschappij Kian Gwan in 1893. Taking over the business from his father in 1890, Oei Tiong Ham established branches throughout Java and diversified into other export crops such as rubber, kapok, coffee, tapioca flour, pepper, corn, groundnuts, castor-oil seeds, and citronella oil. In 1906 he set up a bank called N.V. Bank Vereeniging Oei Tiong Ham and managed it personally for some time. It operated in Semarang and Surabaya, initially providing trading credit and secured loans, but gradually extending its business to cover all aspects of commercial banking and securities, with a property development and real estate subsidiary. Another subsidiary, N.V. Algemeene Maatschappij tot Exploitatie der Oei Tiong Ham Suikerfabrieken, was his vehicle for the ownership of sugar mills. When sugar prices were in decline before the First World War, he made speculative investments in sugar mills which paid off with huge profits when sugar prices rose after the outbreak of war. He set up offices in strategic locations outside the Netherlands Indies, first by establishing the subsidiary, Kian Gwan Western Agency Ltd, in London in 1910, and then a branch office in Singapore in 1914. When the Tan Kim Tian Steamship Co went into liquidation in 1911, Oei Tiong Ham bought five ships and in 1912

formed a company called Heap Eng Moh Steamship Co.

His business interests also spread to the media to such an extent that, at the time of his death, half of his wealth was in newspapers in Java, in particular, in De Locomotief in Semarang and Java Bode; and Nieuws van den Dag in Batavia. As a businessman, he was quite unlike his father and other typical Chinese businessmen of his time. He did not run his companies as a traditional family business, but used European corporate structures and employed trustworthy and competent Europeans and Chinese from outside the family. In choosing key staff, he did not simply rely on formal qualifications, however. According to his daughter, Koo Hui Lan, he was a profligate gambler in his youth and later backed his hunches as a businessman. It is said that he promoted Tan Tek Peng, a bookkeeper without university qualifications, to head Kian Gwan because he was a "daring gambler".

After paying war profit taxes amounting to 35 million guilders in 1921, Oei Tiong Ham was asked to pay income tax for the same period. Understandably he regarded this as double taxation, and refused to pay it. According to his biographer, Liem Tjwan Ling, it was for this reason that he left Semarang and moved to Singapore. However, according to his youngest son, Oei Tjong Tjay, who was born a few weeks after his father's death, Oei Tiong Ham moved to Singapore so that he could write his will under British law. He had eight wives and twenty-six children (thirteen sons and thirteen daughters) and wanted to disinherit the daughters and choose which sons were to succeed him on the basis of their ability. This was not permitted under Dutch law. After his death the will was contested by the seventeen disinherited children who claimed that he had only moved to Singapore temporarily and was still domiciled in Java. The dispute was ultimately settled in 1939 on terms that gave them each a significant share of the estate. At his death, his wealth was estimated at 200 million guilders. The newspaper, *Soerabaiasch Handelsblad*, in Surabaya called him the richest man between Shanghai and Australia.

He died in Singapore of a sudden heart attack on 2 June 1924. On 6 July 1924 his remains were laid to rest together with those of his parents in Penggiling, Semarang. In accordance with his own wish, the burial ceremony was quiet and without extravagance. Fifty years later, his son, Oei Tjong Ie, arranged for their bones to be excavated and cremated. The ashes were then taken to Singapore where they were cared for and venerated.

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Oei Tjoe Tat

(黄自达, Huang Zida, 1922–96)
Lawyer, community leader, political leader, Indonesia

Oei Tjoe Tat was a third-generation Peranakan born in Solo, Java on 26 April 1922 to Oei Ing Wie, a shop

owner, and Ong Tin Nio, a housewife. Neither his father nor his mother received much education. Oei's father spoke some Hokkien, but the home language was Low Javanese (*ngoko*). Although the family members had lost command of the Chinese language, they continued to keep Chinese traditions, such as the celebration of Chinese festivals.

Educated at a Dutch Chinese school (HCS), Oei began to learn and speak Dutch, but did not speak it outside the classroom. His interactions were mainly with ordinary Javanese and Peranakan Chinese. After finishing primary school he was sent to Semarang to attend a HBS, a Dutch secondary school. Due to his good results he continued his education at RHS (Jakarta), a law school and graduated in May 1948. The same year he joined a Jakarta law firm where many of his colleagues were indigenous Indonesians. Nevertheless, it would appear that he was more at home with the Peranakan Chinese community.

Between 1948 and 1950 he was secretary of Sin Ming Hui (Jakarta), a Chinese social organization, and eventually became its president between 1950 and 1954. In 1948 he was also involved in establishing the Persatuan Tionghoa (PI), a Peranakan Chinese political association which changed its name to Partai Demokrat Tionghoa Indonesia (PDTI) in 1950 and served as one of its commissioners. He became deputy chairman in 1951–54. In the 1950s he was also an executive member of the Indonesian Red Cross (1955–57), the Tiong Hoa Hwe Koan (THHK, Jakarta), and the Union Makes Strong (UMS), a soccer association in Jakarta.

It was in the 1950s that Oei began to acquire a sense of national-political awareness. He advocated the dissolution of the PDTI and the establishment of a new inclusive organization for the Chinese in Indonesia. In 1954 various Chinese organizations, regardless of their political ideologies, came together and formed a new mass organization which came to be known as Baperki. The same year, Oei was elected vice-president of the Baperki central board. Siauw Giok Tjhan, a left-wing Peranakan Chinese, was elected president of Baperki. Soon afterwards, a few Peranakan Chinese intellectuals who held different political views left the organization. Oei, who was influenced by the ideology of democratic socialism, stayed on. Another prominent member, Yap Thiam Hien, also continued to be active in Baperki. As time passed, Baperki moved closer to Soekarno who became the "protector" of the organization. Yap eventually became non-active as he disagreed with Siauw's policy.

Daniel Lev argues that many Baperki leaders believed that the hope of Chinese Indonesians did not lie in the Partai Komunis Indonesia (PKI) or other political parties, but in Soekarno as Soekarno was not a racialist. As such Siauw and Oei saw the rise of Soekarno as a solution to the so-called Chinese problem in Indonesia. Oei himself admired Soekarno and served on the executive committee of Partindo which was established in 1958 with the endorsement of Soekarno, who felt that the Partai Nasional Indonesia had lost the "nationalist spirit".

Oei believed that by joining Partindo, an indigenous dominated political party, he would be able to contribute more to the Chinese community and Indonesian people. His admiration for Soekarno drew him closer to the president and he referred to Soekarno as his teacher in politics and followed the latter's political teachings and advice. He was proud to call himself "President Sukarno's assistant".

Ong Hok Ham, a leading Indonesian historian of Chinese descent, noted that Oei was "a-political", but was "honest, brave and correct

in his behaviour", an attribute appreciated by President Soekarno. In December 1964 Oei was appointed by President Soekarno as minister without portfolio, attached to the Cabinet Presidium; and from September 1964–65 he was minister of state. Oei's association with Soekarno, Partindo, and Baperki led to his detention after the 1965 coup by the new authorities who were critical of Soekarno and his teachings.

Oei was not immediately detained. It was only after Soeharto gained political power from Soekarno in March 1966 that he began to lose his freedom. He was initially put under house arrest, and then a few weeks later, made a prisoner, together with leaders of the "Old Order". Oei was detained for almost ten years before he was put on trial on 9 February 1976 when he was defended by Yap Thiam Hien and other indigenous Indonesian lawyers. Oei held on to his political belief and loyalty to Soekarno. The judge eventually sentenced him to thirteen years of imprisonment, minus the time of his detention. Oei did not appeal against the sentence as he did not think it would change anything. He also refused to ask for a pardon from Soeharto as he felt that he had done nothing wrong. His wife, Kwee Loan Nio, asked for his remission with the support of Adam Malik, then foreign minister, and other respectable individuals. Oei's trail gained international attention and he was eventually released on 30 December 1977 after being kept in jail for almost twelve years.

After his release, Oei reopened his law firm, but had to close it down in 1985 after suffering from a heart attack which resulted in his partial paralysis. He continued to keep in touch with his loyal friends and helped the families of detainees who were in difficulties. From 1992 he underwent a series of operations. In 1995 he published his memoirs entitled, *Memoar Oei Tjoe Tat: Pembantu Presiden Soekarno* (The memoirs of Oei Tjoe Tat: President Soekarno's assistant). The senior editor of the memoirs was a famous Indonesian novelist, Pramoedya Ananta Toer. The book was soon banned, by the Soeharto government. Oei died of cancer in 1996.

Oei Tjoe Tat had married Kwee Loan Nio in 1945. He is survived by three daughters and one son.

Leo Suryadinata

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Oey, Abdul Karim

(Abdul Karim Oey Tjeng Hien, 黃清兴, Huang Qingxing, 1905–88)
Chinese Muslim leader of Muhammadiyah, Indonesia

Abdul Karim Oey (hereafter called, "Oey") was a well known Chinese Muslim who was active both before and after World War II. He was a Muhammadiyah leader in Bengkulu and Jakarta and he founded the Persatuan Islam Tionghoa Indonesia [Indonesian Union of Chinese Muslims] (PITI). A controversial figure within his ethnic group which is non-Muslim, he was part of the dakwah movement within the Chinese community.

Oey was a second-generation Chinese born in 1905 in Padang, Sumatra. His father and mother came from Fujian Province in Southern China and had migrated to Indonesia in the mid-nineteenth century. At the age of one, Oey was given to the care of foster parents. When his adoptive father died, he was returned to his natural parents. Oey's father was a successful merchant and sent Oey to HCS, a Dutch school for Chinese children. Perhaps because of his Dutch education, Oey converted to Adventist Christianity, but he did not practise it. He did not continue his studies after graduating from HCS, but moved instead from Padang to Bintuhan and went into business there. Soon he came to be known as a superior trader and was able to afford a Chevrolet sedan. His work often took him to Jakarta.

The young Oey was searching for something in religion. He became a Buddhist and Confucian before being converted to Christianity, but Oey said that Adventist Christianity did not bring him inner peace. He felt that "the light of God began to illuminate my [his] soul" and he began to study Islam. Oey reportedly converted to Islam in 1931 when he was twenty-six. After conversion, Oey continued to study under Fikir Daud. However, after becoming a Muslim (or becoming Malay, as the Sumatrans and Peninsular Malays would say), Oey found that his relationship with his family became distant, but his relationship with native Indonesians became closer, especially with the Sumatrans in his birth place.

Oey became a Muslim in Bintuhan where he founded a branch of the Muhammadiyah organization. He had two ideas then — to set up a branch of the Indonesian United Islamic Party (PSII), or of Muhammadiyah. Finally, following the wish of the majority of the community, he established a Muhammadiyah branch and was selected to head it. Oey travelled around West Sumatra and Bengkulu, where he met local figures such as Hasan Din, the father of Fatmawati and future father-in-law of Soekarno. In 1937, Soekarno was exiled to Bengkulu and remained active there. Soekarno once convened a meeting of the Muhammadiyah to select a new consul as the old one was seriously ill and the organization needed a successor. Finally Hasan Din suggested that Oey of Bintuhan be the head. Soekarno agreed. A telegraph was sent to Oey asking him to sell his possessions in Bintuhan and move to Bengkulu. Oey became closely associated with Soekarno in Bengkulu. Finally, Soekarno asked Oey to propose to Hasan Din's daughter, Fatmawati on his behalf.

During the Japanese Occupation, Oey was told to disband his organization. Oey said that the Japanese did not force him to do so and he refused. When Japan surrendered and the Masyumi Party was founded, Oey became the party chief in Bengkulu. When the Dutch initiated military action in 1948, Oey and some other Maysumi figures became guerrillas. Oey still lived in Bengkulu after Indonesia's independence and served as a Muhammadiyah consul. In 1952, he moved to Jakarta and became a member of Majelis Tanwir Muhammadiyah (a Muhammadiyah board), established from 1952 to 1973. Oey was chosen to sit on the Masyumi Party Council from 1957 to 1960. He was also a member of parliament, representing the Masyumi Party during the same years. When Masyumi debated with the PKI (Indonesian Communist Party) in parliament, Oey was assigned to argue against Nungtjik A. R., a former friend from Padang. According to Oey, Nungtjik attacked Masyumi and the Muslims in his speeches, thus Oey responded by attacking the PKI. The vehemence of Oey's speech startled Nungtjik. After the debate, Nungtjik embraced Oey and

told him that they had been set up against each other, but Oey did not reply.

Oey was a member of parliament for four years. In 1960, Soekarno let him step down honourably from his post with a full pension. This was related to the dissolution of the Masyumi Party which was thought to have been involved in the 1958 rebellion in which regional commanders tried unsuccessfully to set up the Revolutionary Government of the Republic of Indonesia (PRRI).

After Masyumi disbanded, Oey founded the Organization of Chinese Muslims of Indonesia (PITI) and was selected its chairman. During the New Order period, he introduced new blood into the PITI leadership while he continued to be the chairman. Lt. General Surdirman was put in charge, and seven native Indonesians, including Hamka, the leader of Majelis Ulama Indonesia, one of the biggest Muslim organizations in Indonesia, were selected as advisers. The first vice-chairman together with Muhammadiyah and Nahdlatul Ulama and the secretary general of PITI, H. Yunan Helmy Nasution and Major Achmad Johansjah respectively, were also native Indonesians. Although PITI was a Chinese Muslim organization, its administration and membership were actually ethnically mixed. Under Oey's leadership, PITI developed and branches were established.

PITI, under Oey, sought permission in 1972 to print the Qur'an and religious magazines in the Chinese language. The request was turned down by the Department of Religious Affairs because the government wanted to expedite the assimilation of the Chinese. That same year, the central committee of PITI was ordered to disband the organization by the attorney general. The term "Chinese" was found to be too exclusive. Ten days after PITI was dissolved, on 12 December 1972, a new organization, Pembina Iman Tauhid Islam (Organization for the Promotion of Religious Beliefs), was formed. It was involved in sermonizing and education, and its administrative structure was little changed. Oey remained chairman until 1973 (*Tempo*, however, reported that he was chairman until 1975); thereafter, he served as honorary chairman.

Oey was also known as an entrepreneur. When he moved to Jakarta, he became involved in several companies. In 1952, he and Hasan Din first established PT Mega to import cloves and other commodities. "Mega" was short for "Megawati", the name of Soekarno's daughter. According to Oey, the company had received Soekarno's blessing. Oey served as director of the company until 1981. He also served as director of Bank Central Asia (BCA), the bank of Liem Sioe Liong, from 1955 to 1973, and was simultaneously the first commissioner of the bank. In addition, Oey was director of his factory producing Asli 777 T-shirts from 1962–80. From 1964 to 1973, he was head of the Muhammadiyah Economic Council. He combined his economic activities with religious ones. From 1972 to 1979, he served as director of PT Sumber Bengawan Mas.

Oey did not make the pilgrimage to Mecca until 1969, when he went with a group from HUSAMI (Organization of Muslim Businessmen), headed by Sjafruddin Prawiranegara. Two years later, he was chosen by President Soeharto to head the operations committee of the Istiqlal Mosque until 1974. In 1977, Oey became an ordinary member, and later, an advisory committee member (1980) of Bakom PKB central (Committee on the Understanding of National Unity) where he was active in assimilation activities. In 1980, Oey travelled with his wife, two daughters, and a son, all Muslims, to Mecca to complete his umroh (staying in Minna three nights during the hajj). His two daughters married

indigenous Indonesians. One of them became the daughter-in-law of a PITI leader, Yunan Helmy Nasution. General A.H. Nasution and K.H. Dahlan and Moh. Hatta were the witnesses at the marriage ceremony, while Hamka gave the wedding sermon. Oey's son, Ali Karim or, Oey Tek Li, married a Chinese woman who later converted to Islam.

Oey died in Jakarta on 13 October 1988 at the age of eighty-three. He was an important Muslim figure in Indonesia. As Hamka noted, "He was a Muslim and a son of Indonesia… who was fostered, nurtured and became a true Indonesian nationalist."

Leo Surydinata

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Oey-Gardiner, Mayling

(黃美玲, Huang Meiling, 1941–)
Demographer, executive director of Insan Hitawasana Sejahtera, professor, Indonesia

The significance of the work and career of Mayling Oey-Gardiner, usually called Mayling, is shown in the fact that she has a number of "firsts". When there was an increase in population activities, including studies and scholarships in the 1970s, she was a recipient of the Ford-Rockefeller population research grant. She was the first Indonesian to receive this grant as an individual applicant. The research became the basis of her dissertation and led her into becoming the first Indonesian to earn a Ph.D. in demography in 1982. In 2001, she was the first woman to be appointed professor at the Faculty of Economics of the University of Indonesia (UI) in its fifty years of existence. In 2004 she was elected chair of the Academic Senate and secretary to the Board of Professors of the Faculty of Economics of UI in 2004–2007 (private e-mail, 9 September 2008).

Mayling has an outstanding teaching record at the UI, which started in 1971 with sociology, and later with the addition of population studies. She also taught research methodology at both undergraduate and graduate levels for more than two decades. Although retired since 2006, she has continued teaching at the Faculty of Economics of UI on an intermittent basis.

She founded Insan Hitawasana Sejahtera (IHS) with a number of colleagues in 1991, of which she is the executive director until today. IHS is an Indonesian company specializing in the provision of social science research covering a wide range of social, economic, and demographic issues, and consulting services. In addition to management responsibilities, she is also senior researcher, often serving as team leader of research projects undertaken by the company. One recent product of this company is MAPFRAME, a widely used software database prepared for the reconstruction and rehabilitation of Nanggru Aceh Darussalam (NAD), which was hit by the tsunami of 26 December 2004. This is a product that continues to be developed. Undoubtedly, Mayling is the pillar of the company and her research output in consultancies, both national and international, is impressive. She has a total of 117 titles to her name. In recent years, her research interests have increasingly targeted policy aspects of equity, with a focus on poverty and gender issues, and on issues related to general access to social services, as well as on delivery of social services through

participatory approaches in the context of building environments of greater governance. Her work has included both primary (survey-based) data collection and analysis. She has done work not only in Indonesia, but also in Cambodia, Malaysia, Mongolia, the Philippines, Thailand, Timor Leste, and Vanuatu.

Mayling's deep concern with good quality research and capacity building in this area has led to her becoming a member of the committee to select outstanding research proposals for government funding under the auspices of the Minister of Research and Technology. She is currently a member of the Dewan Research Nasional (DRN) for the period 2005–08, and in 2008 she was invited to be a member of the Commission on Social Sciences of the Indonesian Academy of Sciences.

Mayling is highly active in civil society organizations (CSO): She was one of two international, non-Ford Foundation board members of the International Fellowship Program of the Ford Foundation; a member of the board of the Indonesian Centre for Strategic and International Studies (CSIS); a founding member as well as a board member of Transparency International-Indonesia. Her concern with women's issues led to her acceptance as board member of the Koalisi Perempuan (Women's Coalition). With four other colleagues, she founded the Lotus Foundation in 1997.

Born in Sukabumi (West Java), a small town about 120 km south of Jakarta, on 25 February, 1941, she is the fourth child and third daughter of Oei Jang Hwat and Ong Pik Hwa. This was the time of the Japanese Occupation of the Netherlands Indies. Her mother, a journalist who ran a woman's magazine called *Fu Len* (Furen in Mandarin, meaning "women"), had a sharp pen and would be called an "activist" today. She was a target of the Japanese occupiers and consequently the family had to move around in Java until after Indonesia's independence. They finally settled down in Jakarta. No doubt, Ong's activities and ideas left their mark on the mind of her third daughter. Her concern for women's issues and the importance of education which she wrote about in her magazine were also passed on to girl.

As Peranakan Chinese, both Mayling's parents were Dutch educated, and she herself went to the Dutch Santa Theresia elementary school and then the Santa Ursula Indonesian secondary school, from which she graduated in 1959. This was the time when ethnic Chinese experienced discrimination in getting into state universities. Mayling, therefore, decided to postpone continuing her studies and got a job instead at the affiliation office of the Faculty of Economics of UI — a Ford Foundation project to send Indonesian students to the United States to study economics. At the end of the project she herself was offered a scholarship to study there.

Thus began her educational experience in the United States and it happened during the very difficult years in Indonesia before and following the 1965 upheaval. She was accepted at St Xavier's College in Chicago where she completed her BA in sociology in 1968, then went on to the College of William and Mary in Williamsburg, Virginia. She returned home in 1970 with an MA in sociology and a thesis on population growth patterns. She joined the Population Section of Leknas-LIPI (the National Economic and Social Research Institute of the Indonesian Institute of Sciences), and the Demographic Institute of the Faculty of Economics of the UI. Shortly afterwards she had the opportunity to study at the Harvard School of Public Health, where in 1974, she completed a postgraduate degree (MS) in Population Sciences and also started a proposal for an original study on transmigration. Again

she was fortunate as she completed the proposal in time to receive a population research grant from the Ford-Rockefeller programme.

She is married to Peter Gardiner, an American demographer. Their romance began when they were both studying demography at the Australian National University in Canberra, Australia. After they had completed their Ph.D, they decided to tie the knot in Jakarta in 1982. They have a son, Conrad Trisna Gardiner, in 1985 when Mayling was forty-four years old. She was very happy and proud to tell people that it was a natural birth. The young man is now completing his undergraduate studies in media and communications at the Swinburn University of Technology in Melbourne, Australia.

Mayling's life is a successful combination of marriage, family, and career. In her husband, Peter, she has also found a colleague, with whom she works in the IHS research company they set up in 1991, seventeen years ago. In her own words, "… our skills seem to complement each other. Peter is strong in conceptualizing and designing studies or writing proposals, while my forte lies in implementation and thus, management".

Mely G. Tan

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Oey Kim Tiang

(黄金长, Huang Jinchang, 1903–95)
Translator, writer, Indonesia

Oey Kim Tiang had limited formal education but managed to be the greatest translator of Chinese novels, particularly *wuxia* novels, into Bahasa Indonesia. His career spanned over 60 years (1924–88), during which he produced translations of more than 120 titles, including such Chinese classics as *Romance of the Three Kingdoms* (三国演义), *The Journey to the West* (西游记) and *Outlaws of the Marsh* (水浒传). His works promoted the birth of the *cerita silat* (*wuxia*) genre in Indonesia and connected readers to the wealth of Chinese literary traditions.

Oey Kim Tiang was born on 9 February 1903 in a Sino-Indonesian family which had lived in Tangerang for more than five generations as labourers and petty traders. Their ancestry was not known anymore, as was common for the Chinese then. His father, Oey Kee Hok, worked as a coconut plantation supervisor and moved from one plantation to another. He once took his wife to Telukpucung, Bekasi, located in the east of Jakarta (West Java) where his wife gave birth to twin sons, Kim Tiang and Kim Siang. The younger twin died when he was three years old. His wife also probably died around then as both were buried in the same place. When Oey Kee Hok was inspecting coconut plantations, the young Kim Tiang would be left to a neighbour's care as there was no school to go to. This experience probably tempered Oey into a self-motivated, independent individual later.

Only much later was Oey enrolled at the new school of Tiong Hoa Hwe Koan (abbrev. THHK; Chinese Association) in Tangerang. While the school of THHK in Batavia (Jakarta) used Mandarin (普通话) as its teaching medium, the Tangerang school chose the most common local dialect — the Fujianese dialect of Zhangzhou (漳州), where most Chinese in Java had originated. At school, Oey befriended a young teacher, Ong Kim Tiat (王金铁), a graduate from a school in Nanjing for overseas Chinese, Kay Lam Hak Tong (暨南学堂). The two became sworn brothers.

When Oey graduated from junior high school, Ong, already then a reputed reporter for *Sin Po* and *Siang Po*, urged Oey to work rather than continuing his education as Oey was already twenty. Oey was introduced to the editors of the *Keng Po* press by his maternal uncle and immediately obtained a position in the young press. Oey accepted the job to translate the famous historical novel, *Tong Tjioe Liat Kok* (东周列国). In this first work, Oey used the pseudonym, *K.T. Jr.*, in honour of his friend (*K.T.* stands for Kim Tiat). The work proved very successful and translating became Oey's main job. Oey translated other short *wuxia* novels; among them, the greatest recognition was received for *Tjit Hiap Ngo Gie* (七侠五义 *Qixia Wuyi*), and its sequel, *Siauw Ngo Gie* (小五义 *Xiao Wuyi*), in 1927–28. In the 1930s, Oey married Lie Soe Nio, and his children, Lan Ing, Hin Gie, Lan Hiang and Hin Lim, were born in quick succession.

In 1936–38, he contributed to no less than four dailies, two magazines, and a monthly, using several pseudonyms: For *Keng Po*, he used the pseudonym, *Huang* (the Mandarin pronunciation for Oey); and for *Sin Po*, *Boe Beng Tjoe*, which means 'the man with no name'. In Semarang, *Goh King Tjoh*, the Japanese sound of his name was used with *Djim Nay Boe*, meaning 'a side job'. The acronym *OKT* was extensively used after 1950 as well as *H.*, *KT.*, *C.C Huang*, and even *X*. Besides pseudonyms, Oey's publications for Magic Carpet in early 1950s were anonymous.

During the Japanese Occupation, publishing houses closed down. Harder times came after the independence of Indonesia when Oey and his family found their home ransacked one day and had to evacuate. Oey's library and archive were destroyed and Oey rebuilt his work from scratch. *Keng Po*, and its sister publication, *Star Weekly*, resumed publishing in January 1946, but Oey preferred to work from home. It was in this period which saw Oey's best works being produced: *See Yoe* (*Journey to the West* 西游记), published in 1952 under the Magic Carpet label; *Soei Ho Toan* (*Outlaws of the Marsh* 水浒传) appeared in *Sin Po* (1950); and *Sie Djin Kwie* (薛仁贵传奇) for *Star Weekly* was published as a graphic novel with the directions of Auwyong Peng Koen and the illustration of Siauw Tik Kwie.

Oey rose to prominence and *Keng Po* began to publish his works in 1956. Wang Dulu's (王度卢, 1909–77) *Crane-Iron Pentalogy* (鹤铁系列), after Oey's translation, turned out a big success. Oey published 19 *wuxia* titles using pseudonym, *OKT*, with *Keng Po* in the two years before its liquidation. By then, the readership of *wuxia* novels was not confined to the Chinese, but had spread to any literate.

The works of Jin Yong (金庸) and Liang Yusheng (梁羽生) received instant popularity. Jin Yong's 14 books were translated in 1958–72 by Oey and his young relative and friend, Oey An Siok, under the name, *Boe Beng Tjoe* — the only time Oey had allowed his pseudonym to be used by another person.

In 1961, a ban on *wuxia* novels in news media was issued by the military commander of Jakarta, thus *wuxia* stories appeared in books. Until 1966, more than fifty titles were published, among which Oey had a fair share. In 1966, the military banned all publications and required the publisher to submit a copy of the proposed book before a long wait for publication approval. This practice virtually stopped the business. However, public demand for reading materials prevailed. In 1968, the publisher Marga Djaja began to publish Oey's new series. A boom followed and more than 11 titles appeared within four years. In 1972, Marga Djaja collapsed, leaving *Si Kasim Tjilik* (鹿鼎记) and *Lentjana Tudjuh Naga* (七龙令) unfinished.

From then on, Oey withdrew from business despite unfinished translations. He became aware that his readers preferred reading

the standard Indonesian language which he lacked proficiency in. Oey tried to look for an editor for his manuscripts, but was unsuccessful. Pustaka Jaya, a publishing company headed by Ajip Rosidi, an admirer of Oey's works, managed to edit and republish *Dua Musuh Turunan* (萍踪侠影录) in three incomplete volumes in 1996. The only successful one was *San Pek Eng Tay* (梁山伯与祝英台), edited by Achmad Setiawan Abadi, published by Yayasan Obor Indonesia in 1990. Actually, Oey completed the text in 1985.

In his later years, Oey did not translate many new titles. His last efforts were spent translating *Boe Tjek Thian* (武则天), the story of Empress Wu, but he has to stop in 1988 due to deteriorating health. Nevertheless, he continued to read Chinese classics and new books. On 8 March 1995 he died in Tangerang.

Translation was time-consuming; it was only after Oey was satisfied with a story would translation begin. If Oey found an original publication unsatisfactory, he would write his evaluations, sometimes very extensively, on the book covers. In translating, he referred to a note he made of the characters, places, events, and their martial art styles to maintain consistency. One of Oey's extraordinary results was his translation of classical poems found in the works of Jin Yong and Liang Yusheng, which were mostly ignored by translators due to linguistic difficulties and thus, dismissed as unimportant. Oey would, however, painstakingly translate the poems and prolong publication time; therefore, separately typed pages of translated poems were mostly found glued to the bound texts.

Oey preferred to be called a 'narrator' rather than a 'translator'. He explained that he was simply retelling stories that delighted him to the public with his limited capacities. Oey demonstrated excellent mastery of the Melayu Rendah dialect; no less than Ajip Rosidi, a prominent Indonesian writer and poet, even lavished praise upon Oey's translation skills. Quality aside, Oey's long career and quantity of translations are unparalleled; so are his attitude and his deep dedication and commitment. Oey helped to promote the popularity of modern Chinese novels among the younger Sino-Indonesian generation who do not learn the Chinese language. Through his works, Oey also spread traditional values like the family, friendship, solidarity, truth and justice — values fundamental to our humanity but which are threatened by fast-paced urbanization.

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Oey Tong Pin

(黄东平, Huang Dongping, 1923–)
Prolific writer in Chinese, Indonesia

Oey Tong Pin, better known as Huang Dongping, is arguably the most prolific Indonesian Chinese writer in Chinese in the last century. He was first known as a poet and later a novelist. In fact, he is also an essayist and playwright.

Oey was born in Kota Baru, Kalimantan, on 31 April 1923, into a Hokkien totok family. He studied in a local Chinese primary school, but when he was ten years old, his father, a "bookkeeper", took the whole family to Jin Men (Fujian) where Tong Ping studied up to the first year of secondary school. When the Sino-Japanese War erupted, the young Tong Ping and his two siblings went to Hong Kong with their mother and lived there for more than two years while his father returned to Indonesia. The boy studied at a school called Yu Cai Shu Yuan (育才书院). By his own account, it was during his stay in Hong Kong that he was able to read a lot of books and newspapers to enhance his knowledge of Chinese. While in Hong Kong he also learned drawing, especially sketches and caricatures, which made him an illustrator as well.

After the death of his mother, he and his siblings were brought back by his father to colonial Indonesia and from then on he began to work to support himself. He did not return to Kalimantan, but went to Pekalongan (Central Java), where he worked for a tea company as a bookkeeper. Later when the tea company went bankrupt he went to join his uncle in Samarinda, Kalimantan, where he again worked as a bookkeeper for Chinese shops. Over there he began to write and send his writings to Chinese newspapers and magazines. His first essay was published in a student magazine.

After the Japanese Occupation of Indonesia, he returned to Java, first to Surabaya, and later to Jakarta, with his family. He was still working as a bookkeeper, not for one shop, but often for a couple at a time. He used his free time to continue writing. In 1956, he wrote a long poem entitled, "You, Indonesia!", extolling the heroic history of Indonesia and the contributions of the overseas Chinese. It was accepted for publication as the lead poem by a magazine in Guangdong Province in China called *Literary Works Monthly* (作品月刊). This long poem brought him fame and attention as a poet among the Chinese-speaking community in Indonesia; he had written it from the perspective of a *huaqiao*, an overseas Chinese. Poems of this genre were very popular during that period and most of his poems were political in the sense that they were written as commentaries on political events, and carried particular messages. Besides that, they eulogized about the greatness of the motherland (China) and the contributions of the Chinese overseas. He had by then inherited the literary tradition of socialist-realism. From 1956 to 1965, he wrote and published 161 poems in Mainland China and Hong Kong, especially in the well known literary magazines of the People's Republic of China, including the *People's Daily* (人民日报), *People's Literature* (人民文学), *Poetry Magazine* (诗刊), *Literary Monthly* (文艺月报), *Literary Works Monthly* (作品月刊), etc. He had intended to publish the poems in book form, but gave up this plan due to the changes in the political situations in Indonesia and China: General Soeharto had come to power after crushing the PKI (Pantai Komunis Indonesia) and Soekarno, and introduced an anti-communist regime, while the Cultural Revolution had broken out in China. However, Oey later photocopied his handwritten manuscripts and made them into a two-volume book for limited circulation among his friends. The photo-copied book was called *Qiao Feng* (侨风) or "The Wind of Chinese Overseas".

During the New Order era in Indonesia, the three pillars of Chinese culture were eradicated: Chinese schools, Chinese newspapers/periodicals, and Chinese social and political organizations. Worse, the public use of the Chinese language was also banned. In such circumstances, Oey changed his strategy. He

stopped writing poems as these would have been considered behind the times and it would be difficult to get them published. Instead he concentrated on writing short essays, short stories, and novels.

As a matter of fact, prior to the New Order, Oey had started writing short essays and commentaries. During the New Order period, he published his works no longer in the newspapers and magazines of China, but in those of Hong Kong, Singapore, Malaysia, and even the United States. His post-Soekarno writings were numerous, but the most successful were his three novels or trilogy. The umbrella title of the three is *Qiao Ge* (侨歌) or "The Song of Overseas Chinese", but each volume has its own title. The first volume was completed at the end of the 1960s after he had done his research for the novel. It was published only in 1973 in Hong Kong after a couple of failed attempts. This first novel, entitled, *Qi Zhou Yang Wai* (七洲洋外) (Beyond China), deals with the history of the Indonesian Chinese communities during the Dutch colonial period, especially the beginning of the 1920s. It tells the various stories of Chinese migrants, such as "progressive teachers", students, farmers, and small traders. Through his protagonists, Oey attempted to portray the lives of overseas Chinese in colonial Indonesia. In fact, the stories were provided by his own father; these were combined with the author's own life experiences and observations. The second novel, entitled, *Chi Dao Xian Shang* (赤道线上) (On the Equator), was published six years later (1979) also in Hong Kong. By his own account, he had a lot of difficulty writing the second novel before it could see the light of day. It also deals with colonial Indonesia beginning in the 1930s, and portrays the overseas Chinese in Indonesia and their struggle for survival in colonial society, their interactions with the local communities, their responses to events in China and their struggle against Dutch colonialism. The last volume entitled, *Lie Ri Di Xia* (烈日底下) (Under the Heat of the Sun), which concluds his stories of the Indonesian Chinese in the Dutch colonial period, was published twenty years after the first novel. This trilogy is considered by many as a masterpiece by Oey; his readers call it the encyclopedia of the Chinese community under Dutch colonial rule as it provides detailed descriptions of various types of Chinese migrants, their living conditions, and life experiences. The first two novels have also been serialized in Chinese newspapers in California (the United States), and received warm responses from the readers.

Apart from the trilogy, Oey also wrote one screenplay entitled, *Lao Hua Gong* (老华工) (The Old Chinese Labourer), published in Hong Kong in 1974, and depicting the story of Chinese coolies in the Dutch East Indies; and a play *Hong Xi* (红溪) (Red River), which deals with the 1740 Chinese rebellion in Batavia, and the massacre of the Chinese which turned the river red. It was first serialized in a Chinese daily in the United States in 1984 and was eventually published in 1990 in Hong Kong. In addition, he also published his collection of essays in two volumes: *Duan Gao Yi Ji* (短稿一集) (Collection of Short Essays One) and *Duan Gao Er Ji* (短稿二集) (Collection of Short Essays Two), both in Singapore. After the fall of Soeharto, the Indonesian Chinese clan association of Jinmen (金门) decided to publish the entire works of Oey, entitled, *Huang Dong Ping Wen Ji* (黄东平文集) in ten volumes. The last volume was published in 2003 in Jakarta. Oey has since received recognition also from the Singapore Chinese literary community. In 1981 he was invited to participate in the international literature seminar in Singapore. The seminar invited only five leading Chinese authors, namely Bai Xianyong from the United States, Liu Yi Cha from Hong Kong, Ya Xian

from Taipei, Fang Bei Fang from Malaysia, and Oey. It was considered a great honour. In 1996, he received the Ya Xi An Wen Xue Jiang award (亚细安文学奖, ASEAN Literary Award) from the Singapore Society of Literary Studies.

Oey eventually became a citizen of Indonesia. However in most of his works which were written prior to his becoming an Indonesian citizen, he tended to write from the perspective of an overseas Chinese, not an Indonesian.

Leo Suryadinata

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Ojong, Petrus Kanisius

(Auwjong Peng Koen, 欧阳炳昆, Ouyang Bingkun, 1920–80)

Journalist, publisher, socio-political activist, Indonesia

P.K. Ojong was a newspaperman, publisher, and public intellectual. He and Jakob Oetama published the largest influential Indonesian-language daily, *Kompas*, and was the proprietor of Gramedia, a major printing and publishing company which later developed to become the Kompas-Gramedia Group.

P.K. Ojong, or more correctly, Auwjong Peng Koen, was born in Bukit Tinggi on 25 June 1920. His father, Auwjong Pouw, was a Chinese migrant from Jinmen, southern China, who came to Indonesia before World War II and became a tobacco merchant in Payakumbuh, West Sumatra. After the death of his first wife, Auwjong Pouw married a second wife who gave birth to Peng Koen. Auwjong Pouw was then about fifty years old. It is interesting to note that Auwjong Pouw sent his son to a Dutch School for the Chinese (HCS) rather than a Chinese-medium school in Payakumbuh. The young Peng Koen was also educated at MULO (Dutch secondary school) in Padang (1934–37) and was exposed to Catholicism since many of his teachers were Catholic priests and nuns. It was therefore not surprising that he became a Catholic at a young age.

After his graduation from MULO, Ojong wanted to continue his education in a law school, but his father had died when he was still in secondary school and his mother had difficulties in paying for his further education. As a result he went to Java to attend the Dutch Normal School for the Chinese (HCK), which provided almost free education. He graduated in 1940, became a teacher, and later a school principal in Jakarta for four years (1940–44). In August 1945 the Japanese surrendered and newspapers were allowed to resume publication. Ojong, who was then in his mid-twenties came to know the two Peranakan newspapermen, Khoe Woen Sioe (丘文秀, 1906–66) and Injoo Beng Goat (杨明月, 1904–62), both from *Keng Po*, one of the largest Peranakan Chinese newspapers in Jakarta before and after World War II. He then joined *Keng Po* and worked on its editorial board, and was also staff member of the *Star Weekly*, the weekly magazine of *Keng Po*, from 1946–51.

During this time, Ojong continued to be interested in a law education and enrolled himself at the Faculty of Law, University of Indonesia (FHUI), where he obtained a Mr (Meester in de Rechten) degree in 1951.

Ojong later took over the management of the newspaper from Khoe Woen Sioe, who was influenced by Fabian Socialism. He had discovered that Khoe had his own philosophy and was concerned with the welfare of his staff. Because of this, Khoe was able to gain the loyalty of his staff. On his part, Ojong had gained the confidence of Khoe and from 1951 to 1960, served as chief editor of *Star Weekly*. It was under his leadership that the *Star Weekly* became the leading weekly read by both Peranakan Chinese and indigenous Indonesian intellectuals. Ojong was able to get both indigenous and Chinese Indonesian writers to write for the weekly, which became a forum for Indonesian intellectual debates.

In the debate on "assimilation" in *Star Weekly* in 1960, Ong was in favour of assimilation for Chinese Indonesians and opposed to the Baperki integration policy supported by Siauw Giok Tjhan. The assimilation group, known as the "Ten Figures" (Tokoh 10), consisted of many Chinese Catholics and anti-Communist individuals, including Ojong. The division between the assimilation and integration groups, interestingly, coincided with right-wing and left-wing political ideologies respectively.

Indonesian politics after 1957 began to move to the left under the leadership of President Soekarno and *Keng Po* and *Star Weekly* were considered to be against the state revolutionary ideology. In August 1957 *Keng Po* was banned by the authorities, but *Star Weekly* survived for another four years before it was banned in October1961 for being "anti-revolution". It was only after the banning of *Star Weekly* that Ojong had time to publish three books*: Perang Pasifik 1941–45* (The Pacific War 1941–45, Jakarta, 1962), *Perkara-Perkara Kriminil Jang Termasjur* (Well Known Criminal Cases, Jakarta, 1962), and *Perang Dunia II* (World War II, Jakarta, 1963).

After the *Star Weekly* was banned, Ojong established P.T. Sakawidya, a printing and publishing firm of which he was director between 1961 and 1964. In 1963 he participated in the publication of *Intisari*, a popular monthly magazine, and eventually became its chief editor. *Intisari* was different from *Star Weekly* in that it made a special effort not to publish political commentaries even though many leading writers and intellectuals wrote for the magazine. From the business point of view, *Intisari* was a success. This does not mean that Ojong was not interested in politics. On the contrary, in 1964 he joined the Partai Katolik (Catholic Party) and served on its Central Board until 1968.

In 1964 the government issued a new ruling that all newspapers were required to be affiliated with political parties. The Catholic Party wanted Ojong to be its leader as he had journalistic experience and was successful in running the *Intisari*. Ojong hesitated for a while, but eventually agreed. He insisted that a foundation should be established for the purpose of its publications. He invited Jakob Oetama, a Javanese who was also a member of the Indonesian Catholic Scholars Association (Ikatan Sarjana Katolik Indonesia) and who was at one time a journalist working for a Catholic magazine, to join him. After putting in much preparation, the daily, *Kompas*, was eventually published on 28 June 1965. Three months later there was the so-called 30 September Movement (G-30-S), which brought about the fall of the PKI and Soekarno, and the triumph of the army. All left-wing newspapers were banned on 2 October 1965, but *Kompas*,

as an anti-Communist paper, was allowed to continue. It developed gradually into a major and respectable daily newspaper read by the educated sector of the public, regardless of their ethnic backgrounds and religious affiliations.

Ojong served as general manager of *Kompas* until 1980. He not only brought about the successes of *Kompas* and *Intisari*, but also established branches of Gramedia Bookshop in major cities of Indonesia. In short, he and Jakob Oetama succeeded in making Kompas-Gramedia the largest newspaper and a leading printer/publisher in Indonesia. The Kompas-Gramedia group later diversified its business and went into other sectors as well.

From 1967 to 1969, Ojong served as treasurer II of the Newspaper Publishers' Federation. From 1967 to 1980 he was treasurer of Yayasan Indonesia, a foundation which published *Horison*, an influential literary magazine. From 1971 to 1980 he was a member of the Legal Aid Institute, Lembaga Bantuan Hukum. And from 1970 to 1980, he served as chairman of the Tarumanegara Foundation, which founded the University of Tarumanegara in Jakarta.

Ojong died the evening of 31 May 1980, probably from a heart attack. He had married Catherine Oei Kian Kiat in 1949 and had six children with her.

Leo Suryadinata

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Ong Beng Seng

(王明成, Wang Mingcheng, 1946–)
Businessman, entrepreneur, property tycoon, Singapore

Businessman, hotelier, property tycoon, lifestyle entrepreneur, are just some of the labels used to describe Ong Beng Seng, one of Singapore's most reclusive and media-shy businessmen.

Though born in Perak, Malaysia, in 1946, Ong had spent most of his life in Singapore as his family moved here in 1950, when he was four years old. He was educated at Anglo-Chinese School (ACS) where he gained the reputation of being a champion sprinter and long jumper. After ACS, Ong made his way to the United Kingdom for further studies before returning to Singapore to take up a job with Motor & General Underwriters Investments Holdings. By the early 1970s, he had reputedly earned his first fortune selling shipping insurance. He had also married Christina Fu, the daughter of Peter Fu Yun Siak, a well established oil trader and founder/chairman of Kuo International, a large oil trading company.

In 1975, Ong took the first step that marked a change in his career by joining Kuo International as its managing director, where he gained the reputation for being a shrewd trader with an eye for business opportunities. In 1980, Ong and his father-in-law made the decision to diversify Kuo International into hotels, with the setting up of Hotel Properties Ltd (HPL), which made its first acquisition in the form of the Hilton Hotel in Singapore in 1982, and then went public with a listing on the Singapore Stock Exchange the same year. He consolidated HPL's position as a

player within the hotel industry in Singapore throughout the 1980s through a series of investments, including purchasing a 50 per cent stake in Singapore's Four Seasons Hotel in 1984, bringing on board his longtime business ally, Prince Al Waleed of Saudi Arabia. With the depressed property market in the early 1990s, Ong took the opportunity to enter the global property market and acquired not just the fashionable Halkin and Metropolitan hotels in London, but also the Chevron Hotel on the Gold Coast of Australia, in addition to investing in the Canary Wharf development in London.

In addition, Ong also diversified into many different businesses, including stockbroking, lifestyle and leisure, charter tours and aircraft leasing, automobiles (Komoco Motors which distributes Hyundai cars and Ferrari cars through its subsidiary Ital Auto), film-making, entertainment (bringing the late Michael Jackson and Simon and Garfunkel to Singapore), and property development. Ever on the lookout for new ventures and industries, he has also teamed up with the Singapore Government in Bioveda Capital, a US$30-million life sciences venture capital fund through HPL and his private investment vehicle, Reef Investments. Among Ong's more notable investments were his purchases of the master franchises in Asia for Planet Hollywood and the Hard Rock Café chains. From there, he moved on to launch the Hard Rock Hotel chain, beginning with the opening of two new Hard Rock hotels in Pattaya and Bali. Through his wife's private company, Club 21, which holds the franchise and rights to designer brands such as DKNY, Mui Mui, Guess, Bulgari, Calvin Klein, and Giorgio Armani, the Ongs further diversified their interests into high fashion and other lifestyle ventures, earning for Christina Ong the title of "Queen of Bond Street".

Despite his reclusive nature and renowned reluctance to give interviews for which he was nicknamed the "invisible Ong" by the press corps, Ong had to step into the full spotlight of public scrutiny in 1996 when HPL became embroiled in the matter of giving discounts to then Senior Minister Lee Kuan Yew and then Deputy Prime Minister Lee Hsien Loong for their purchases of condominium units in Nassim Jade and Scotts 28, two prestigious developments undertaken by HPL. Explaining the decision to give discounts on the properties as a normal commercial transaction that was above board, Ong was at pains to emphasize that the discounts were offered voluntarily by HPL as routine pre-sale launch offers and not requested by the two political leaders.

He was again thrust into the limelight in the late 1990s as the Asian economic crisis hit. Beginning in 1997, Ong and his wife began a rapid shedding of their assets, including HPL's stakes in Donna Karen Japan, Manhattan's Hotel Pennsylvania, Four Seasons Hotel in London, Italian fashion house Bulgari, the Virgin Entertainment Group, and stockbroking firm Vickers, which he sold to Singapore Technologies. These divestments sparked off market talk of financial woes linked to the crisis, further fuelled by the sale of his private jet, and rumours spread about his ill health. Reports of worse-than-expected financial results and the bashing of HPL's share prices on the stock exchange did nothing to help. Seeking to dispel the rumours that were affecting HPL's share price, Ong was again compelled to meet the press to clarify his divestments of non-core assets, which he described as part of his strategy of defending his home base and ensuring HPL stayed cash-rich to the tune of

$300 million, ready for economic recovery. His strategy paid off as property prices began to bottom out in Asia and Ong embarked on a shopping spree, buying up properties, companies, and more franchises, including Concorde Hotels & Resorts, Elegant Hotel Holding, the Fitzpatrick Hotel in New York, and shop retail units in various shopping centres in Singapore. He also converted new properties in Thailand into Hard Rock hotels, and teamed up with Club Med to develop a second resort in the Maldives, moves hailed by media as his comeback from the financial crisis. By 2011, HPL's total portfolio consisted of nineteen hotels in eight countries, luxurious residential projects in Singapore, the Hard Rock Café franchises in Asia, and operations of Häagen-Dazs distribution in Singapore and Malaysia among other business ventures which are said to have a total market value of US$1.8 billion.

Ong began the first decade of the twenty-first century with a leading role in one of the most talked-about corporate sagas in Singapore when he led a consortium headed by his company, 98 Holdings, with partners Temasek Holdings, Standard Chartered Private Equity and GEM Oriental & General, in a head-on clash with renowned Indonesian-Chinese businessman, Oei Hong Leong, for control of NatSteel in 2002. It was a close battle that eventually cost the consortium some $770 million for 50.31 per cent of the shares, and one that further evoked fears that Ong may have overextended himself and rendered his position within HPL vulnerable to a takeover bid by shareholder Quek Leng Chan. It is a bid that has yet to materialize.

Ong may, in the end, become better recognized as the man who brought the Formula One (F1) race to Singapore. As early as 1989, he made a proposal to build an F1 racing track which was turned down. When the Singapore Government, through the Singapore Tourism Board, began to explore the possibilities of bringing F1 to Singapore as part of an overall strategy to boost tourism, Ong became the best person to clinch the deal with F1 president and CEO, Bernie Ecclestone, his longtime friend of eighteen years, through his privately owned company, Singapore GP. Negotiations took place over the space of one year and, in September 2008, the F1 debuted in Singapore as a night race, another first for F1.

Ong and his wife have a daughter and a son.

Ivy Maria Lim

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Ong Boon Pang

(王文邦, Wang Wenbang, 1882–1940)
Businessman, community leader, Brunei

Pehin Kapitan Ong Boon Pang was a successful businessman, who made significant contributions to the Chinese community, in the education sector, and the city development of Brunei.

He started from scratch and later became well-to-do. After establishing his career, he summoned his friends to establish the first Chinese school in Brunei. Charitable by nature, he often helped his fellow countrymen to go back to their homeland to visit their parents. He rallied the Chinese in Brunei, who were few in number at that time, to join forces and form the Overseas Chinese Mutual Help Association. He was its president and one who offered his selfless assistance to the local Chinese in practical matters pertaining to their daily lives.

Ong was born in 1882 in the West Residence of Lieyu village, Jinmen (金门) county in the province of Fujian, China. He left Fujian at the age of eighteen and sailed south to Singapore, and then Brunei the following year to seek a livelihood. Brunei then was still undeveloped and sparsely populated, with a total national population of fewer than 20,000 and the Chinese population numbered only a few hundred. There was only one street in the capital city then, with scarce thatch-roofed shops. The majority ethnic group, the Malays, lived in "water villages", which were formed by wooden houses on stilts by the rivers. Pehin Kapitan Ong started his small business from scratch — plying wooden boat along the river in his wooden boat selling merchandise for many years, until he became a familiar face to every household and villager — a Chinese merchant who sold groceries.

After years of striving with tenacity, he finally set up a business, Chop Teck Guan (德源), which dealt in local products. Following that he went into the wholesale and retail businesses, such as distributing imported cigarettes and selling petrol, etc. During the 1930s, the only street in the capital city was always flooded because it was near the river. When the Brunei Government launched the project to fill up the land, Pehin Kapitan Ong was one of the contractors engaged. As a result of this project, he managed to amass a considerable fortune.

As his businesses flourished, Pehin Kapitan Ong opened five shops in all, including Teck Leong Pawnshop, which still exists today. After having been ensconced in firm financial footing, he set up Boon Pang Cinema in 1939, bringing healthy and quality entertainment to the general public. It was destroyed during the Japanese Occupation, rebuilt in 1953, and subsequently demolished in 1960.

There was no Chinese school in Brunei in the early twentieth century. In order to offer Chinese education to Chinese descendants, Pehin Kapitan Ong called on over thirty of his friends to initiate the establishment of a Chinese school, Yu Cai (育才) School (the predecessor of Brunei Chung Hwa Middle School in Bandar Seri Begawan). At the beginning, there was no school building and the cohort of more than twenty students had their classes conducted in makeshift classrooms in a rented shophouse. As the number of students increased, Pehin Kapitan Ong initiated a fund-raising effort in 1937 for the building of a new school. He promised to match each dollar raised by other businesses and this led to more donations pouring in. As a result, a two-storey building named, Chung Hwa School was completed a year later. From then on, the school had permanent premises in Jalan Bendahara.

Pehin Kapitan Ong was the chairman or chief manager of the school from 1918 until 1940 when he passed away after having served the school for a total of twenty-two years. In those days, students came from impoverished homes and were unable to pay their school fees. The charitable Pehin Kapitan, who was passionate about education, would sponsor them with his own money. To put the students' mind at ease and allow them to concentrate

on their studies, he would even give away free school uniforms during festive seasons.

The Brunei Government recognized Pehin Kapitan Ong's contribution to the development of the city, and his sponsorship of, and donations to education, and assistance to the poor. The Sultan of Brunei thus conferred on him the title of Chinese Pehin Kapitan (Overseas Chinese leader) and appointed him a member of the State Council of Brunei. He was the first Chinese in Brunei to have received such an honour.

However, as a result of a frugal lifestyle and overexerting himself over a long period of time, Pehin Kapitan Ong was unfortunately stricken with kidney disease. As his children were still young, he drew a will on his death bed entrusting four close relatives to manage his assets until his sons were grown up and able to take over. They were his second wife, Tay Giok Lian, first son-in-law, Pehin Dato Temenggong Lim Cheng Choo (林清注), second son-in-law, Yap Chong Teck , and brother-in-law, Lim Soo Jin. Pehin Kapitan Ong passed away at the age of fifty-eight on 14 January 1940.

His second son, Dato Ong Kim Kee (王金纪), took over his father's businesses. Under the influence of his father, the younger Ong also became a successful businessman, who was charitable and zealously involved in social and public welfare, culture and education, the Brunei Chinese community, and Chinese education.

Niew Shong Tong

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Ong, Charlson Lim

(1960–)
Writer, Philippines

Born on 6 July 1960, Charlson Ong (王) is a multi-awarded writer who has garnered numerous grants and awards for his fiction, including the Carlos Palanca Memorial Awards for Literature, National Book Award, the Centennial Literary Prize, and the Dr Jose Rizal Award for Excellence in Literature. He has also won prizes from the *Philippine Free Press*, *Graphic*, and *Asiaweek*. He is the recipient of the 2007 Gawad Pambansang Alagad ni Balagtas (Lifetime Achivement Award) from the Unyon ng mga Manunulat sa Pilipinas or Writers Union of the Philippines, which is the biggest organization of writers in the country. The award is given to living Filipino writers who have done outstanding works in any Philippine language, and have contributed to the development and promotion of Philippine literature. Ong was conferred the award for "his eminently distinctive novels and stories edged with satire and mordant humor, piquant in their examination of the Filipino and Chinese cultures merging in the Philippine ethos".

Ong's foray as a "professional" writer started in 1986 when he joined the *China Post*, an English language daily for expatriate readership that is based in Taipei, Taiwan, where he worked for eight months writing editorials and translating front-page foreign news into English. That same year, he wrote a short story, "Another Country", which won an *Asiaweek* prize.

In October 1987, Ong left for his first trip to China as an interpreter of the Philippine delegation for the launch of the movie, *Lahi sa Lahi, Hari sa Hari* (a story about the visit of the sultan of Sulu to China in 1417), a joint

China-Philippine production. At the time, his father had just had a second heart attack after a first three years previously. His father was hospitalized and recovered just in time for Ong to feel "secure" about his father's condition and be able to leave for China. After he left, he learned only a week later that his father had had a relapse and was sent to the intenstive cardiac care unit, half conscious. His father died in the hospital at exactly the same time Ong's plane landed in Manila. Ong wrote about this experience in an essay, "China is in the heart".

He has been writing increasingly more since and has been a regular winner of the Free Press Literary Awards, which are given to the Best Short Story, Poem, and Essay published in the *Philippine Free Press*. Among his winning entries were "Fixing a flat" that clinched first prize in Fiction in 1992, "Conversion" that also took the first prize in Fiction in 1993, and "A Season of Ten Thousand Noses", which received an honorable mention in Fiction in 1994.

After his first Palanca award in 1985, he proceeded to bag more Palanca awards in 1987, 1989, 1990, and 1992. The Carlos Palanca Memorial Awards for Literature is the country's most prestigious and longest running literary contest.

Ong admires authors who write books that inspire. Among them is Vikram Seth, who wrote *A Suitable Boy*, ably depicting inter- and intrafamily issues and concerns amidst the Hindu-Muslim conflict. His other favourite authors include Saul Bellow, Philip Roth, Bernard Malamud, and Maxine Hong Kingston. Like these writers whose works strongly reflect their cultural heritage and who write with a deep sense of affiliation and sensitivity about their subjects (that is, Jewish Americans/Asian Americans), Ong shows the same characteristics when he writes about Chinese-Filipino themes in his stories and novels. "I write about the experience because it is what I know best and intimately." He knows the Tsinoy experience because it is his experience.

His first novel, *An Embarrassment of Riches*, was something he wanted to do for the Philippine Centennial Year in 1998. He started writing it around 1993 to 1994 and when a contest was announced it became an added incentive to finish the novel. Ong says it is a consciously political work and was his personal reflection on the Philippine past and future and place in Southeast Asia. It won the 1998 Philippine Centennial Celebration Literary award for novel in English.

The second novel, *Banyaga: A Song of War,* started out as a screenplay in 2000. Since it was not sold, Ong "novelized" it, prompted by his joining the International Writer's Programme in Iowa in 2002. Ong calls *Banyaga* his most important work to date. It is based on the family history Ong grew up with and presents the history of the nation in the last 100 years from the point of view of the Chinese-Filipino community. The book won the Juan C. Laya Award for Best Book of Fiction in a Foreign Language at the National Book Awards in September 2007.

From the time he started writing in the early 1980s, Ong has ably managed to lend the distinct Tsinoy voice and sentiment in all his plays, essays, and short stories. In presenting his readers with his "realistic" fiction, he invites them to look, examine, and "feel" the context and milieu of the Chinese-Filipino community from an insider's perspective. He is recognized by peers and the academe alike.

Not content with churning out short stories and novels on his own, he also teaches literature and creative writing at the Department of English and Comparative Literature at the University of the Philippines (UP) in Diliman,

and is a fellow of the UP Institute of Creative Writing (ICW). As a teacher, he encourages all his students to write, write, and write.

Ong has joined several writers' workshops here and abroad. He was a fellow of the Japan Foundation from 1994 to 1995, during which time he spent a year at the Sophia University. Similarly, he spent four months in the United States as a fellow at the Iowa International Writers' Program in 2002. In addition to this, Ong has served as co-editor of the Likhaan Book of Poetry and Fiction 1998 and 2000.

Aside from his two novels, he has also published three collections of short fiction — *Men of the East and Other Stories* (1990 and 1999), *Woman of Am-Kaw and Other Stories* (1993), and *Conversion and Other Fictions* (1996).

Ong's latest novel, *Blue Angel, White Shadow* (2010), is a murder-mystery set in Binondo, Manila's Chinatown. Jayson Vega, a popular book reviewer and blogger reveals that while the ethnicity of Ong's characters does not take center stage in the novel's plot, one can still "easily notice the problematic and complicated matters that inextricably tie and plague Filipino and Chinese societies. The corrupt government and police officials and the shady, illegal dealings of a dog fighting syndicate and men living in a dog-eat-dog world are merely glossed over to give way for characters in search for answers, for readers beguiled by the sweep of a compelling story."

These literary opuses are quite a far cry from his university major. Ong had graduated from the University of the Philippines in 1981 with a bachelor of arts degree in psychology. He first tried his hand in the corporate world, joining State Financing — the biggest non-bank financing house at the time — as a money market broker and stayed for about five months before giving it up. It was not his interest. Ong then turned to his interest as a film buff and joined the alternative cinema section of the Cultural Center of the Philippines. This later became the Experimental Cinema of the Philippines. He was with the group from 1983 to 1986 doing film programming.

From there, he rekindled his passion for writing. As a child in primary school, Ong had enjoyed reading comic books and doing theme writing in class. He often received positive comments from his teachers for his writing and was reading the *Manila Times* and *Free Press* literary publications at an early age. He remembers the first novel he read was William Golding's *Lord of the Flies*. By high school, Ong already knew he wanted to be a writer, and would write "realistic" fiction.

In 1983, Ong tried his hand as a "professional" writer and produced *Isang Dakilang Trahedyang Pilipino* (A Great Filipino Tragedy), a three-act play that won him third prize at the Cultural Center of the Philippines' Playwriting Contest. It was not a bad start for one considered a beginner.

He next wrote *Men of the East*, a short story that won him his first Palanca award in 1985. From there, the rest, as they say, is history.

To make his work as realistic as possible, Ong takes inspiration from everything around him. He is the youngest of three boys born to Conrado and Nenita Ong, both Chinese-Filipinos born in Manila. His father was in the hardware business and a kerosene and petroleum trader. His mother, a piano major and teacher, helped run the business. The Ong siblings were raised in the quiet suburb of San Juan and went to Xavier School. They made frequent trips to Chinatown on weekends to visit relatives. These visits proved to be a rich treasure trove of insights, nuances, sentiments, sensibilities, and characterization of Chinese-

Filipinos, used by Ong as a backdrop and as raw materials for his prize-winning fiction.

Andrea Tan

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Ong Chiow Huen

(王超群, Wang Chaoqun, 1942–)
Educationist, community leader, Malaysia

Since 1994, Ong Chiow Huen has been a name closely associated with the United Chinese School Teachers' Association of Malaysia (Jiaozong 教总 or 马来西亚华校教师会总会). Jiaozong works closely with its affiliate, the United Chinese School Committees Association of Malaysia (Dongzong 董总 or 马来西亚华校董事联合会总会) to fight for the continuity of Chinese education and a six-year primary school education for the ethnic Chinese community in Malaysia. Jiaozong (formed in 1951) and Dongzong (set up in 1954) then organized the Dong Jiao Zong (董教总) Independent Chinese School Working Committee in 1974 and Chinese Primary School Working Committee in 1994 to oversee the workings and development of Chinese-medium schools.

Ong was born in 1942 in Malacca and has five siblings. His China-born father was educated at the Teachers' Training Institute in China and worked as a teacher in Malaya. Unlike his predecessors in Jiaozong, Ong has been described as a leader in Chinese education, with strong political convictions. According to Ong, he has since his early adulthood, under the influence of his father, demonstrated a strong interest and concern for education and politics. Because of this, he was recruited at the early age of twenty-seven by the board of directors of Zhong Ping Chinese Primary School (中平华小) in Linggi, Seremban, to be school headmaster. This came about when he applied for the post after reading the recruitment advertisement in a newspaper. However, due to his outspoken disposition, he was transferred out of the school in 1970 by the government following a directive issued by the director of the State Education Department. This turned out to be a "blessing in disguise" for Ong. Instead of being demoted, Ong was sent by the director (who happened to be a friend of his) to a bigger school, viz. the Zhenhua Chinese Primary School (振华华小) in Seremban. In his thirty-four years of education service after graduating from the Raja Melewar Teachers' Training Institution in 1963, he worked for only six years as a primary schoolteacher. For the remaining twenty-eight years he held the post of principal in four primary schools, with Chong Hwa Primary Chinese School (中华小学) in Seremban being the last one to which he rendered nineteen years of service as principal, prior to his retirement.

During Ong's service at Jiaozong, there were a number of notable issues which called into question the impartiality of the association and its close affiliation with Dongzong. Ong was implicated in one of the issues as follows:

A fifteen-year controversy has been carried by Chinese papers about "the heavy school bag issue" (see Tan 2006) which involves pupils in general needing to carry two bags (of 5–8 kilograms each) to Chinese primary schools because of the excessive homework

given by their teachers. This jeopardized Chinese primary school pupils' balanced educational development. In addition, the run of computer classes and the organization of school trips during the holidays by some Chinese primary schools allegedly led to the collection of excessive fees. Ong has been criticized for remaining silent over the "issues" involving corrupt principals, that is, implying that he sided with principals in their "corrupt" behaviour. However a renowned Chinese educationist, Li Ya'ao (李亚遨), has commented that Ong's stance could be regarded as wise. According to Li, the alleged corrupt behaviour of the Chinese primary school principals had its origins grounded in the bigger political and economic policies of corporatism and privatization introduced by Dr Mahathir in the 1980s. Thus, the emergence of parents and committees of ex-chairmen from numerous schools' Parents Teachers Associations, campaigning in the name of democracy for transparency and quality education in Malaysian Chinese Schools may reflect an era of confusion of thoughts and direction for Chinese education development in Malaysia.

Jiaozong, which had been a close affiliate to Dongzong for the past fifty years (that is, since its inception in 1954), seemed to witness a lack of trust in their relationship in 2006–07. Ong openly expressed his dismay at an announcement made by Dongzong's chairman on the four-point consensus attained in the draft of the mechanism developed for the administrative governance of, and supervisory operation to be implemented, in primary schools. It was an effort undertaken collectively to resolve the alleged issues mentioned above. According to Ong, such a consensus had been worked out closely by the three organizations, namely Dongzong, Jiaozong, and the Union of the school principals, and thus the above announcement made by Dongzong was seen to be most disrespectful.

However, during an interview with this writer, Ong expressed the view that any misunderstanding and conflict that arose during the earlier period would have a positive impact on Chinese school education development in Malaysia. According to him, it was obvious that there would be gradual improvement in the governance of Malaysian Chinese primary school education, which will move from a man-ruled system to one that is governed by rules and regulations.

During the interview, Ong reiterated the importance and power of politics in securing and safeguarding the continuity of a six-year primary school education in Malaysia. He pointed out that as a result of the absence of the three related organizations to oppose government political decisions, both primary and secondary English-medium schools were phased out in Malaysia in the 1970s and 1980s. He also pointed out that similar happening occur were witnessed in countries such as Indonesia, Thailand, and Myanmar, where Chinese education could survive merely as language teaching institutions instead of a wholesome education system run in the ethnic tongue of the Malaysian Chinese community. The continuity of education by Malaysian Chinese schools is thus necessary to safeguard and impart Chinese values and culture to the younger generation.

Ong has expressed no reservations and regret over his dedication to Chinese education development in Malaysia. He is currently holding a number of important positions such as, chairman of Jiaozhong, chairman of Dongjiaozong's Working Committee for National Chinese Primary School Education (董教总全国发展华小工委会主席), vice-

chairman of Dongjiaozong's wing for National Chinese Independent School Education (董教总全国华文独中工委会署理主席); and vice-chairman of Centre of Education of Dongjiaozong (董教总教育中心副主席). His contributions to education and society have been acknowledged, as reflected by the various titles conferred on him, especially those by the Yang Di-Pertuan Agong, and the ruler of the state of Negeri Sembilan in Malaysia. These titles are: PJK (Pingat Jasa Kebaktian), PMC (Pingat Masyarakat Cemerlang), PPN (Pingat Pangkuan Negara), and AMN (Ahli Mangku Negara).

However, with globalization and the increasing tendency for Malaysian Chinese parents, especially those in the cities, to pursue an affluent, professional life, he exhorts Malaysian Chinese primary schoolteachers to take up lifelong learning, in particular, to upgrade their academic credentials and professionalism in teaching. He points out that Jiaozong has also drafted plans to emphasize respect for Chinese schoolteachers. This seems to reflect the spirit of the Malaysian contemporary educational policies outlined in the Master Plan for Education Development (Pelan Induk Pembangunan Pendidikan [PIPP]), namely, to enhance teachers' professional status in society.

Tan Ai Mei

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Ong Chuan Seng

(王泉笙, Wang Quansheng, 1886–1956)
Educator, supporter of Tongmenghui and KMT, Philippines

A loyal follower of Dr Sun Yat Sen, an enthusiastic fighter of the anti-Japanese campaign, and most importantly, a revolutionary educator of the Chinese-Filipino society of his time — this was how Ong was remembered by people whose lives he had touched. He had gone back to China to support the anti-Japanese movement at the outbreak of the Sino-Japanese war, but returned to the Philippines eventually to resume his lifetime project of educating the children of the Chinese immigrants in the Philippines. He was the founder of the prominent Chiang Kai Shek High School.

A native of Hui'an, Fujian Province, China, Ong was born on 15 September 1886. He had his primary education at Xiamen's Gulangyu Xunyuan Academy and proceeded to the Fuzhou Legal and Political Institute upon graduation. Ong was enthusiastically involved in revolutionary activities, joining the Tongmenghui (同盟会, The Alliance Association) of China in 1905. When Yuan Shikai (袁世凯) attempted to revive dynastic rule, Ong coordinated with his compatriots in Fujian and advocated the anti-Yuan campaign. Later, he was sent by Sun Yat Sen (孙中山) to the Philippines to propagate the

revolutionary cause and, at the same time, help in the educational endeavour of the Chinese nationalist government.

In 1921, Ong founded the Po Ti School in Benavidez Street in Manila. A reading club was also established, which served as the branch office of the Kuomintang (国民党, KMT) party as well. He was an active member of the KMT, serving in the executive committee of the Luzon Branch of the party, as well as the national party organization in the Philippines, and helping to solicit donations for revolutionary activities. In 1935, he was a delegate to the 5th National Congress of the KMT and was elected a member of its central committee. He was likewise elected later as a member of the executive committee and the highest committee of National Defense.

On 6 June 1939, Ong founded the Chiang Kai Shek High School (now Chiang Kai Shek College, CKSC, 菲律宾中正学院) with the late chairman of the board of trustees, Yu Khe Thai, and other prominent Chinese-community leaders. Founding a new school at that time was fraught with difficulties considering the fact that most of the Chinese in the country at the time were not financially well off. Likewise, discrimination and prejudices against the Chinese abounded and the majority of the Chinese then were low in social and political status. However Ong was able to set up the school by going around houses and shops of the Chinese, soliciting donations, and his determination eventually paid off. His loyalty to the KMT was clearly manifested in his decision to name the new school after then president of the Republic of China — with the permission of Chiang.

While managing the school, he was also twice a delegate of the Nanyang Fund-raising Committee (南洋筹赈总会) in Singapore in 1941, tasked to raise funds to support war efforts against Japan. When the Pacific War was brought to the Philippines the same year, the school was heavily damaged. Fourteen of its teachers and students were martyred for participating in underground activities against the Japanese. Ong then returned to China and engaged himself in the anti-imperialist campaign. In 1942 in Chongqing, he was elected to the legislative council and assigned to Fujian to oversee provincial affairs. He went around to more than forty counties to help the families of overseas Chinese live more stable lives in the midst of political chaos and uncertainties. In 1945, when World War II ended, he was appointed the controller of Fujian and Taiwan. He declined the appointment as he wanted to return to the Philippines to contribute to the education of the country.

Ong returned to the Philippines in November 1945 and was reappointed the Principal of the Chiang Kai Shek High School by the board of trustees, with Pao Shih Tien as deputy principal to assist him. The school reopened in December 1945. Ong, with the support of the Chinese community, worked hard to rehabilitate the school and acquired a new site for it in Tondo, Manila. Its student population was close to 1,000 when the school moved to its new site in August 1948. In the meantime, his ties to China and the KMT remained strong. In 1952, he was elected member of the board of the Kuomintang in Taiwan. Despite these continuing ties with the KMT, Ong believed that serving the Chinese community in the Philippines, especially in the field of education, was paramount. He strongly believed the children of overseas Chinese needed guidance to realize their potentials in their adopted country, and that education was fundamental.

Despite the difficult situation then, especially the very poor socio-economic condition of the Chinese community and the widespread discrimination suffered by many,

Ong persisted. He had high expectations of his students, and being a man of discipline, he expected his students to abide by the rules and regulations. He often compared a disciplined life to obeying traffic signs. According to him, when drivers observe road courtesy and maintain proper road behaviour, there would be fewer problems in life. This was a lesson his students would never forget. He wanted them to develop the moral values of propriety, righteousness, honesty, and a sense of shame. Ong walked his talk. He reflected all the values he advocated, and these were imbibed by the people whose lives he touched. Even when he was seriously ill, his heart was still with the school he founded. Through a teacher, he narrated his last will and testament to the CKSC students: "Grab the opportunity now, for time passes and will never return. Whenever your country calls on you, whenever your people call on you, stand up, take the lead and respond to the call of time." He wanted them to develop life skills to be of service to the country and to make sacrifices for the national interest.

Besides the school, Ong was actively involved in different social projects as well, such as helping the poor Chinese, many of whom were still struggling to recover from the ravages of war. He was held in high regard by the Chinese community, and as a result, people generously responded to his requests for funding for education-related concerns. He was also seen as "the mediator" of disputes in the Chinese community and people came to him to get fair and sound opinions and impartial judgment.

Ong passed away on 16 March 1956. He had served as principal of Chiang Kai Shek High School for seventeen years without pay. According to him, his children were all grown-up and could sufficiently cover his simple daily expenses. He served the school out of his interest and love for education; though thrifty, he was generous in helping students who had financial difficulties often providing them with monetary assistance to finish their education.

Today CKSC is headed by his daughter-in-law, Bee Ching Uy-Ong. The board of trustees chose Uy-Ong to be president not because she is "family", but because she has thirty years of experience in education, both as a teacher and an administrator. She is a renowned educator and was given the Dr Jose Rizal Awards for Excellence in Education in 2003.

Sining Marcos Kotah and Carmelea Ang See

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Ong Hok Ham

(also spelt Onghokham, 王福涵, Wang Fuhan, 1933–2007)

Historian, public intellectual, Indonesia

Well known for his hedonist lifestyle and numerous press articles, Ong Hok Ham was referred to as a model for Indonesian Chinese. He wrote confidently about Indonesian themes, with an Indonesian voice. He was a public intellectual from the late 1950s, when he wrote on assimilation/integration in *Star Weekly*, but political and social pressures made life difficult. In 1966 he had a nervous breakdown and was jailed for six months. Study at Yale University restored his confidence and established his reputation as an expert on nineteenth-century Javanese and

colonial history. He returned to Indonesia in 1975 for a twenty-six year career as teacher, historian, bon vivant, host, storyteller, and writer in *Kompas*, *Tempo*, and *Prisma*.

Ong was born on 1 May 1933 into a minor branch of the great Peranakan Chinese families of Surabaya, the Han, The, Tjoa, and Tan, all interrelated. The first Han arrived in Central Java around 1700, and then spread from Lasem to East Java, playing a major role in the economic development of that area. From the 1870s there was massive wealth from sugar; these were the sugar barons. The *kapitan*, *letnan,* and *mayor* of Surabaya, Malang, and Pasuruan came from these families.

The most renowned was Han Hoo Tong, a legendary businessman. Ong's mother was Han's granddaughter from a Tan-Han marriage. The Ong lines were more recent. Ong's paternal grandfather had perhaps been a school teacher in Sumenep, with descendants rising socially through thrift, hard work, and education. In the twentieth century what united them was a thorough adoption of Dutch ways. They spoke Dutch at home, used Dutch names (Lies, Piet, Jan, Klaas, Freddy, Olga; Ong was Hans), and made good use of Dutch schools. These families were key elements of the *Indies Rijksburgerij*. They were part of a Dutch-Peranakan hybrid class, now vanished.

Ong/Hans went to a Dutch school in the final years of Dutch colonialism. His family's leisured and comfortable life was thrown into disarray by the shock of the Japanese Occupation in 1942. The Dutch people, system, education, and language, which had meant so much to them, were thrust to the far periphery. March 1942 was a period of *rampok* (looting, pillage) targeted primarily at Chinese businesses. The Ong family, however, survived the Japanese Occupation relatively unscathed, although Ong had the shock of seeing a Japanese officer slap his father's face in the street.

Far more shocking was the end of the Japanese Occupation and the proclamation of the Indonesian Republic. For the second time, Ong's family seemed swept along by events for which they had little sympathy, and over which they had no control. The family fled the great battle of Surabaya in November 1945, but returned later when Surabaya became a Dutch town once again for the remainder of the revolution. Hans/Ong went back to his Dutch education after a brief sojourn in the Chinese school system under the Japanese.

By 1950 the Ong family found themselves living in the Indonesian Republic, and having to make decisions about their future. Almost all of Ong's school friends were headed for Holland or America or elsewhere abroad. Ong was inspired by a history teacher, Brother Rosario, who set alight Ong's historical imagination, but also inspired him in "civics" classes, where he urged his students to become good citizens of whatever country they found themselves in. Around 1952 Ong's family resolved to make their future in Indonesia — "after all this is where we were born" — and Ong decided to become an ideal Indonesian citizen. Still, Indonesian was the worst of several languages he knew, and his family sent him to Bandung in 1953–55, to Indonesianize himself at a school there.

In 1955 Ong started studying law at the University of Indonesia in Jakarta, with some thoughts of becoming an Indonesian diplomat. But law bored him and he only persevered in this for about eighteen months. Instead he found work as a research assistant with "Bill" Skinner, a Cornell scholar undertaking a large project on the Chinese in Indonesia. Who better to help Skinner than this serious young Peranakan from a great Surabaya family, with a great interest in history, and the skills for archival research in Dutch? This led in turn to Ong writing on the Chinese in Indonesia for P.K.

Oyong (Auwjang Peng Koen) at *Star Weekly* in 1958. Like Oyong and his group, Ong became convinced of the need for Indonesian Chinese to "assimilate", rather than, as Baperki urged, to "integrate". He was involved in a polemic with Baperki in 1959–60, and was a signatory to the Assimilation Declaration in 1960, and the Assimilation Charter in 1961.

But unlike other "assimilationists", Ong did not replace his Chinese name with an Indonesian one. Having visited the Philippines in January–July 1959, he took the Philippine route, combining the three words of his name into the single word, Onghokham. He couldn't be bothered to do more — he hated bureaucratic procedures. And, he also thought, "what's in a name?" He had various names. He was Hans to his family, Hok Ham to some friends, and Ong to others. Names were not important to him, compared with the great defining aspects such as: what one talked about, what viewpoint one took in speaking, and the people one mixed with. His great criticism of the Chinese was their isolation from the mainstream. A name change would not fix that by itself. More was needed.

In 1960 Ong returned to the University of Indonesia, to the History Department, his real love. His attention was now turning away from the Chinese in Indonesia to another of his roots — Java. With his American scholar friends, he fell in love with Javanese culture, *priyayi* and *abangan*, and frequently visited Javanese towns, cities, courts, and villages. He sought to belong to no fixed group in Jakarta, and tried to mix across a wide social and political spectrum. He was close to Soedjatmoko and his PSI-minded discussion group on the one hand, but was very close on the other to the radical Young Turk nationalists of the GMNI. But his personal stress deepened as Indonesian politics became more ominous, combined with the heavy emotional toll of dealing with his increasingly urgent homosexuality.

The horrors of late 1965, particularly the mass killings in East Java, brought Ong's mental stress to a peak. The Indonesia he had wanted to be a part of seemed to be devouring itself; it seemed to him that there was a vast attack on the *abangan* culture he loved. From January 1966 he was unstable and erratic, and had a nervous breakdown. He was swept up in thousands of arrests in March, and remained in jail until late September, sitting vacantly, staring into space. His release was secured by his good friend and mentor, historian Nugroho Notosusanto. He left for America in September 1968 after finishing his degree with a monumental thesis on the fall of Dutch colonialism in 1942.

Ong's seven years at Yale University were deeply liberating and empowering. His own problems dwindled in the face of the social ferment in America — black power, women's liberation, gay lib, flower power, counter culture — and everywhere — the issue of Vietnam. He became more relaxed and confident in his sexuality. He learned to cook. Archival research in Holland gave him access to the lifestyles of Europe. By 1975 Ong had completed his dissertation on Madiun in the nineteenth century, and decided confidently to return "home" to Indonesia to embark on a career and a life.

The period from 1976–83 was one of re-establishing himself in Indonesia. He wrote prolifically in the three media that would become his hallmark: the daily *Kompas*, the weekly *Tempo*, and the academic *Prisma*. Two dates stand out. During a fellowship to Singapore in 1979 he became too bored to convert his dissertation into a major book, and spent his time eating and drinking. Building his famous Bali-style and simple deconstructed-pavilions-house in 1983 confirmed that his lifestyle would take priority over a standard

academic career. By 1983 (at the age of fifty) he was a Jakarta figure, writing and also written about. He was now happy as an Indonesian in Indonesia, with a self-proclaimed hedonistic lifestyle of dining, hosting, drinking, socializing, and emotional companionship. He was a favourite amongst journalists, foreign correspondents, embassy staff and visiting scholars from many countries. He was famous on campus — a "killer" lecturer, respected and feared. He was also an encyclopaedia of information about Indonesia's past and present, with an extraordinary range of contacts and interests. He mixed easily across all social levels. What you saw was what you got.

His intellectual interests were broad. He wrote on Indonesian history, kings and peasants, traditional Javanese concepts, colonialism, economic history, the role of the Indonesian Chinese, cooking, painting, and sexuality. Some people found him annoying, more found him a source of fascinating ideas. From one perspective he frittered away his intellectual capital on parties, too many interests, and writing for the press rather than major academic works. For the younger critical historians of the twenty-first century, this appears in a much more positive light: a rich tapestry of ideas, a welcome step out of the ivory tower, and into communicating with a broad audience.

After a major stroke in 2001, Ong was confined to a wheelchair until his death on 30 August 2007. This was a sorry spectacle of a lion in a cage. But the period also saw a renewed interest in his works, and the publication of collections of his articles.

David Reeve

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Ong Ka Ting

(黄家定, Huang Jiading, 1956–)
Political leader, Malaysia

Ong Ka Ting is the seventh elected president of the Malaysian Chinese Association (MCA) and former minister in the Malaysian Government. Following major electoral setbacks suffered by the MCA in the 12th Malaysian general elections in 2008, Ong declined to be included in the new cabinet and did not defend his party president's post held later in the year.

Ong was born on 15 November 1956 in Kota Tampan New Village in Lenggong, Perak, and studied at the Kota Tampan National Type Chinese Primary School and the Dato' Ahmad National Secondary School. He then did his Higher School Certificate at Tunku Abdul Rahman College and attained his bachelor of science (honours) diploma of education degree at the University of Malaya. On graduation, he taught at the Catholic High School in Petaling Jaya which he served between 1981 and 1984.

In 1979, while still at the university, Ong joined the MCA at the encouragement of Tan Koon Swan, a senior leader of the party. He started his party career as a speaker at

motivational camps. On 21 October 1990 Ong won the Pontian parliamentary seat in Johor and retained the constituency in the next two general elections. In the March 2004 elections he won the Tanjong Pia seat which was carved out of the former Pontian constituency, and in March 2008, he won the Kulai seat.

In January 1986 he was appointed press secretary to the minister of transport, Datuk Seri Ling Liong Sik. Ong was subsequently promoted to political secretary to Ling. In 1990 he was appointed parliamentary secretary in the Health Ministry and was later moved to the Home Affairs Ministry as parliamentary secretary where he served until May 1995, when he was appointed deputy home affairs minister. In December 1999 he became minister of housing and local government.

Back in 1993 Ong had been returned unopposed as Johor MCA Youth chief, and in July 1996 he had won a national vice-president's post in the party. In May 2003 he was elected MCA president by the party's central committee to succeed Ling Liong Sik who retired. He retained his post as president in August 2005 by defeating Datuk Chua Jui Meng.

When Ong took over as MCA president it marked a shift in generation. Ong belonged not only to a post-war generation, but was one born after the party was founded in 1949. Equally significant, he went through an education that was national in character, with both Chinese and Malay as mediums of instruction. This background enabled him, to identify with the Chinese-educated and traditional associations within the community, to a greater extent than his predecessors who were mostly English-educated.

Ong believes that his childhood background of growing up in poverty in Kota Tampan New Village enabled him to understand the problems and aspirations of the Chinese community. It is a theme he frequently comes back to, such as during his election campaign and in a book of speeches entitled, *Ong Ka Ting: The Man and His Idea*.

Ong wanted the party to give more attention to education opportunities and to poverty reduction in both New Villages and urban settings. Concerned at the high dropout rate and keen that education should be a continuing process for all age groups, Ong introduced Lifelong Learning as part of the party programme. His portfolio as minister of housing and local government gave him the opportunity and resources to address problems of New Villages.

Ong, as a party member and leader, experienced two major crises in the MCA. The first was the 1983–85 fight between the factions of Tan Koon Swan (see later entry) and Neo Yee Pan while the second was the 2001–03 Ling Liong Sik-Lim Ah Lek power struggle. The first crisis led to the sacking of Tan Koon Swan and several other leaders. Tan's group returned to the party after a peace deal was brokered by Tun Ghafar Baba, the deputy president of UMNO, and Tan won the party president's position in 1986, but was soon afterwards charged by the Singapore authorities over the Pan El issue and replaced by Ling Liong Sik. Ong, who served as press secretary, became closely aligned to Ling. When Ling was challenged later by what was called Team B, led by Lim Ah Lek and Chan Kong Choy, Ong was part of Ling's Team A. When an agreement to end the factional fight was reached in 2003 that led to Ling's retirement, Ong was appointed party president and Chan Kong Choy, deputy president, with the understanding that Chan should eventually take over.

Soon after becoming president, Ong introduced an amendment to the party's constitution limiting office holders to not

more than three terms. To him this would reduce debilitating party fights by opening up party positions. Indeed, Ong had declared that he would serve one last term should he win the October 2008 party elections.

Ong led MCA into the elections at a time when the party faced several major problems. A number of its senior leaders were accused of corrupt practices, particularly over Port Klang Free Zone's land acquisition, and of moral indiscretion, and two top party leaders resigned. Furthermore, the party was seen as weak in responding to a number of concerns of the Chinese community, including the incidents during UMNO general assemblies in 2006 and 2007 when UMNO youth leaders displayed an unsheathed *kris* that was regarded as provocative to non-Malays.

Ong came under strong criticisms for the poor performance of the MCA in the 2008 elections. The party won only fifteen parliament seats compared with thirty-one in the 2004 elections. Critics accused Ong of weak leadership and poor selection of candidates. He also alienated supporters of Ling, who made up the former Team A of which Ong himself was a member. Increasingly he was seen as moving towards the former Team B with which Chan Kong Choy was identified. Ong had also become close to Chan.

Ong accepted responsibility for MCA's poor performance and declined to be included in the new cabinet. He did not stand in the 2008 party elections, but instead, backed the successful candidature of Ong Tee Keat. His brother, Ong Ka Chuan, however, failed to win the deputy president's position.

When new party elections took place following a motion of no confidence in Ong Tee Keat, Ong Ka Ting came out of retirement and contested unsuccessfully for the president's position.

Ong is married to Datin Seri Wendy Chong Siew Mei, and they have a daughter, Li En, and a son, Xing Yang.

Lee Kam Hing

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Ong Keng Sen

(王景生, Wang Jingsheng, 1964–)
Theatre director, Singapore

Ong Keng Sen is one of Singapore's most important theatre directors and certainly its most globally renowned one. As the artistic director of TheatreWorks International, Ong is recognised primarily for his intercultural style of theatre where different traditional Asian genres and disciplines are harnessed for a contemporary framing of original or classical works. Ong's works have been staged in Asia, Europe and the US, and he is perhaps best known for his groundbreaking Asian-translated trilogy of Shakespeare-inspired works *Lear, Desdemona* and *Search: Hamlet*.

Over the years Ong has garnered a string of awards such as the Young Artist Award (1993), the Singapore Youth Award (2000), and the nation's highest cultural honour, the Cultural Medallion Award (2003). Most recently, Ong was awarded the Fukuoka Arts and Culture Prize (2010), the first theatre director and only the third Singaporean (after Tang Da Wu and Dick Lee) to win the award. He is also Adjunct Associate Professor of Theatre Studies at the National University of Singapore (NUS).

Ong graduated from the Faculty of Law, NUS, in 1989. A year before, he joined TheatreWorks, which was founded in 1985, while still at university. Upon graduation he began fulltime work with the theatre company and has been associated with it since. Ong obtained an M.A. in Performance Studies from the Tisch School of the Arts, New York University, in 1994.

A second generation Chinese whose parents immigrated from Xiamen, China, Ong is the youngest of six children born to a businessman father and a housewife mother. His elder brother, Ong Keng Yong, was ASEAN Secretary-General from 2003 to 2007. Ong's interest in interculturalism may be traced back to his childhood. He communicated with parents in broken Henghua dialect, and was taught by his mother to enjoy Chinese opera at an early age, a genre that would echo in his early work (Ong remembers acting out Cantonese soap operas with his siblings). Nevertheless, he was also given a firm Anglophile education. Studying at the Methodist based Anglo Chinese School (ACS), he soon became an active member of the ACS Literary, Drama and Debating Society. Passing through this society were some of Singapore's theatre luminaries, including actor-brothers Lim Kay Tong and Lim Kay Siu, directors Ivan Heng and Glen Goei, and actors Lim Yu Beng and Adrian Pang.

It was this straddling of two different cultural worlds that made him feel both "inside and outside" a culture. He had felt that his parents were from a world that he could never totally be at ease with or understand. Ong recalls, "I was always code switching, like I lived in two different worlds. I went to Methodist schools where we read the New Testament and where a great literature teacher introduced me to the classics. Each day I would go back to our home, with its ancestral altar, and revert to a domestic language, a Chinese dialect I think of as my baby language."

His interest in theatre started young. Ong performed in a school operetta at nine years of age and was involved in a couple of plays a year by the time he was 15. His first stab at serious directing came in 1985 when, at university, he directed Lillian Hellman's *The Children's Hour*. After passing the bar exam, Ong practised law for all of 10 days, if only just to complete his apprenticeship obligation. The law firm Lee & Lee offered him a job which he turned down for a career in theatre.

Ong embarked on theatre at a crucial point in Singapore's artistic trajectory. By the mid-1980s an English-educated middle class had formed, from which several young pioneering directors such as Alvin Tan, William Teo, and Ong himself, trained in western classics but keenly sensitive to national socio-cultural impulses, emerged to express local stories in distinct registers. According to Ong, "Many theatre companies had as their mission statement the promotion of Singaporean expression through our own plays. TheatreWorks, The Necessary Stage and The Third Stage are some examples. This concern was infectious and spread to the audience as well. The fervour in the theatre

coincided with a nationalistic fervour in the late 'eighties.' "

Sharing the mentorship of local theatre doyen Kuo Pao Kun, these artistic directors took different routes. Helming TheatreWorks, Ong desired to take the theatre company away from conventional realism — "still trapped in John Osborne's kitchen sink", as he put it — and move towards a more performance-based and allegorical theatre. "This meant going back to popular entertainment, looking at how we identified with what was on TV, with the black-and-white Cantonese movies that were coming from Hong Kong when we were growing up. It meant going back to melodrama, a genre that resembles a kind of magical realism — a genre where magical things happen". Elsewhere he noted that he was interested in the "process of bastardising Theatre — with a capital T — and impregnating it with popular vaudeville, with melodrama, with storytelling, with Chinese opera".

Ong's constant search for new artistic interpretations and vocabularies led to his establishment of The Flying Circus Project (FCP) in 1994. It was a series of artistic workshops to which different artists from Asia were invited for collaborative work. According to him, "Since the 90s I began to look at myself actively as an Asian, and not just a Singaporean. However it is also exactly because I am Singaporean that I embrace multiple cultures, coexisting and engaging. The hybrid Asian character of Singapore permeates completely into me — speaking English as first language and being ethnically Chinese. I am the product of a new country with a lack of history and the schizophrenia of being at the crossroads of many different influences." The first FCP resulted in the staging of *Lear* in Tokyo, Osaka and Fukuoka by participants from Japan, Thailand, China, Indonesia. The second FCP in 1998 concluded in the staging of *Desdemona* by artists from India, Myanmar and Korea while the third FCP in 2000 saw the staging of *The Continuum: Beyond the Killing Fields* with artists from Cambodia, Japan and Singapore a year later. With these highly stylised and visually layered works he began to develop an oeuvre that became known as 'New Asia' theatre, and soon won critical recognition from the international theatre community.

However, it is also because of such works that Ong became a highly polarising figure who, on the one hand attracted high praise for his visionary ability to synthesise distinctive strands of Asian theatrical traditions, while on the other, drawing criticism for producing esoteric, even inaccessible, art that alienated the public. Such criticisms, nevertheless, are blinkered given that Ong has always complemented his more experimental theatre with mainstream work. He has directed highly popular theatre such as kitsch-driven musicals like *Fried Rice Paradise* and *Beauty World* (1991 and 1992 respectively), both in collaboration with songwriter Dick Lee. Ong was also behind the commercially successful *Private Parts* (1992) and *Mixed Signals* (1997), both by Michael Chiang; and the iconic *Lady of Soul and Her Ultimate 'S' Machine* (1992) by Tan Tarn How. Ong's more serious local works often bore the hallmarks of his mentor Kuo Pao Kun. *Lao Jiu*, staged in 1993 in collaboration with Kuo, was about an aspiring puppeteer, and *Descendants of the Eunuch Admiral* (written by Kuo) in 1993 was an allegorical piece about Admiral Zhenghe.

Ong is also credited with pioneering a form of theatre called docu-performance which blends theatre with historical documentation and confrontation between the politics of the present and the past. Such works include 1995's *Broken Birds*, which explored Japanese prostitution in Singapore at

the turn of the century, and *Workhorse Afloat* in 1997, which focused on the Singaporean middle class's reliance on Indian construction workers.

Throughout his artistic career, Ong has been mindful of the way in which local artists are perceived in Singapore. He is critical of the stereotypical ways in which the Singapore artist is seen as either the embodiment of deviance such as homosexuality or as someone who has naively opted out of materialism and capitalism. His relationship with state institutions has not always been smooth either. Along with lingering criticisms for being too artistically esoteric, he has also been accused of being too globally-oriented in his artistic direction instead of accentuating Singaporean identities. He took the opportunity to respond to such accusations in his acceptance speech for the Fukuoka Prize in 2010 where he remarked, "This recognition comes at a time of great irony as my work was recently penalized with a budget cut from the National Arts Council for being too international."

Terence Chong

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Ong Kim Kee

(王金纪, Wang Jinji, 1931–98)
Businessman, community leader, Brunei

Dato Paduka Ong Kim Kee is a fine example of those in Brunei who inherited their father's businesses and carried these to new heights. He inherited the businesses since the 1950s, painstakingly managed and developed them into a conglomerate known as Teck Guan Co. (德源), with over ten subsidiaries dealing in properties, hotels, and commercial trades. It is one of the top commercial corporations in Brunei.

Ong hailed from the West Residence of Lieyu village, Jinmen (金门) county in the province of Fujian, China. He was born on 24 June 1931 in Brunei, the second son of Brunei community leader Pehin Kapitan Ong Boon Pang (王文邦). He lost his mother at the age of two and his father at the age of nine. For his elementary school education, he went to the Chung Hwa School in the capital of Brunei. This school was built with funds raised by his father and others in the late 30s. After World War II, he went to Singapore to continue his middle school education at the Chinese High School (华侨中学). The man who accompanied him to register at the school at the time was Wee Cho Yaw (黄祖耀), the current chairman of the United Overseas Bank in Singapore. Ong was awarded his junior middle school certificate in 1948, and stayed in the school to continue his senior middle studies. But in 1951, he was forced to terminate his senior middle three education and return to Brunei to take over his father's business.

At the time, Ong's father already had a firm footing in the business, but as Ong was still young and inexperienced, he received the guidance of his brother-in-law, who was

married to his eldest sister, Pehin Dato Lim Cheng Choo (林清注), when he took over the helm of Chop Teck Guan, established by his father in 1910. They were in the import and export business, cigarette distributorship, petrol retail, shop rental, and managing the Bong Pang Cinema. With the company's sound foundation plus Ong's innate intelligence, excellent ability, and insights, the various businesses of Chop Teck Guan flourished rapidly. Teck Guan Building was constructed in the eighties when Ong's children returned home after completing their studies abroad. It became the administrative center of Teck Guan Corporation and Dato Ong's office was at the top level, where he worked daily. It now stands proudly in Jalan Sultan, in the capital city, Bandar Seri Begawan.

Besides operating businesses, Ong devoted his efforts to promoting culture and education, as well as Chinese community work. His selfless contribution to two private schools in Brunei — St Andrews School and Chung Hwa Middle School — was manifested in his holding the role of chairman of the board in the two schools for many years and in generous donations to the schools.

To service the Chinese community, he offered his time and monetary contributions to The Chinese Chamber of Commerce in Bandar Seri Begawan. He held long-term important positions on its board and helped propel Chinese merchants onto the international platform, as well as improve commerce between Brunei and other countries. He was conferred the title of "Dato Paduka" by the Sultan of Brunei in 1974, in recognition of his contributions towards society and the country.

During the early 1990s, as president of the Chamber of Commerce, he conceived the idea of raising funds for a new building and spearheaded donations by contributing a huge sum of money to the fund; the response to the fund-raising effort was tremendous and the new building was completed in 1992 under his stewardship.

Since the 1950s, Ong had been involved in education, especially towards the development of St Andrew's School and Chung Hwa Middle School. He held the position of chairman of the board of St Andrew's School for over thirty years, working untiringly for the good of the school. At the beginning of the 1980s, he donated $150,000 to the construction of Chung Hwa Middle School's administrative block and staff dormitory. One of its teachers hostels was named "Dato Ong Kim Kee" to commemorate his generous contribution.

At the beginning of the 1990s, he organized a large fund-raising dinner with other members of the council to raise funds for the building of the Chamber of Commerce, Bandar Seri Begawan. He took the lead and made an impromptu donation of $500,000 which set off a domino effect — that night, the total amount donated was $1,530,000, which broke the record of any fund-raising efforts made by the Chinese community in a single event. And the Ong's wish for the Chamber of Commerce to have its own building was fulfilled in 1992. He continued as president for two more years, and from 1995 until his death in 1998, he held the position of honorary president cum adviser.

Besides providing his service to Chinese private schools and the community, Ong also participated enthusiastically in the nation's celebration activities. As an accomplished businessman with outstanding leadership, he was invited to be chairman of the Committee of Chinese Community for the sultan's birthday celebrations in 1996 and 1997, and was responsible for the planning and arrangements of the celebratory activities.

Ong was also a devout Christian. Besides contributing to culture, education,

and the community, he also offered his help to members of different social strata, including the impoverished and the sick. He maintained a low profile and his philanthropic acts were never propagated.

Ill health was perhaps the only thing Ong regretted about his life. Kidney failure had confined him to the dialysis machine from the 1970s and though he had a successful kidney transplant in Australia in the 80s, he again succumbed to illness in 1997 and passed away in February 1998.

He is survived by his wife, Doris Kong Siuk Yin, three sons and one daughter.

Niew Shong Tong

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Some of the information in this article was provided by Dato Ong Kim Kee during an interview with the writer in 1991.

Ong, Lawrence Dy

(王名愉, Wang Mingyu, 1956–2001)
Social activist, community leader, Philippines

Lawrence Dy Ong embodies volunteerism. He had lived his life not for himself, but for the people he served. He has since become the benchmark of what a volunteer ought to be. Throughout his life as a volunteer, he organized over a hundred peer support groups, counselled more than a thousand young Indochinese (including Vietnamese, Cambodian & Laotian) refugees, empowered indigenous peoples, and pushed the volunteerism movement in the country forward.

Born on 17 October 1956 the third of seven siblings, Lawrence Dy Ong defied the Chinese tradition of following in the footsteps of his parents. Business is the common line of profession or work for Tsinoys (Chinese-Filipinos), but Ong chose social development work right after finishing university.

He called himself a "Tsinoy subversive" meaning an agent for change, which he embodied in his whole life by serving others. The metaphor, "a human bridge" is used to describe him because he advocated the integration of the Chinese into mainstream Philippine society and was a very vocal anti-poverty crusader. He proved that volunteerism and the undying desire to help others can make an enormous difference in the lives of many people.

Volunteerism had become, not just a special interest for Ong, but a career. In his writings, he revealed, "perhaps it was time to stop serving the rich who keep getting richer and instead, start serving the poor and the weak that they may not get poorer and weaker".

His father did not approve of Ong's volunteer work because it could hamper his health, endanger his safety, and according to Ong, "be kidnapped to which he [the elder Ong] had no money to pay for ransom". (*Editor's note: Kidnapping incidents, where victims were almost always Chinese Filipinos, became common beginning of the 1990s, and reached its height at the end of the 1990s.*)

Ong sacrificed a lot when he chose the path to leave the comforts of his own home and be separated from his family so as to help the underprivileged, and be active in social outreach projects. His closest sibling, Jocelyn, noted that, "we are humbled that in our bloodline, we have a 'man for others' who unselfishly placed other people's need before his own". Lawrence Ong believed and proved in his life that giving enriches the self.

In an unfinished autobiography, he wrote about social consciousness and his own awareness of being poor. "I did not understand the meaning of poverty then. I only knew how to complain for not being like my richer classmates. I was ashamed to be a poor boy who dared not invite his classmates who lived in mansions to come and visit the rundown house which my family had called home."

After university, Ong became a volunteer for the Jesuit Volunteers of the Philippines (JVP), joining its second batch. In May 1981, he was assigned to do social work in Sapak Farms in Compostela, Cebu. Sapak is a rehabilitation centre for juvenile delinquents.

His JVP experience opened for him other opportunities he never realized he could possibly do. As he testified, "JVP widened my horizon and pushed me out to the world."

Over the next few years, he became known for being thorough in planning outreach projects for the poor and youth, including finishing tedious bureaucratic paper work. He developed activities, materials, and curriculum for the ABC (adventure-based counselling) programme of the Preparation for American Secondary Schools of the International Catholic Migration Commission at the Philippine Refugee Processing Center in Morong, Bataan, from August 1989–March 1993. He also served as a counsellor and mentor for refugees seeking asylum in the Philippines.

Ong joined Kaisa Para sa Kaunlaran in 1995 and found a venue that fully supported his ideals and advocacies. Despite it being a struggle to help the poor live a better life and to awaken the social awareness of Tsinoys in the Philippines, Ong never complained. The more people began to share in his vision and work, the more he got motivated and inspired to fulfil his plan of action.

One of Ong's dreams is for Tsinoys to be involved in social development work. He believed that there are Tsinoys who want to run for public office or get involved in social development projects, but are hindered due to lack of resources. Ong likens social development work to "building the bridge right in the areas where these are needed most by many people. Integration will not just be lip service. We'll not only be providing material resources, we'll also be sending manpower".

He believed that the integration of the Chinese into mainstream Philippine society is not just for one person, but for all members of the Chinese-Filipino community. "It is for both the young and the old. But it is the young who should take the initiative and assume the greater responsibility." He said that the younger generation must assist the older ones "face, accept and adapt to changing Philippine and global realities. They should build bridges and be bridges not only between and among cultures, but also between and among generations".

Ong stressed that integration is involvement. Before one gets involved in something, immersion must take place. Immersion is a means of exposing the self to the realities of life that can nurture one's self and from which one learns how to take care and show concern for others. "Immersion without moving toward involvement is meaningless and that awareness without advancing toward action is useless," said Ong.

These ideals were carried out in his work as vice-president for development of Kaisa Para sa Kaunlaran. He motivated volunteers by example. The word, volunteerism, took on a new depth in meaning. Where people used to volunteer only when they had free time, Ong took volunteerism to a higher level. To him, volunteering is a commitment much like that which one gives to a job. Serving is not done because one has nothing else to do. The poor and marginalized need help, and they need it on a constant basis.

As well, Ong brought to the fore the form of "help" that should be extended to the poor. Non-profit organizations know that it is best to equip the marginalized with skills and knowledge so they can help themselves. Instead of donating food to the Aeta community in Bataan, Ong sourced donations for a water buffalo for the community to use on their farms. Such are the types of projects that Ong initiated and which the Kaisa continues to emulate.

Ong's ultimate goal, which his family and Kaisa undertook on his death, was to aid social development workers such as himself. Throughout his years of work in urban and rural poor communities, he found that social workers themselves were in much need of help themselves. Their own families sometimes do not have enough money to eat three times a day. Their homes are sometimes as decrepit as those they try to help.

The Lawrence Trust Fund for Volunteer Workers was set up using Ong's life savings, as well as donations from his schoolmates from Xavier School. Each year, a hard-working volunteer worker is given a cash reward to be used at the volunteer's discretion. In Ong's vision, he wanted social development workers to have personal money in their pockets so they can continue to serve their communities freely. But, true to the spirit of volunteerism that Ong espoused, all the awardees have thus far put their reward money into their community service.

Sam Walter, a close friend and co-worker in their ABC Program which later became Adventure-Based Counseling, Inc., their group's corporate name, always called Ong "the great leader". True to Ong's humble nature, he disliked being called such and maintained the lowest profile possible, despite holding leadership positions in various non-profit organizations and projects.

In his short but fruitful life, Ong had contributed a great deal to the Chinese-Filipino communities and serving the poor. He defied many misconceptions, traditions, and stereotypes, choosing to serve others more than attending to his own needs because he had always envisioned that social change could happen. He was the kind of Tsinoy who only had the best interests of his people and made sincere efforts on their behalf without expecting any reward or recognition — truly a genuine man for others.

He could have done so much more had he lived longer. A prototype of a book on Lawrence Ong, *Bridge-Builder in Our Midst* (2001), containing articles and essays written by him and others who wrote about him, was shown to Ong three days before he died. Humble as he was, his only words were, "I do not deserve this." Ong passed away on 13 July 2001 of liver cancer. He was forty-four.

Arvin Tiong Ello

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Ong, Omar Yoke Lin

(翁毓麟, Weng Yulin, 1917–2010)
Political leader, diplomat, Malaysia

Ong Yoke Lin was born on 23 July 1917, and attended the Pudu Girls' English School, and later the Victoria Institution (VI) in Kuala Lumpur. His contemporaries in school were Dato Yahya bin Dato Abdul Razak, Yacob Latiff, and Singapore's Lee Siew Choh.

Ong passed the London University Matriculation in 1935 and trained as a chartered

accountant. He had intended to read law, but his studies were disrupted by World War Two. After the war he started a business which became Syarikat Ong Yoke Lin Berhad, the main distributor of Carrier air-conditioners. Over the years, his business grew and he entered into other ventures. One of these, OYL Industries Sdn. Bhd., was subsequently listed on the Kuala Lumpur Stock Exchange. In later years he held positions in many corporations, some of which he had significant shares in. He was chairman of the board of directors of Maju Jaya Industries Sdn. Bhd., Syarikat Ong Yoke Lin Sdn. Bhd., Kemuncak Sdn. Bhd., OYL Industries Sdn. Bhd., Raza Sdn. Bhd., and Malayan Flour Mill Bhd. He was also chairman of the board of directors of Asian International Merchant Bankers Bhd.

Ong was one of the founding members of the Malayan Chinese Association (MCA) in 1949. In 1955 he became chairman of Selangor MCA when, with the backing of Tan Siew Sin, he defeated the incumbent, Lee Hau Shik. He retained the position in party elections in 1957. Ong and Tan belonged to the MCA faction which was trusted by Tunku Abdul Rahman, the leader then of UMNO. In the 1959 MCA-UMNO dispute, Tunku knew that he could rely on the Ong-Tan faction against Lim Chong Eu, who was then MCA president. When Lim was forced to leave the MCA, the Ong-Tan faction dominated the party and Ong became a vice-president of the MCA.

Ong played an important part in the forging of the UMNO-MCA alliance to contest the first Kuala Lumpur municipal elections in early 1952. This was when he brought Dato Yahya bin Dato Razak, a former classmate in Victoria Institution and then chairman of UMNO Selangor, to meet Lee Hau Shik, chairman of Selangor MCA. In the meeting Lee and Dato Yahya agreed to field a single slate of candidates against those of the Independence of Malaya Party (IMP). The IMP under Dato Onn Jaafar had been favoured to win the elections. In the end the alliance candidates won nine of the twelve seats contested. This victory encouraged the alliance to form a national-based and more formalized Alliance Party which today is the Barisan Nasional. Later, Ong was made a member of the Alliance National Executive Committee, a position he held from 1952 until 1962.

In the historic 1952 Kuala Lumpur municipal elections Ong stood in the Petaling ward which he won and retained in 1954. He became the majority leader in the Kuala Lumpur municipal council and in 1954 was nominated to the Selangor state legislative council and the federal legislative council. In the first federal elections in August 1955 Ong contested successfully in the Kuala Lumpur Barat constituency. He was fielded as a candidate again in the 1959 federal elections and won the Ulu Selangor constituency.

In 1955, following Alliance's sweep of the federal elections and the forming of the first pre-independence cabinet, Ong was appointed minister for post and telecommunications. In a reshuffle the following year he was made minister for transport. Ong became minister of labour and social welfare in the first cabinet after independence and in 1959 was made minister of health and welfare.

Then in June 1962, Ong left to become ambassador to the United States and concurrent permanent representative to the United Nations. It was a critical period for Ong to be in the United Nations as Malaysia was embroiled in the *Konfrontasi* conflict with Indonesia, and the Sabah dispute with the Philippines.

While in the United States, he was appointed Malaysia's first high commissioner to Canada in 1966 and the following year,

became Malaysia's first ambassador to Brazil concurrently. In the ten years he was away on ambassadorial duties, Ong enjoyed the status of minister without portfolio.

He ended his diplomatic career in November 1972 and in February the following year, was appointed to the Malaysian Senate where he was elected president. He held the position until December 1980.

Ong played a major role in the independence movement of Malaya and in the formation of Malaysia. He took part in 1955 in drawing up the Alliance Manifesto for the first federal elections and in the drafting of the Alliance submission to the Reid Constitutional Commission. In April 1957, he was a member of the Alliance Party's delegation to London to finalize constitutional and other arrangements for the transfer of power from London to Kuala Lumpur.

When the proposal for forming Malaysia was made in 1961, Ong led a Malayan delegation to a meeting in Kuching of the Solidarity Consultative Committee, which included representatives from Sabah and Sarawak, to discuss transitional details. In September 1963 he was one of the signatories of the agreement establishing Malaysia.

As a senior member of the Malaysian Government, Ong led or was part of many delegations to overseas conferences and held elected posts in international organizations. As minister of labour and social welfare he led the Malayan delegation to the 4th Asian Regional Conference of the International Labour Organization (ILO) in New Delhi in November 1957 and in June the following year headed the Malayan delegation to the 42nd session of the International Labour Conference in Geneva. In May 1960 he led a delegation to the World Health Assembly in Geneva and in 1961 was elected vice-chairman of the Commonwealth Parliamentary Association.

Ong was active in various social and public organizations. During the Malayan Emergency (1948–60), he was chief officer of the Kuala Lumpur Home Guards. Later, between 1959 and 1962, he was chairman of the Malaysian Red Crescent Society, as well as the St John's Ambulance Brigade. In 1991 he became president of the Malaysian Heart Foundation. He was also active in the Malaysian Muslim Welfare Organisation (Perkim) of which he was vice-president.

Ong passed away at the age of ninety-three on 1 July 2010 and was buried at the Heroes' Tomb (Makam Pahlawan) in the National Mosque in Kuala Lumpur.

In his lifetime, Ong received many awards from the Malaysian and overseas governments. He was conferred the Pingat Mangku Negara in 1959, which carries the title "Tan Sri", and in 1979 received the nation's highest award, the Seri Setia Mahkota, which comes with the title "Tun".

Ong converted to Islam in 1961. He was married to Toh Puan Datuk Hajjah Dr Aishah Ong and they have two sons: Abdul Rahim Ong and Ariffin Omar Ong.

Lee Kam Hing

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Ong Pang Boon

(王邦文, Wang Bangwen, 1929–)

Politician, member of parliament, cabinet minister, Singapore

Ong Pang Boon was a member of parliament for the Telok Ayer constituency from 1959 to 1984 and a cabinet minister of home affairs (1959–63), education (1963–70), labour (1970–81), environment (1981–84), and communications (1983–84). Beginning his political career as the organizing secretary of the People's Action Party (PAP) in 1956, he rose to become the party's assistant secretary general in 1963 and held that post until 1981 when he relinquished it and became the first vice-chairman. He left the cabinet in 1984, retired from politics in 1988, and served as a director in the Hong Leong business group from 1985 to 2005. His political career is best symbolized by his role as a bridge between the Chinese-speaking community and the predominantly English-educated PAP leadership, as well as in embedding the bilingual policy of learning Mandarin in the school curriculum as a compulsory examination subject.

Ong's grandfather and father had migrated from China to British Malaya and he was born in Kuala Lumpur on 28 March 1929. He began his education in Chinese-medium schools, attending the Ming Chung Public School (1935–38) and the Confucian Middle School (1939–41). He switched language stream after the Japanese Occupation to study at the Methodist Boys' School (1947–49) in Kuala Lumpur and later joined the University of Malaya in Singapore (1950–54), graduating with a Bachelor of Arts honours degree in geography. It was this bilingual background which facilitated his later role as a PAP political vanguard who could connect with the Chinese-speaking community.

His political awakening was triggered by the brutalities of the Japanese Occupation, but blossomed during the post-war Malayan Union controversy when he attended political rallies and read politicized news reports. At the University of Malaya, he kept company with a number of prominent student activists and became the treasurer of the University Socialist Club. During the *Fajar* trials, he was active in raising funds for the accused students, and was a witness for the defence, in the course of which he was introduced to lawyer Lee Kuan Yew. Eventually he was persuaded by some members of the club to join the PAP in 1955.

During the 1955 general elections, he took the plunge by becoming Lee's election agent in the Tanjong Pagar constituency. In 1956, he resigned from his job at the Federal and Colonial Building Society, took a hefty pay cut, and was appointed the full-time organizing secretary of the PAP to manage the activities of party branches. He was elected as a councillor and appointed deputy mayor of the city council from December 1957 to April 1959. He entered the legislative assembly as a member for Telok Ayer constituency through the 1959 general elections, a parliamentary seat which he defended until 1988.

After the PAP's electoral victory and Singapore's attainment of self-government in 1959, Ong became the minister of home affairs and immediately spearheaded a PAP campaign against "yellow culture", withdrawing permits for some publications and striptease shows,

and cracking down on prostitution, gambling dens, jukeboxes, and secret societies. After the PAP leftists had split from the party and fought against the merger to form Malaysia, Ong emerged at the forefront of denouncing his former comrades as treacherous communists who were out to wreck national security. He ordered the disbandment of public meetings held by trade unions to discuss the merger bill. His home affairs portfolio also made him one of the three Singapore representatives in the Internal Security Council based in Kuala Lumpur, the other two being Lee Kuan Yew and Goh Keng Swee. It was under the auspices of this council that Operation Cold Store was launched in February 1963 to detain without trial many key Barisan Sosialis leaders, thus emasculating the political opposition and changing permanently the political landscape of Singapore. Years later, Ong confessed that it was an unpleasant task to sign detention orders against people he knew, but he claimed collective responsibility.

In the cabinet reshuffle after the September 1963 general elections, Ong became the minister of education, a post he held until 1970. At the time, one of the government's priorities was to reorganize Nanyang University. About half a year after the government had struck a six-point agreement through the Nantah Liaison Committee, Ong invited Wang Gungwu to head a curriculum review committee in January 1965, and spelt out in a speech at the sixth Nantah convocation in March 1965 that its degrees would only be recognized after the university had completed ridding the campus of anti-national, communist elements, and revamping the curriculum and teaching standards. However, this round of university reform was aborted amidst the political storm unleashed by the publication of the Wang Gungwu Report in September 1965.

Apart from Nantah, he played a key role in forging the PAP's controversial second language policy by laying down the requirement in 1965 that all students take a second language, and making second language a compulsory examination subject from 1968. On his eventual departure from cabinet, Lee Kuan Yew praised him for having carried out the politically difficult task of putting in place PAP's policy on bilingualism, premised on English as the first language and a mother tongue as the second. As the education minister, Ong also repeatedly emphasized the importance of technical education and the need to change people's attitude towards blue-collar jobs.

Ong was appointed minister of labour in 1971, and later made minister of the environment in 1981. During these years when the threat of leftism in Singapore had receded and the global hippie movement and anti-Vietnam War protests had peaked, he became a cultural gatekeeper, expressing concern about decadent Westernization while supporting Asian values. Insistence on the teaching of Mandarin as a second language in English schools was to him an important measure in providing a Chinese cultural shield against the perceived Western drug-taking culture. In launching the annual Speak Mandarin Campaign in 1983, he made a passionate appeal to improve the standard of Chinese and remove all obstacles and discrimination against its learning. He contended that the essence of the PAP's bilingual policy was to enable Singaporeans to preserve their cultural roots through knowledge of their mother tongue. He spoke as a veteran political leader who had lived through turbulent times and was infused with the traditional cultural attributes of selflessness, dedication and discipline, and thus in a position to dictate and pass on lessons he had learned to the younger generation.

Ironically, given Lee Kuan Yew's obsession with the rejuvenation of party leadership, Ong had come under threat of being rendered obsolete and replaced by the young. Lee launched his crusade of party renewal barely five years after the birth of the republic. In 1970 he dispatched Ong for a year of sabbatical leave so that he could try out some new leaders. At the 1971 National Day Rally, Lee signalled that Ong would only be a transitory bridge in leadership and would not get to succeed him. In 1980, Lee made his passing-the-baton speech at the PAP's 25th anniversary rally, laying out his second line of leadership. Ong was asked to leave the cabinet in 1984 and he ended his backbencher life in 1988. By then, the entire first-generation PAP leaders with ministerial experience had stepped down, with the exception of Lee who stayed on first as the prime minister, and later as senior minister, and subsequently minister mentor.

The phasing out of Ong had been unmistakable. When he returned from his sabbatical leave in 1971, he was put in charge of the less important labour portfolio. In 1981, he was pushed further away into the ministry of environment. As he later hinted, the centre of gravity for labour affairs even in the 1970s was less with the ministry of labour and more with Devan Nair, who was then in charge of the National Trades Union Congress. It was Lee and Nair who executed a separate exercise in labour union leadership renewal, with Ong hardly in the picture. When the closure of Nanyang University took place in 1980, Ong was said to have harboured objections, but he was apparently neither formally consulted nor involved. Lee would later single out his own separate pool of Nantah graduate members of parliament for giving him the political support, without mentioning Ong.

Confronted by such marginalization, Ong openly voiced his unhappiness and criticized the policies of the incoming second-generation PAP cabinet leaders. He fired his first salvo in October 1980 at a 25th anniversary dinner of the PAP's Bukit Panjang branch, during which the most promising of PAP's second-generation leaders, Goh Chok Tong and Tony Tan, were present. He condemned Singapore society as a parvenu society in which the unsuccessful were forgotten and neglected, and political old guards on retirement regarded as losers, with their contributions buried and forgotten. In August 1984, he registered displeasure against the arbitrary appointment of political successors because he believed they would fail in the absence of grass roots support. He also warned that successive generations of monarchs in China had promoted aspects of Confucianism that were advantageous to their feudal rule and he praised the democratic one-man-one-vote system of the West as being the best suited for multiracial Singapore. He urged Singaporeans to articulate their opinions courageously and point out mistakes in the government so that those in power would serve the people and the nation and not abuse the power entrusted to them. Therefore, towards the end of his political life, he appeared to have come full circle by embracing the discourse of Western liberal democracy as a bulwark against traditional Confucian authoritarianism.

Lee Kuan Yew acknowledged Ong's displeasure in his December 1984 public letter of appreciation by taking note of the latter's misgivings over the method and speed of leadership self-renewal, and the impact this was having on the morale of the PAP old guard. In 1990, two years after his complete departure from the political arena, Ong was awarded the Order of Nila Utama (First Class), the third

most important national honour, in recognition of all his contributions.

Ong Pang Boon is married to Chan Choy Siong and they have one son and two daughters.

Huang Jianli

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Ong Poh Lim

(王保林, Wang Baolin, 1923–2003)
Badminton champion, Singapore and Malaysia

Ong Poh Lim, a badminton giant who played in Singapore immediately after the Second World War, was a sparkling talent who helped to embellish a golden age of sport. Together with Wong Peng Soon, a multiple All England champion, Ong was in the forefront of Malaya's dominance of the Thomas Cup. He featured strongly in three successful campaigns in 1949, 1952, and 1955. Ong was the only Malayan player to win all his matches at these tournaments, playing singles in 1949, and both singles and doubles in the later tournaments. Best known as a formidable doubles player, he was also capable of beating anyone at singles, and was credited as well with inventing and perfecting the backhand flick serve known as the "crocodile serve", a tactic now routinely used in doubles contests.

Born in Sarawak in 1923, Ong had visited Singapore looking for the opportunity to improve his attacking game in 1940. He was the singles and doubles champion of Sarawak at the age of sixteen and brimming with confidence. The following year, when Wong Peng Soon successfully defended his Malaya national title, Ong won the Leong Sim Nam Plate trophy for first round losers. He was on his way to success.

Eight months after the war, he returned to Singapore and, in 1947, the twenty-four year old Ong was selected to represent Singapore in the Malayan Championships in both singles and doubles matches. He was seen as a player who had shown remarkable improvement and was a candidate for representation in the new international competition to be inaugurated in England in 1949 — the Thomas Cup.

Ong played for Fraser and Neave, the strongest commercial house team in 1947 and also represented, first, the Marigold Badminton party, and then later the Bournemouth Badminton party. By October 1947 he was a leading contender for the Singapore Open title — Wong Peng Soon's most serious rival. Although he was unable to overcome his more experienced opponent, he found himself ranked number two nationally. In February 1948 Ong played the finest game of his blossoming career when he defeated Wong in the Marrieds vs Singles competition at the Clerical Union Hall in Rangoon Road.

A persistent knee injury hampered his progress, but he found himself in the squad that would make sporting history at the beginning of the following year. In May a team was sent to the China National Games in Shanghai and swept the board taking all the singles games. Trial matches for the Thomas Cup between the north and south of Malaya revealed that Ong's speed around the court had not diminished.

Once in the United Kingdom, Ong did not play in the first rounds of the Thomas Cup. He was sent to Balmoral in Belfast, where he won his first badminton title when he beat Selangor's Lim Kee Fong in the All-Ireland Open men's singles. When Wong Peng Soon was injured prior to the Thomas Cup final against Denmark in Preston, Ong was brought in as third singles, winning his game comfortably against Poul Holm, and helping to secure a famous victory. Back in Singapore, the news immediately prompted the Legislative Council to initiate plans to construct a purpose built badminton hall, one required for the defence of the Cup in 1952.

Ong did not make many headlines with his singles play in 1949 and 1950, a period when Wong Peng Soon was the dominant force, but he did establish himself as an exceptional doubles player. He won his first colony title partnering L.M. Pennefather in 1949 in a mixed doubles match. Later in the year he established a most famous badminton doubles partnership with Ismail bin Marjan. Together they were Malaya and Singapore champions. In 1951, after struggling to raise enough money to pay for their passage, they made their entry into the All-England Championships — the premier badminton event dating back to 1899. The doubles pair was able to follow Wong Peng Soon to England, where they quickly impressed critics by winning a lead-up tournament in Surrey. In the All-England Championships themselves, Ong and Marjan emerged runners-up behind the Choong brothers, Eddy and David. The singles title narrowly eluded Ong, who could not overcome Wong Peng Soon in the final — going down 15-18, 18-14, 15-7.

Together with Marjan, he won the French title in April and also gained revenge against Wong by taking the singles. After returning home a crisis developed over claims that the three players (and also Cheong Hock Leng) had contravened regulations governing their amateur status. The group refused to provide financial statements and challenged Lim Chuan Geok, the president of the SBA, calling his style of leadership dictatorial. They were suspended "indefinitely", but two days later the ban was lifted after intervention by Malcolm Macdonald, the governor general of Malaya.

Some observers considered the Ong and Marjan team to be invincible. At one time they swept the Singapore Open titles for four consecutive years. Their partnership helped Malaya retain the Thomas Cup in 1952, but not at the new hall which was too slippery. As the defending champion, Malaya had been seeded straight into the final to play the winners of the inter-zone semi-finals and final. India defeated Denmark and then lost to the United States which became Malaya's challengers at the Happy World stadium. It was Ong and Marjan who gave Malaya a secure 3-1 lead on the first evening, dropping only 9 points to Mitchell and Loveday, the American pair. It fell to Ong himself to deliver the killer blow by defeating Williams and thus earning the decisive fifth point the following day. The final match score was 7-2.

In 1952 Ong was voted Sportsman of the Year, securing more than half the votes cast by readers of the *Singapore Free Press*. He was a regular representative for Singapore in the Interstate Foong Seong Cup and won

numerous national and international titles. He held the Singapore Open singles title four times (1952–55), taking the title in 1953 in a match against Omar Ibrahim that lasted only 15 minutes. Ong held the doubles title seven times (1950–56). He made history by sweeping the singles, doubles, and mixed doubles titles over three consecutive years, from 1952 to 1954.

He was a winning doubles finalist at the All-England Championships partnering Ooi Teik Hock of Penang in 1954, and this success heralded a series of invitations to play exhibitions around the world. In the second defence of the Thomas Cup staged at the Singapore Badminton Hall in Guillemard Road in 1955, Ong played doubles with Ooi. He scored the championship point for Malaya when he defeated Ole Jensen in the singles. An ankle injury in June 1955 temporarily halted his run of successes, but he still played in the All-England championships in 1956. Ong retired from top-level badminton after 1958, keeping mostly to the veterans' circuit and exhibition games. However, he played such an impressive doubles game with George Yap in the 1960 Malayan Open that he was selected to be part of the Thomas Cup squad for the following year. He was thirty-eight years old at the time.

Although still competitively active, Ong turned his attention to coaching. In November 1962 he was offered a lucrative coaching role in the Philippines. After Singapore's independence in 1965, Minister of Education Ong Pang Boon appealed for former champions to dedicate time to coaching the new generation. He obliged by combining local duties with international stints around the world. Ong was inducted into the Singapore Sports Council (SSC) Sports Museum Hall of Fame in 1986. In 1997 he received a Meritorious Service Award from the International Badminton Federation for his significant contributions to the sport. He was inducted into the World Badminton Hall of Fame in 1998, and the Olympic Council of Malaysia's Hall of Fame in 2004. Ong Poh Lin passed away in April 2003.

Nick Aplin

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Ong Soon Hock

(王顺福, Wang Shunfu, 1934–)
Scientist, Malaysia

Ong Soon Hock was born on 18 September 1934 in Malacca. He has been associated with research in the chemistry of free radicals, which culminated in the publication of an academic book entitled, *The Chemistry of Free Radicals*. Free radicals are now known to implicate human health and diseases including the ageing process. He was also known both locally and internationally for his work on palm oil, particularly for his efforts in countering the anti-palm oil campaign

conducted in the United States of America. This effort resulted in the American Soybean Association calling for a truce in 1989. Besides his contributions to the advancement of the chemistry of free radicals and applications of scientific research for the Malaysian palm oil industry, he has also been instrumental in creating awareness of intellectual property and in the promotion of inventiveness among Malaysians at all levels.

Dr Ong comes from a humble background and was an orphan at an early age. He grew up with his paternal grandmother in a small rubber plantation in Malacca. Later he was admitted to St Francis' Institution, a boarding school in Malacca, and completed his pre-university education at St John's Institution, Kuala Lumpur. He benefited much from his education in these schools and went to the University of Malaya (UM) in 1954, from which he graduated with first class honours in chemistry. He won the memorial gold medal in chemistry in 1958 on the recommendation of Lord Todd, the Nobel Laureate in Chemistry, University of Cambridge, who was the external examiner. Then he pursued his post-graduate research at the University of London's King's College under the supervision of Professor D.H. Hey FRS, a pioneer in free radical chemistry, and Dr J.I.G. Cadogan, now known as Sir John Cadogan. He continued his postgraduate training at the Massachusetts Institute of Technology (MIT) as a Fulbright-Hays fellow. A few years later, he spent a year at the Dyson Perrins Laboratory, University of Oxford, as a visiting professor working in collaboration with Professor W.A. Waters FRS, another pioneer in free radical chemistry.

At an early age, Dr Ong was fascinated with how things work in nature. In fact, in his first essay on ambition, he had wanted to be a scientific farmer. It is this fascination with science that led him to study chemistry, physics, and mathematics, although this was not a popular combination, due to the heavy load in practical work. His urge to understand chemical reactions resulted in him spending a few years of free radical research under the guidance of Professor Rayson Huang. He was a member of the professor's research team and co-authored with Professor Huang and Dr S.H. Goh the book entitled, *The Chemistry of Free Radicals*.

After publication of this volume, he decided to focus on the chemistry and technology of palm oil, in view of its relevance to Malaysia. His venture into this new area proved highly fruitful. His research was rewarded with fourteen patents, including the technology of producing palm biodiesel and tocotrienols, a new potent anti-oxidant. The development of palm biodiesel research, initiated in 1981, has created international interest in renewable energy and produced the desired economic effect of supporting the price of crude palm oil.

For his academic research and contributions to the Malaysian palm oil industry, he has been bestowed several honours including being made fellow at the Third World Academy of Sciences (TWAS) and a member of the distinguished science alumni of the National University of Singapore receiving the Federation of Asian Chemical Society (FACS) award, the First ASEAN Achievement Award for research and development, and being invited to the Kaufmann Memorial Lecture in 1988 in recognition of his contributions to Lipid Chemistry. Locally he also received several honours, including being made senior fellow at the Academy of Sciences Malaysia (ASM), emeritus professor University Sains Malaysia (USM), and winning the MSA Golden Jubilee Award in Oil Palm Research 2005. The Government of Malaysia also recognized his contributions by bestowing on

him the title of Tan Sri Datuk, and giving him the first National Science Award. He sits on several boards and committees, especially those for higher education and those related to the science and technology of palm oil.

He has also been active in scientific non-government organizations. He founded the Malaysian Invention and Design society (MINDS), The Malaysian Oil Scientists' and Technologists' Association (MOSTA), and the Malaysian Senior Scientists' Association (MSSA). Furthermore, he has nurtured the Confederation of Scientific and Technological Associations in Malaysia (COSTAM) and initiated a number of scientific activities, the main ones being:

- The Malaysian Science and Technology Congress (MSTC) where research scientists and technologists are encouraged to present their results annually.
- The International, Invention, Innovation, and Technology Exhibition (ITEX), an annual event for inventors.
- *The Journal of Science and Technology in the Tropics* (JOSTT) which focuses on research related to problems of the Tropics.

For his contribution to the above activities, he was recognized as follows:

- Winning the TWNSO Prize on Public Understanding of Science 1990, an award given for his role in promoting public interest in innovations and inventions.
- Presented with the Honorary Medal and Certificate from the Cosmonautics Federation of Russia.
- Receiving the IFIA Grand Gold Medal & Certificate for his Altruistic Promotion of Inventors from the president of the International Federation of Inventors' Associations.
- Getting the Senior Citizens Golden Years' Award 2007.

He is married to Lily Leong Lai Han and they have two sons and two daughters. Their eldest son is Reader in Nephrology at the University of Sheffield, United Kingdom, and his youngest daughter is with the Victoria Hospital at the Queens University of Belfast, as head of medical bacteriology. His two other children are in the corporate world.

Tan Chong Tin

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Ong Teck Mong, Timothy

(王德望, Wang Dewang, 1953–)
Businessman, regional figure, Brunei

Dato Paduka Timothy Ong Teck Mong is a third-generation member of a leading Brunei Chinese family from Fujian province whose origins in Brunei date from the beginning of the last century. Ong is the eldest son of Dato Paduka Ong Kim Kee (1931–98) and the grandson of Pehin Kapitan Ong Boon Pang (1882–1940), both Brunei business and community leaders in their time. His maternal grandfather, Dato Paduka Kong En Choi, was considered the most senior ethnic Chinese civil servant in colonial Brunei.

Dato Ong was born in November 1953 in what was then Brunei Town (Bandar Seri

Begawan today) and received his primary and most of his secondary education at an English-medium missionary school, St Andrew's. In stark contrast to Ong's father and grandfather's rootedness in Chinese education, Ong and his siblings were all English educated. This was attributable to the influence of his English-speaking mother, Doris Kong Suik Yin, in the formative years of his life.

At St Andrew's School, Ong was the top student every year right through to his final year. In 1970, when he was sixteen years old, his parents sent him to one of Australia's most prestigious schools, Geelong Grammar School, to complete his education. In his final year, he was awarded School Colours for academic achievement, and the ANZ Bank Prize for being the top student in economics.

From Geelong Grammar School Ong went to the Australian National University (ANU) where he began studying law and economics and then switched to political science, graduating with a B.A. (Hons) in 1976. At the ANU, he spent most of his time on student politics and was a student activist. In his second year at university, he was elected a co-national director of the Overseas Student Service, a body representing all foreign students studying in Australia.

In 1977 Ong returned to Brunei to help his father manage Chop Teck Guan, the family-owned conglomerate. His father was in poor health at the time. His first business initiative was to build the Sheraton Hotel, Brunei's first international hotel. After the successful completion of the hotel in 1981, he took a year off to study in the United Kingdom at the London School of Economics and Political Science (LSE), where he obtained a Master of Science degree with distinction in International Relations in 1982.

Ong has often described himself as a "reluctant entrepreneur" whose first love was politics. In fact, his initial entry into business was mainly motivated by filial loyalty. In a speech to a business conference in 1995 he acknowledged that, "Throughout the world but especially in the Confucian cultures, family loyalty and its associated values constitute a significant recruiting agent for the entrepreneurial class."

Despite his initial reluctance, Ong eventually took to business and is today regarded as one of Brunei's leading businessmen. He has built a number of leading businesses outside of the family business, including National Insurance — Brunei's largest general insurance company. He is also a board member of a number of leading local and regional bodies, including Baiduri Bank, Prudential Asia's Advisory Board, and the Asian Institute of Management.

In 2000 Ong bought an ailing regional business publication — *Asia Inc* magazine — that had been started by the Thai Chinese media magnate, Sondhi Limthongkul, with the aim of turning it around and making it a leading Asian publication. He was, however, unsuccessful in his efforts and publication of the magazine ceased in 2008. Nevertheless, the magazine's conferencing arm, Asia Inc Forum, has become a regional leader in convening and organizing high-level business meetings. Of business failure, Ong frequently says, "Failure can be a great teacher. Success does not lie in never failing but in rising every time you fall."

In the mid-1990s, Ong became a leading figure in the Asia Pacific Economic Cooperation Forum (APEC). He was appointed by the Brunei Government to represent Brunei in the APEC Eminent Persons Group (1994–96) which developed the APEC vision of Open Regionalism. He was also chairman of the APEC Business Advisory Board when

Brunei hosted the APEC Summit in 2000 and has frequently been invited to speak at various international conferences and forums, including the World Economic Forum, the APEC CEO Summit, and the Pacific Economic Cooperation Council.

Since 2000, he has been invited to advise the annual APEC CEO Summit which brings together government and business leaders from across the Asia Pacific. In recognition of Ong's contribution to regionalism, the Government of Chile bestowed him Chile's highest civilian award, The Grand Cross of the Order of Bernado O'Higgins.

In 2005, Ong was appointed by the Sultan of Brunei to act as chairman of the Brunei Economic Development Board (BEDB), reporting to Prince Mohamed Bolkiah, the Sultan's brother and Minister of Foreign Affairs and Trade. This appointment was a rare honour for a Brunei citizen of Chinese descent.

Under Ong's leadership, the BEDB undertook a number of trail-blazing initiatives, including developing Brunei's first petrochemical industry, pioneering large-scale social housing for Brunei citizens, and creating Brunei's first technology incubator. His appointment as BEDB chairman ended in 2010, following a reorganization in government which saw the BEDB being transferred to the Prime Minister's Office.

Ong was conferred the title of *Dato Paduka* by the Sultan of Brunei in 2006 in recognition of his public service. As a Brunei Chinese who has achieved considerable success, he is thankful for the opportunities that Brunei has presented him and is committed to an open, successful, and inclusive Brunei.

Like his forebears, Ong has pursued a business career while seeking to contribute to society. Also, reflecting the transformations within the Asia Pacific and the growing interconnectedness of the region, he has made his mark regionally, beyond the shores of Brunei. Ong is a Christian and has two sons and a daughter.

Hoon Chang Yau

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The information for this entry was obtained by the author through email and phone interviews with Dato Paduka Timothy Ong in April and May 2012.

Ong Teng Cheong

(王鼎昌, Wang Dingchang, 1936–2005)
Architect, civil servant, politician, Singapore

Ong Teng Cheong, who was born in 1936 in Singapore, is most well known for being Singapore's first directly elected president. Although the presidency in Singapore was then largely a ceremonial position, Ong exerted his own personal touch during his tenure as nominal head of state, and had, at times, spoken out against the prime minister. Under the amended Constitution of Singapore of January 1991, he had power to veto appointments in the civil service and the use of government reserves, veto the government's budget and appointments to public office, examine the administration's enforcement of the Internal Security Act and religious harmony laws, and look into

investigations of corruption. He sometimes went beyond the powers stipulated for his office as laid out in the amended Constitution. The first instance of this occurred in 1993 when he had a dispute with the government over access of information regarding Singapore's financial reserves.

In that incident, Ong displayed a great deal of courage in calling for government transparency and accountability in the way in which it spent Singapore's financial reserves. He was, in fact, instrumental to prompting this type of public accountability in the publication of the *White Paper on the Determination and Safeguarding of the Protection of the Reserves of the Government*. While the government of the time may have felt that Ong was unreasonable for demanding access to Singapore's financial reserves information, the incident and the resultant White Paper demonstrates his firm dedication to his duties as president. In fact, this "clash" between Ong and the government proved the observers of the presidential election wrong when they had earlier speculated that Ong, as former chairman of the People's Action Party (PAP), secretary-general of the National Trades Union Congress, and PAP Member of Parliament, would continue to remain a PAP loyalist and stay in line with the government's plans. The fracas over access of information regarding Singapore's financial reserves demonstrated that he was his own man who wanted to do his best by the citizens, rather than a man staunchly loyal to the ways of the ruling party. Despite numerous government attempts to delay the financial reports, Ong finally received them and the White Paper was published. His adamant stand in calling for an audit of all the properties that the government owns and information about the reserves clearly shows that he felt the expenditure of these reserves ought to benefit the people, and that there ought to be some form of transparency as to the government spending of these reserves.

An inkling of this aspect of his character may be gleaned from an incident that occurred in January 1986 when he was still secretary general of the National Trades Union Congress (NTUC). Instead of quelling a strike in the shipping industry and informing the cabinet or the government as leaders of the ruling party felt he should have done, Ong sanctioned the strike. It was the first strike in over ten years and the government was taken aback when it occurred. Despite the corporate and cabinet backlash against his decision, Ong firmly stuck by his decision, claiming that the cabinet or the government would have stopped him from going ahead with the strike.The shipping strike in 1986 clearly marks Ong as a man who is determined to put his commitment to public interest over his loyalty to the ruling party.

Despite his coming to points with the government, it was his penchant for serving the public that brought him to the attention of the Lee Kuan Yew government. As a resident of Seletar Hills in the 1960s, he took a keen interest in grassroots activities and constantly involved himself with bettering the lives of the people, using his training in architecture for the residents' benefits. This soon led to his appointment as chairman of the Residents' Association. This appointment and his personable nature towards ordinary citizens brought him to the notice of then Member of Parliament for Jalan Kayu, Hwang Soo Jin. In turn, Hwang introduced Ong to then Prime Minister Lee Kuan Yew, who wasted no time in fielding Ong as a PAP candidate in the 1972 general election in the Kim Keat constituency, which he won and held until the 1991 elections. Despite the requests of several senior government officials that he take up full ministerial duties on top of his responsibilities as a Member of Parliament, Ong declined because

his young brother was dying of cancer. After his brother's death, however, he was appointed senior minister of state for communications in 1975, acting minister for culture in 1977, minister for communications in 1978, and minister for labour in 1981. In 1983, Ong was appointed minister without portfolio, after taking over as secretary-general of the National Trade Union Congress. In January 1985 and November 1990, he was appointed deputy prime minister, in which post he remained until August 1993, when he contested in the elected presidency. In his positions as minister from 1977–93, Ong served as chairman of three crucial review committees, namely, the Moral Education Committee (1979), Advisory Council on Art and Culture (1989), and the Chinese Language Review Committee (1992). Under the auspices of his patronage and guidance, these committees were instrumental to the formation of the National Arts Council, the construction of the Esplanade, and the revised syllabus for the teaching of Chinese language in schools. Indeed, as chairman of these committees, Ong garnered much support and respect from the Chinese-speaking community, as well as the artistic community.

Ong's sympathy with the Chinese-speaking community was, in fact, central to the government's revision of its policies towards Chinese-educated citizens. He stated that Chinese-educated Singaporeans, whom he dubbed the "silent majority", felt neglected by the government's emphasis on the English language, and as such, voted against the PAP. Taking seriously any votes against it, the PAP government soon refocused its efforts on wooing this "silent majority" of Chinese-educated Singaporeans. However, Ong's concern for the betterment of the lives of ordinary Singaporeans extended beyond that of the Chinese community. Indeed, he was most concerned with improving the transportation system as well. This concern was manifested during his tenure in parliament when he persevered in arguing for the creation of a Mass Rapid Transport (MRT) system similar to the London Underground. Despite opposition from his Cabinet colleagues owing to the large capital that would have to be pumped into the construction of this project, Ong, as minister for communications, constantly advocated the benefits of the MRT system as a new dimension in urban mobility.

In August 1993, he stepped down from his seat as a Member of Parliament and contested in the country's first popularly elected presidency. This, however, did not put an end to his public spiritedness and his genuine concern for Singaporeans. On winning the presidential election against Chua Kim Yeoh, he stated explicitly that his previous long association with the PAP would not prevent him from acting independently as his first loyalty was to the people of Singapore. He was true to his word for he was opposed to the PAP government's interpretation of the powers of the president. While the PAP government saw it as a major constitutional and political change in Singapore's history, where the president would work alongside the government, he believed he should act independently from the government. This disagreement led Ong to refer the matter to a High Court tribunal chaired by the chief justice. However, he accepted the final decision which ruled in favour of the government and stated that he would not contest a second term in office. His intimation that his tenure as president was marked by problems from the government drew swift censure from the PAP leaders. His response that his powers made him accountable only to the people who had voted him into the presidency once again demonstrated his loyalty to ordinary Singaporeans. In response to Ong's tenure and his constant call for the

financial accountability of the government to him as president and thence the people, the government limited his powers by decreeing that a presidential veto can be overridden with a two-third majority in Parliament.

After retiring from politics, Ong continued to devote himself to the less fortunate in society by promoting the arts and culture. When he passed away on 8 February 2002 after a battle with lymphoma, his contributions to the people were acknowledged by a wide outpouring of grief. His legacy, however, lives on in the MRT system that is constantly used by many Singaporeans daily, as well as the vibrant arts scene that currently marks Singapore.

Ho Khai Leong

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Ong Tjoe Kim

(王梓琴, Wang Ziqin, 1911–2009)
Businessman, founder of the Metro group of department stores, Singapore and Indonesia

Ong Tjoe Kim was born in 1911 in the Fujian province in China. Like many born in China in the beginning of the twentieth century, Ong Tjoe Kim sought to make his fortune in Southeast Asia (then known as the Far East). Consequently, he left the land of his birth in his teens so as to join his father in the Dutch East Indies (present day Indonesia). On his arrival in Batavia (present day Jakarta), he found employment with a textile wholesaler. He remained in this job for two years, after which he joined a retail company. A Channel News Asia account of his early years states that prior to his arrival in Singapore, Ong worked as an odd job labourer in Surabaya in Indonesia for 25 rupiah a day. An account by the National Library Board of Singapore states that Ong joined Aurora Department Store after leaving his job at the textile wholesaler in Batavia and that Ong became the company's director at Aurora after 25 years. A Channel News Asia report of Ong's achievements following his death claimed that he spent 25 years working in Toko Dezon before he was made manager of seven branches of the store in Indonesia.

While it is unclear whether Ong spent 25 years working for Toko Dezon or Aurora Department Store in Indonesia, one thing is certain — Ong's hard work and perseverance enabled him to rise quickly through the ranks of the retail business. It is also certain that he spent these 25 years learning the ropes of the retail trade and saving enough money to set up a shop of his own.

Ong finally ventured out on his own in 1952 when he was sure he had accumulated sufficient funds. In 1953, he opened his first store in Surabaya as a joint partnership. This store was named 'Metro'. The unusual name of the store stemmed from Ong's love for films produced by Hollywood's Metro-Goldwyn-Mayer (MGM) studios. The first Metro store was so successful that a second Indonesian one was opened in 1955. However, the mid 1950s was a particularly turbulent time for Indonesia, and Ong's plans to further expand Metro were curtailed. The reason for this lay in the anti-Chinese, pro-nationalist (that is, pro-

indigenous Indonesian) sentiments running high in the country. Unable to conduct proper business dealings and negotiations in the volatile Indonesian socio-political climate, the joint partnership that Ong held with his business associate was dissolved. As a result, Ong moved his business to Singapore where he opened his first Metro store at 72 High Street in 1957.

Although the first store was a simple two-storey shophouse at the current site of the Treasury Building, Ong considered High Street an excellent location. His rationale was that High Street was a more 'up market' site than Chinatown. The clientele Metro attracted gave credence to his opinion. Metro's customers of the late 1950s and early 1960s were mainly affluent housewives from Indonesia and Singapore. Indeed, many of Metro's early patrons were Ong's Indonesian friends, most of whom bought items in bulk. This contrasted with the clientele of Robinsons and Tangs who were mostly expatriates and locals respectively.

Business was brisk for Metro and the store was expanded to the shophouse next door in 1961. At this time, Metro's logo was written as 美罗 (pronounced Mei Luo) in Chinese calligraphy by Ong's brother. It was meant to be a double pun reflecting both the store's name as well as the wares it sold. On the one hand, 'Mei Luo' sounded like a Chinese transliteration of 'Metro'. On the other, the Chinese name also indicated the many lifestyle items available at the store, for it alluded to the phrase 美丽的绫罗绸缎 or 'beautiful textiles/clothes'.

Ong was a very innovative businessman. He was the first in Singapore to utilise the pulling power of celebrities and stars to his Metro stores. Indeed, he was the first in Singapore to invite stars of the day to open his new stores, organise store promotions (such as sales), have shop-floor staff dress in uniforms, and have customers served with drinks. This method of impressing the notion that 'the customer is king' proved very popular, and many people flocked to his stores.

By 1965, Metro was firmly established as a popular retailer and became one of the first to set up a department store in the fashionable shopping district at Orchard Road. Originally at Liat Towers and named Metrotex, it soon moved to Holiday Inn Shopping Complex at Scotts Road in 1973 and was subsequently renamed Metro Orchard. In 1973, Metro was listed on the Singapore Stock Exchange. Already well known for its uniformed sales staff, the store's logo evolved around this time to include a frame in red around the Chinese calligraphy characters so as to mimic the words on an ancient Chinese seal. This eventually led to the distinctive logo designed by Landor Associates in 1982 featuring the red frame around a calligraphic capital letter M.

When Metro was at its peak, it had five stores in shopping centres in Orchard Road. In 1979, Ong cofounded a luxury watch retailer known as The Hour Glass, which carried brands like Rolex and Piaget. However, The Hour Glass was eventually sold in 1987. Through Metro, Ong brought local and regional designers to the notice of Singaporeans with in-house labels like Marissa and Ananas. Throughout much of the late 1970s and 1980s, Ong expanded the business and more Metro department stores sprang up in Singapore and Indonesia. Outlets were opened in suburban areas of Singapore, but these eventually closed in the late 1980s. However, Metro has once more set up shop in the suburban areas in the late 1990s and in 2002. At present count, there are three Metro department stores in Singapore.

The company has also expanded to retail and commercial holdings in China and Malaysia. Through Metrobilt, an early subsidiary of Metro Holdings, Ong was able to distribute building

and construction materials. He also attempted to branch out into the hospitality industry by building a grand hotel in Cairns in Australia and launching Sun Cruises in the 1990s. However, the Asian financial crisis of 2000 led to the folding of Sun Cruises. Metro Holdings has also diversified to become a key property investor in China. Since Ong Tjoe Kim's death on 11 August 2009, Metro Holdings has been helmed by his son Ong Jopie.

Sharon Loo

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Ongpin, Roman

(王翼彬, Wang Yibin, 1847–1912)
Businessman, community leader, Philippines

The name, Ongpin, conjures up images of the bustling main road in the middle of Chinatown. It is named after a person of historical significance, Roman Ongpin, the patriarch of the Ongpin family. The family has been in the Philippines for seven generations. Though proud of their Chinese origins, they nevertheless consider themselves totally Filipino.

Simón Ongpin (王毅彬, Ong Yak Pin) emigrated from Fujian to Manila in the 1830s or 1840s. He was a candlemaker. He took the name, Simón, on conversion to the Catholic faith, which many Chinese immigrants did to avoid persecution by the Spanish authorities. Simón Ongpin married a Chinese *mestiza*, Sinforosa Uymaico Tambensiang. Go Bon Juan's 2007 article mentions that a marker in the Cementerio de Chinos (Chinese cemetery) states that Ong Yak Pin, a *capitan de Chino*, is one of the patron-founders of that cemetery. The marker says that because of Ong Yak Pin's patronage, his daughter, Raymunda, and her husband, Doroteo Ricafort, and their own descendants would be granted burial in the Cementerio de Chinos.

Simón Ongpin and Tambensiang had five known children, two of whom died in infancy, and another two either died young, or had no children. Only Roman Ongpin, who was born in 1847 had children. Therefore, all the Ongpins we know of are descendants of Roman Ongpin, who was the first nationally prominent member of the family, and the one who shortened Ong Yak Pin to Ongpin and adopted it as the family name.

Ongpin diversified out of the candle business and became a merchant. He sold dry goods, or "hardware", which, in the late nineteenth century meant anything from soap to clothes to carriage supplies, construction materials — everything in fact that wasn't perishable.

When he was twenty-two, Ongpin married Pascuala Domingo. They had sixteen children, nine of whom lived to adulthood. Four of these were girls, and five, boys. According to his daughter, Celedonia, Ongpin was extremely strict as a parent, and refused to

allow suitors to visit his daughters. As a result, none of the girls ever married except her, and only because she eloped at the age of thirty, fourteen years after her father died.

In 1883, at the age of thirty-five, Ongpin established what we would today call a department store, which he named El 82. The name commemorated the landmark year 1882, in which a cholera epidemic swept across the Philippines, decimating its population. Rather than to commemorate the disaster, family oral tradition stated that he chose the name to symbolize the rebirth of the nation from the disaster. Cleverly, 82 was also the establishment's telephone number. El 82 delivered goods and supplies to customers by horse-drawn cart, cash on delivery.

The business prospered, and Ongpin became a rich man and prominent citizen. He became a civic leader in various associations of Binondo, then the city's central business district, and pioneered the use of fixed prices and European-style double entry accounting, the forerunner of today's balance sheets. Previously, the only sort of financial information was end-of-day cash accounting. Proper balance sheets and fixed prices helped to stabilize commerce and create a more rational market more familiar in European capitals.

One of the retail lines that El 82 carried exclusively was art supplies such as paint, canvas, brushes, easels, and framing materials. This was probably influenced by the fact that Ongpin's wife, Pascuala Domingo, was a descendant of the first eminent Filipino painter, Damian Domingo, himself a Chinese mestizo. Because El 82 was the only place in Manila which sold these supplies, many of the artists of the time became his friends. As a result, Ongpin was drawn into the circle of their friends, the *ilustrados* (enlightened ones). These were young Filipinos who came from the middle class, had studied abroad, and acquired the liberal and romantic ideals of the west. The *ilustrados* would become the inspiration, though not the core, of the Filipino reform and revolutionary movement.

Jose Rizal's novels, *Noli Me Tangere* (1887) and *El Filibusterismo* (1891), exposed the abuses of the clergy, leading to the founding in 1892, of the *katipunan*, a secret society that would become a revolutionary movement. It is not certain whether Roman Ongpin was a member of the *katipunan*, but he certainly was among its supporters and financiers. Ongpin was arrested twice, once during the Spanish period, when one of El 82's delivery carts was found to be carrying rifles hidden in stacks of lumber, and bullets concealed in cans of paint. He was arrested again and jailed for seven months during the American Occupation, when he was caught sending supplies to Aguinaldo, accompanied by a note which he had signed in his own name. Because of this, according to his daughter, Celedonia, Ongpin detested Americans, admonishing his children never to buy any American goods and refusing to carry them in his store.

What is certain is that Ongpin was an ardent patriot who insisted that his children spoke Tagalog (Spanish was their first language, and they no longer spoke Hokkien), always wore barong tagalog, and flew the Filipino flag from the windows of El 82 every 12 June, even when the Americans had declared this a subversive act.

On 17 September 1915, Calle Sacrista was renamed Ongpin Street. Roman Ongpin's memory is further perpetuated in history by his monument built at Plaza de Binondo.

It is often said that the first generation starts the fortune, the second builds it, and the third dissipates it. And so it came to pass with the Ongpins. Of Ongpin's sons, only one, Constancio, was at all business minded. Although the youngest son, he came to run

the family business, El 82, which at some point had moved to Calle San Jacinto (now Tomas Pinpin). He apparently did this pretty well until the store was destroyed in a fire in the 1930s.

Another of Ongpin's sons, Alfonso, became obsessed with art. An avid collector, he cultivated the relationships with the prominent artists of the time which his father had begun. Many of them gave him paintings in payment for art supplies, or just out of friendship. He ran Manila's arguably first art gallery, which he called, simply, *Arte*.

In his later years, Alfonso Ongpin became the foremost authenticator and historian of the classical age of Filipino art, and is considered the father of Filipino art history. He developed his own methods for cleaning and restoring paintings which had deteriorated due to their exposure to tropical conditions. It became known as "*el proceso Ongpin*" (the Ongpin process).

Alfonso Ongpin was the beginning of the ongoing Ongpin involvement with art.

His granddaughter, Cynthia Ongpin Valdes, has published books on Chinese ceramics, Philippine pottery, and jade, while his granddaughter, Deanna Ongpin Recto, taught humanities at the University of the Philippines and then served for many years in the Philippine mission to the UNESCO (United Nations Educational, Scientific and Cultural Organization). She was also artistic director and vice-president of the Cultural Center of the Philippines.

A great-granddaughter, Mia Ongpin Herbosa has become a painter of note, with successful solo exhibitions such as a show at the Alliance Francaise de Manille, the centrepiece of which was her portrait of Alfonso T. Ongpin. Mia Ongpin Herbosa's mother, Elaine Ongpin Herbosa has herself become a painter. Stephen Ongpin has been an art historian and dealer in London since the 1980s, specializing in Renaissance Italian and Flemish masters. Lisa Ongpin Periquet majored in art history and has been researching Alfonso T. Ongpin since the 1980s and is close to publishing a book. Simon Ongpin was a well known producer in the Filipino film industry in the 1980s and 1990s, although he has since moved to the United States.

Alfonso Ongpin's generation grew up wealthy and died as ordinary people, leaving their children nothing that could be called a family fortune. But in some ways, that was a good lesson. His children's generation had to start from scratch. His son, Luis, started out as an accountant and ended up owning his own stock brokerage firm.

The family name came into prominence again when Luis Ongpin's son, Roberto Ongpin, known in business as "RVO", agreed to join the government of President Ferdinand E. Marcos as trade and industry minister in 1979. He had a spectacular career in the private sector, becoming managing partner at SyCip, Gorres, and Velayo at age thirty-three, and helping to build the regional dominance of that firm. Quite a few businessmen were surprised that he agreed to give up his private-sector success, but in exchange for doing this, he shrewdly convinced President Marcos to grant him and other economic managers unprecedented powers.

Roberto Ongpin's brother, Jaime Ongpin, who was chief executive officer of Benguet Corp., one of the five largest Filipino companies, awkwardly became one of the pioneers of the growing business and middle-class opposition to Marcos in 1981. Jaime Ongpin was the first businessman to speak out against Marcos when the government announced plans to bail out the failing private corporations of the president's cronies using public funds. As the Filipino business elite began to turn against Marcos, especially after

the assassination of Benigno Aquino in 1983, they formed a political movement which they called Manindigan! (Stand!), and elected Jaime Ongpin as a leader and bridge to the political opposition.

Despite philosophical and political differences, Jaime and Roberto Ongpin recognized these in a professional manner. They stayed in contact with each other privately throughout this whole period of political turmoil, and, in fact, served as important conduits of information between the Marcos and anti-Marcos camps.

In 1986, when Marcos fled the Philippines and Corazon C. Aquino became president, she insisted that Jaime Ongpin take on the post of finance minister. He declined several times, but she told him, "you made me do this [run for president], so you must support me now".

During the early period of the Aquino regime, Jaime and Roberto Ongpin would meet almost nightly to discuss the country's finances. Roberto Ongpin was instrumental in helping the Philippines recover its financial footing after the fall of Marcos.

Jaime Ongpin served in the Aquino cabinet from February 1986 until August 1987, when an attempted *coup d'etat* and cabinet infighting made Aquino reorganize her cabinet and accept his resignation. On 7 December 1987, Jaime Ongpin was found dead in an apparent suicide. His family found a note, never disclosed to the public, about his deep disappointment with how events had turned out after the fall of Marcos.

Some of the more prominent younger Ongpins include Jaime's son, Raphael Alphonso Ongpin, an actor, television news reporter, host, and news presenter. Eric Ongpin Recto joined the government as finance undersecretary. A sixth-generation Ongpin, Damian Domingo Ongpin Mapa, was appointed one of the first commissioners of the new commission on Information and Communications Technology.

Carmelea Ang See

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Onn Siew Siong

(温瑞祥, Wen Ruixiang, 1938–)

Entrepreneur, community leader, Brunei

Pehin Dato Paduka Onn Siew Siong is an entrepreneur, as well as a leader in the business and educational fields in Brunei. He has served the government closely, and contributed extensively to charity as well. Onn even quit the construction business in 1997 to focus on serving the country and people, while remaining a director of many companies.

He began his education at Chung Hua School, Tutong, Brunei Darussalam, an elementary school (汶莱都东中华学校), and graduated from here five years later. Instead of furthering his education, he decided to halt his studies, and assist his father through the financial crisis they were facing, devoting himself to the management of his father's shop for more than twenty years.

In 1972 Onn joined the Belait Chinese Chamber of Commerce (CCC) as a public relations secretary. Due to his relentless efforts and the high regard of his fellow members, he was elected chairman of the chamber in 1987 and has retained this role until the present day. "The Chinese Chamber of Commerce is geared towards increasing the country's economy," said Onn in his office, after he retained his position as president of the chamber. According to him, through the CCC, relations between the Chinese community and the government will be strengthened and it will always support and cooperate actively in festivities held in the country.

Besides business involvements, Onn has been very enthusiastic in contributing to society since 1962. He has involved himself actively in national events, one example of which is his being a member of the sultan birthday's celebration committee for many years. His contributions to society are recognized by both the sultan and members of the public, and have won him titles and awards from the sultan over the years. In 1987 Onn was even appointed counsellor of the Seria Council by the sultan. He still serves in that position until today. In 1996 he was bestowed the title of Pehin for his relentless efforts and service to society. From 1982 to 2004, he received six awards from the sultan. His other appointments in associations include being vice-president of the Chinese Charitable Association, Tutong and chairman of the Amateur Basketball Association, Tutong.

Like his father, Onn is also an educator and servitor to society. In 1983 he became chairman of Chung Hua School (中华学校), Tutong, and remained as such for twenty-five years until he declined the role in 2008. He has been chairman twenty-two times consecutively by then, far surpassing his father's record. In 1963, at the age of twenty-five, Onn was even appointed a member of the Examination Information Committee in Seria, in charge of handling examination affairs for nine years.

Being a prominent figure in the local Chinese community, Onn was appointed Chinese marriage registrar for Tutong and Kuala Belait Districts by the sultan to assist the government in handling customs of Chinese marriages. He took on this role for more than fifteen years.

Although without a high education qualification, Onn was able to connect with Brunei's community, and not just with its Chinese members, but also its local Malay ones. He is fluent in Malay and also has great knowledge of the Bruneian Malay culture, which have gain him a lot of support from the Malay community. Onn is also well respected by the elderly as he frequently visits old folks home. He has said that the older generation should not be neglected or forgotten because, without them, the younger generation would not have existed. He has further reiterated that one should not forget what the elderly have done and should always appreciate them. The least one could do is to give them a sense of happiness while they are still here, he believes. Each lunar new year, he contributes generously to old folks home.

For his loyal service to the country, Onn has been awarded the SMB, PSB, PJK, etc. He is currently a member of the Belait District Government, chairman of the Belait Chinese Chamber of Commerce, chairman of the Chung Hua School, Tutong and Belait, as well as Tutong district's Chinese registrar of marriage, and a Brunei Chinese Land Inheritance witness, etc.

Pehin Onn has six children: four boys and two girls. All his children are highly educated and have a career of their own. Onn Chee Seng and Onn Chee Lee are both businessmen running their own businesses. Daughter Onn

Pui Li is working as a bank officer. His other two sons, Onn Hung Ghee and Onn Hung Zheng, are both barristers who graduated from England. His other daughter, Onn Fei Wen, is a specialist doctor working for the Brunei Government.

Yu Chin Chai

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Ophat Hanvanich

(Lim Eow, 林耀, Lin Yao, 1917–)
Artist, Thailand

Ophat Hanvanich is the most renowned Chinese painter in Thailand. His art is recognized in many parts of the world, including Thailand, China, Southeast Asia, and even Europe. He has devoted his life to Chinese painting, spending a large part of his time drawing and teaching Chinese art to both Chinese and non-Chinese in Thailand. Many of his students have become masters in Chinese art themselves.

Ophat, also known as Lim Eow in Chinese, was born in Ban Pong District, Ratburi Province, on 2 November 1917. His real name in Chinese is Lin Rongyao (林荣耀). His ancestry can be traced to Jiexi County, Guangdong Province. He was interested in Chinese painting as a child and started learning Chinese calligraphy and painting at the age of seven. When he turned eleven, he enrolled at Peiing School in Bangkok. During his years at this school, he started receiving proper education in Chinese painting under Liu Changchao (刘昌潮).

Ophat's father sent him to Jieyang City in China to continue his studies when he was fourteen years old. There he studied Chinese painting with Ye Buqiong (叶步琼). After he entered secondary school in 1934, he was apprenticed to Sun Peigu (孙裴谷), a famous painter in the region, for three years. When he returned to Thailand in 1937, he gave up the chance to take over his family business so as to devote his time fully to Chinese calligraphy and painting.

Ophat's first exhibition was held in 1975 in Bangkok. He then went on to hold exhibitions in Penang, Ipoh, and Singapore the same year. Since then, he has held numerous exhibitions in many parts of the world, including the United States, Norway, Japan, Korea, Malaysia, Singapore, Thailand, China, and Hong Kong. In 1992 he held an exhibition in the Chinese Art Gallery in Beijing, which is the national art museum and gallery of China. Many of his exhibitions in Thailand were also graced by Princess Sirindhorn, who was the guest-of-honour for the opening ceremony of several of his exhibitions.

Ophat's paintings have received recognition internationally and have won many awards in international competitions. He participated in the International Painting Competition in Belgium, and an art exhibition organized by the Académie Européenne des Arts of Belgium, in 1988 and 1990 respectively. On both occasions, he won gold medals. He also participated in the International Chinese Calligraphy and Painting Exhibition held in Beijing in 1998 and won the silver medal in the overseas category with a Chinese painting titled, "The Unity of the Country and the Integrity of the Territory" (国家要统一领土要完整).

Ophat's teachers, Liu Changchao and Sun Peigu, were renowned for their paintings of flowers and birds that focused on portraying the essence of the subjects, but not the details. Ophat paints not only flower and birds, but also scenery and portraits. It is evident that he was greatly influenced by his teachers, as he was noted to be especially adept in painting peacocks. However, he constantly surpassed what was taught by his teachers. In the long process of accepting and digesting the theory of traditional Chinese painting, he took advantage of his location in Thailand and studied Western realist painting and was influenced by Zhao Shao'ang (赵少昂), a famous painter of the Lingnan school of painting. As a result, his works are an integration of Western and Chinese art styles, demonstrating his international perspective on art and open-minded attitude. Portraits account for a large proportion of his work. He has utilized both Western and Chinese drawing and colouring techniques, making his portraits vivid and full of details. With the support and encouragement of his friends, he has published collections of his art works since 1975. To date, he had published nine volumes of his art work.

Another major contribution of Ophat is his role as Chinese art instructor and promoter in Thailand. In order to introduce Chinese painting to more people in Thailand, he has taught Chinese painting classes. His students are mainly adults who come from various countries, such as Japan, South Korea, Britain, the United States, Thailand, China, Germany, the Netherlands, Switzerland, Finland, and others. Because of the multinational character of his classes, some have even nicknamed them the "United Nations of Art". His students would have held exhibitions of their artworks occasionally. Besides conducting classes, Ophat was also invited by a broadcast station to demonstrate Chinese calligraphy writing on air in 1979.

Though he is now bound to a wheelchair, Ophat has not retired and held another exhibition, "Eternal Painting — Lin Yao's Painting Exhibition at his 90's" (丹青不老—林耀九十作品展). This was opened on 10 October 2007 at the Guan Shan Yue Gallery (关山月美术馆) in Shenzhen City. About 100 pieces of his work were exhibited, reflecting the close communication between China and foreign countries, as well as the intimate relations, between people. The centrepiece of this exhibition was a Chinese painting, "Wealthy Scene of Pine in the Wind and Shadow of Crane" (松涛鹤影富贵图), indicating the eternity and prosperity of China. He had spent a total of four months painting this artwork.

Ophat's fame in art is indubitable judging from the posts he has held in various art associations. He was nominated as chairman of the Thai Chinese Art Association (华泰艺术学会) in 1988 and became permanent honorary chairman of the association the same year. He was presented with the highest degree in art by Suan Dusit Rajabhat University in 1999. The following year, he was invited by the Ministry of Culture of China, Ministry of Education of Thailand, Chinese Embassy in Thailand, and Thai Art Association, to be director of the Chinese Painting Exhibition Committee for the "Chinese Culture Year" event. Currently, he is a member of the Académie Européenne des Arts of Belgium, honorary consultant of Shi Tao Art Society of Guangxi, China (中国广西石涛艺术学会), consultant to the Public International Calligraphy and Painting Association of Japan (日本公募团体国际书画协会), member of the Hong Kong Chinese Art Club (香港中国美术会), and permanent honorary chairman of the Thai Chinese Art Association.

Goh Yu Mei

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Ouw Tjoei Lan

(Mrs Lie Tjian Tjoen, 李前俊夫人; 区翠兰, Ou Cuilan, 1889–1965)

Social worker, community leader, Indonesia

Ouw Tjoei Lan, the maiden name of the wife of Lie Tjian Tjoen, was a well known social worker who founded the Ati Soetji orphanage. She worked hard to save young girls from being forced to become prostitutes.

Ouw Tjoei Lan was born in 1889, the third daughter of Ouw Seng Hoe, a Chinese Kapitan in Majalengka near Cirebon, West Java. The senior Ouw was a rich landowner and sugar magnate who had his own sugar factory located on his estate. He hired a Dutch governess for his children so that they could master the Dutch language. When the young Tjoei Lan reached the age of twelve, she did not have to go into confinement as was the tradition in those days; instead, she was sent to Bogor to live with a Dutch family so that she could be familiar with the customs and culture of the Dutch. She returned to her family when she was fifteen years old to prepare herself to become a good Peranakan housewife and daughter-in-law when she married in the future.

Her father was a well known philanthropist who had food prepared daily for the poor and disabled of the town. All his children were assigned different tasks to help him to serve the poor: Her eldest sister was in charge of the white cloth to shroud the deceased Muslim, and caskets for the deceased Chinese. Her second brother was asked to distribute clothing to the poor for the celebration of the Idul Fitri. Ouw Tjoei Lan herself was in charge of the food for the poor; food for the blind had to be thoroughly supervised and fish had to be made safe for eating by removing the bones. Once, when her father saw that there was a bone on a piece of fish that she had overlooked, he was furious and caned her. Ouw Tjoei Lan not only remembered this incident well, but it served as an important lesson for her future work with less fortunate children and women.

A marriage had been arranged for her to become the wife of Lie Tjian Tjoen, son of Lie Tjoe Hong, a Chinese major from Batavia. The wedding took place in 1906, when she was seventeen years old. After that, she became known as Mrs. Lie Tjian Tjoen. She moved to Batavia and lived in an environment entirely different from life on the spacious sugar plantation. The house in the heart of Batavia was crowded and she gave birth to three children in the first five years. She related her situation to Van Walsum, her former tutor in Bogor, who came up with the idea that she should join the Ati Soetji organization, formed by Hindeloopen Labberton, Dr Zigman, and Soetan Toemenggoeng. This organization was formed to help girls from economically troubled homes who had taken "the wrong path".

After her husband was appointed Chinese kapitan, they moved into their own house in Kramat, but there, she was confronted with a new problem. One day, she found a foundling on the front porch of her house. She took care of it, but soon more babies were abandoned at her home. A well known nurse,

Sister Gunning, from the Central Hospital, would sometimes ask her to take care of some children left by their parents in the hospital. The Lie house soon became too small for her own family plus the orphans, so she had to find a solution.

In 1914, a new governor general, Van Limburgh Stirum, was appointed. His former appointment was in China where he and his wife saw poverty and the effort that some people had put in to help children by setting up orphanages. With the help and encouragement of Mrs van Limburgh Stirum, Ouw Tjoei Lan decided to set up an orphanage in Batavia. Her friends and relatives helped her to raise a start-up capital of 700 guilders, which she used to rent a house in 1914. Built for the Chinese community, although the official name of the orphanage was Ati Soetji (pure heart), it became known as Po Liang Kiok (Bao Liang Ju, 保良局), meaning "shelter for the preservation of the good". Po Liang Kiok was an institution established long ago and could be found in Hong Kong, the Malay Peninsula, and the Netherlands Indies.

While the orphanage kept growing, she was confronted with a new problem. The economic situation in China had worsened after World War I and economic recession loomed in the 1920s. Girls continued to be smuggled into the Netherlands Indies under the pretext of finding them jobs as domestic helpers or teachers, but were in fact sold into prostitution. Ouw was immediately involved in the effort to save these girls by putting them in the orphanage. From the saved ones, she heard how they were mistreated and where they were hidden. She offered her help to join the police raids, immediately winning praise from the public and mass media for her deeds; however, her life was often threatened by the pimps.

In February 1937, an international conference on women trafficking was held in Bandung by the League of Nations. Ouw was a member of the delegation of the Netherlands Indies, representing Po Liang Kiok. In her address, she suggested training the girls to become members of the police force, to involve them in the fight against the slave trade of women. She also appealed to the countries involved to prohibit or prevent the trading of girls. However, after the conference, the numbers of girls brought into the Indies increased because war broke out in July 1937 in China. Ouw had to open a special house in 1939 to accommodate the girls. This brought further problems; pimps threatened her even more and tried to access the house to persuade the girls to run away. The Chinese Malay press was in favour of her work, but the Chinese community leaders preferred not to get involved. It was later found that Immigration officers had taken bribes from prominent business people to allow the entry of the girls into the country. Only one person, H.H. Kan, a member of the Volksraad (People's Council), had once brought it up at a meeting of the Council.

In spite of these problems, she remained much involved in the Ati Soetji orphanage. From the moment the children entered the orphanage, they received good health care and were well fed. Regular health and dental check-ups were provided. In 1929, the orphanage was moved into a building in the Kebon Sirih area, which was spacious enough for it to have its elementary school which was also open to the public. After graduation, the orphans were usually sent to a vocational school; only the very bright ones had the opportunity to continue their education in a secondary school; tertiary education was not available then. When the girls had reached a

suitable age for marriage, a suitable husband would be found for them and a wedding would be arranged with Ouw as the mother of the bride. She was also a committee member of the Fu Nü Hui, an organization for women, and the Tiong Hwa Li Hak Hau (Zhonghua Nü Xuexiao), a girls' school. Her exemplary work had attracted the attention of the colonial government and in 1937, both she and her husband were awarded the Ridder tot de Orde van Oranje Nassau (Knight of the Order of Oranje Nassau).

During the Japanese Occupation, she had to close down the house for girls, but most of them could either work in the Ati Soetji orphanage, or found jobs in households or hospitals. Ati Soetji received subsidies in the form of rice and other necessities.

After the Japanese Occupation, her work with Ati Soetji continued as before. In 1964, Ati Soetji celebrated the fiftieth anniversary of its founding. Ouw Tjoei Lan passed away the following year.

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(2) Tjoa Ma Tjoen (Mrs), member of the Ati Soetji Foundation and head of the orphanage; and

(3) Dr Kho Tjok Khing, psychiatrist, chairman of Ati Soetji Foundation.

(All interviewees have passed away).

P

Paik Wan

(伯圆, Bo Yuan, 1914–2009)
Religious master, artist, Malaysia

Paik Wan was an eminent Malaysian Buddhist monk and an artist in Chinese painting and calligraphy. He was born in Fu'an County (福安县), Fujian Province, in 1914. In 1947, he was dispatched from Gushan (鼓山) to take up the post of supervisor of Kek Lok Si, Penang; he resided in Malaya till he died. Other than preaching the *dharma* and performing religious duties in Singapore and Malaysia, Paik Wan also aspired to perfecting his skills in Chinese painting and calligraphy, as well as meditation. Because of his outstanding contributions as an artist, he stood out from other monks. Compared with other artists, his was unique in blending the elements and attainment of Buddhist meditation in his artistic works. In 1994, Paik Wan organized his first solo calligraphy and art exhibition,

which raised RM500,000 in donation for the welfare society led by the wife of the former prime minister, Tun Dr Mahathir. Apart from this, the National Art Gallery in Malaysia had also especially organized an exhibition entitled "*Xinqing Anxiang: Bo Yuan Shangren de Chanyi Shijie*" (心清安祥：伯圆上人的禅艺世界)" (The Peace and Lucidity of the Heart: Venerable Master Bo Yuan's World of Zen Art) for him. This was the first solo Chinese calligraphy and wash painting art exhibition organized by the National Art Gallery for a Chinese monk.

Paik Wan's original name is Li Defu (李德福) and he was born into a Buddhist family. His father had passed away thirty-three days before he was born, and when he was six, his mother remarried. Paik Wan went to a private school and started to learn the art of calligraphy at the age of eleven. He lived in a village near the sea and because he saw fish being killed every day, he became a vegetarian after he started going to school. The thought of becoming a monk came to him when he was nineteen; he had always felt blessed that he was born a human and that life was impermanent as evidenced by the early demise of his father. Later he took the tonsure and became a monk at Shifeng Guanghua Temple (狮峰广化寺) in Fu'an County under Master Jing Sheng (静绳法师); he was given the religious name Shengguang (圣光), and was also called Paik Wan (Bo Yuan). "Bo" was the common name given to all the disciples of the same master while "Yuan" means "completeness, wholeness". Master Jingsheng was an erudite monk who regularly exchanged views with scholars regarding Chinese calligraphy and painting. This had a profound influence on Paik Wan and sparked his passion in Chinese calligraphy and painting.

At the age of twenty-two, Paik Wan was ordained under Master Xu Yun (虚云法师) at Gushan Yongquan Temple (鼓山涌泉寺) in Fuzhou. Subsequently he moved to a meditation hall and studied at the Shigu Buddhist Institute (石鼓佛学院). Soon afterwards, he became the receptionist monk at the Gushan Yongquan Temple. Paik Wan had followed Master Xu Yun for two years before the master went to Nanhua Temple (南化寺) in Guangdong Province. He once said that every time Master Xu Yun passed by him, he would have felt a sense of remorse thinking that he did not practise Buddhism well and was thus ashamed to face the master. He was most impressed by Master Xu Yun's awe-inspiring charisma and said only Master Xu Yun truly deserved the description in the *sutra*, "walk like a wind, sit like a bell, stand like a pine, sleep like a bow". To him, Master Xu Yun was the initiator of modern Humanistic Buddhism. Master Xu Yun was the initiator of modern Humanistic Buddhism. He protected the Buddhist monasteries, united the Buddhists and fought for their rights and benefits during the period of Republic on China. He was also a Zen Buddhist master of no equal in his time. Unusual encounters such as this made Paik Wan into one of the few important learned monks in Malaya during the early days. Most importantly, Xu Yun was well-known for his Zen practice and his experiences in meditation. Besides emphasising the application of Buddhist teachings to daily life, Paik Wan also encouraged devotees to blend Zen with the art of calligraphy and painting. He may be said to have demonstrated the Zen influence in certain artistic styles and features.

At the same time, there were two contributory factors behind Paik Wan's blossoming into an outstanding artist in Chinese painting and calligraphy. Firstly, he was exposed to a lot of stone carved calligraphy in the area near Fuzhou's Gushan Yongquan Temple. He mentioned in his book *Songtaosheng li hua*

qianchen (松涛声里话前尘) (Reminiscing the Past amidst the Soughing of the Wind in the Pines) that when he was staying in Gushan before 1947 the whole mountain was full of green pines and bizarre looking rocks. He was nurtured by the wonderful works of famed artists who had inscribed beautiful compositions of calligraphic art, phrases, and meanings on the stone slabs in past dynasties. He had not only seen, but also noted down all the writings. More importantly, he was acquainted with a Shandong man called Jia Mengyu (贾梦鱼) at Yongquan Temple despite their vast difference in age. A student of Liang Qichao (梁启超), Jia was a knowledgeable scholar as well as an excellent artist. Under the guidance of Jia, Paik Wan made tremendous progress in his calligraphy. As for his paintings, Paik Wan inherited the artistic skills of Miao Zixuan (缪子轩), who was a good friend of Master Xu Yun. Dr Gu Zhengmei (古正美), a Buddhist scholar, wrote in the preface to *Xinqing Anxiang: Bo Yuan Shangren de Chanyi Shijie* art compilation, "To himself personally, Venerable Master's creative works in calligraphy and painting could be perceived as the milestones of his progress in meditation practice. But in China's history of calligraphy and painting, it is something most precious: firstly because Venerable Master could very well be the last zen monk in China who is able to create zen calligraphy and painting using the heart of great freedom; secondly, artistic creations of such a high calibre as reflected in Venerable Master's works are not commonly found in every generation." Paik Wan's art has reached a stage where all elements are unified, integrated, and harmonized, forming a unique style of its own.

As a learned Mahayana monk who migrated to Malaysia in the early years when Chinese society there consisted mostly of labour immigrants, Paik Wan played an important role and contributed tremendously to the local Buddhist community. In 1961, Paik Wan was invited to give *dharma* talks in Kuala Lumpur. The following year, he built Hubin Jingshe (湖滨精舍) in Petaling Jaya to spread the *dharma*. He also acted as mentor and adviser to many Buddhist associations. Among other roles, he was the seventh vice-president of the Malaysian Buddhist Association and continued to serve as its adviser after his term was over. It is also worth mentioning that he was invited by *Radio Televisyen Malaysia* to host the talk programme, *Nanyang Buddhism*, from 1969 to 1976. The talk was most relevant to daily life and covered topics such as "ignorance and wisdom", "undesirable outcomes of greed", "what is a peaceful human world", etc. We can generally conclude that Paik Wan's Buddhist ideology is focused on promoting *dharma* in daily life and Humanistic Buddhism. This is reflected in his series of articles published in *Nanyang Buddhism* (南洋佛教) entitled "Songtaosheng li hua qianchen" and "Wutaishan shang yi xingzhe" (五台山上一行者) (A monk on Wutaishan), as well as couplets he has written in temples in Singapore and Malaysia. So far, there is no publication of Paik Wan's collected works that represents his thoughts. Another article by him was "Shuishi shenshang de bahen" (睡狮身上的疤痕) (Scars of the sleeping lion), but it has also not been published. One prominent publication is the calligraphy and art compilation, *Xinqing Anxiang: Bo Yuan Shangren de Chanyi Shijie*.

Paik Wan has contributed much to the cultural and educational circles in Malaysia. Not only does he propagate the *dharma*, but he also promotes Chinese culture. Since 1980, Paik Wan has continuously been a judge and adviser for calligraphy and art competitions, thereby raising the general interest in these fields locally. In 1991 and 1992 respectively, his works in calligraphy were selected to be

inscribed and erected in the *shenmo beilin* (神墨碑林) and *shisheng beilin* (诗圣碑林) (both are forests of stelae commemorating great calligraphers and poet-sages since ancient times) in China. The current venerable seniors in Malaysian cultural and educational circles such as Sim Mow Yu (沈慕羽), Ren Yunong (任雨农), Chen Leishi (陈蕾士), and the late Lim Lian Geok (林连玉) were acquaintances of his.

Owing to his valuable contributions to calligraphy and art, and his role as one of the few learned Buddhist monks who came to Malaya in the early years, Paik Wan's interactions with the cultural and educational circles, as well as his personal life experiences, are indeed worth noting.

Wong Wun Bin

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Palanca, Ellen Huang

(黄淑秀, Huang Shuxiu, 1944–)
Academic, Philippines

In her forty years in the academe, Ellen Palanca has taught countless students who have all gone on to make their marks in their respective fields. Palanca has been involved in government policy research, the results of which have a bearing on government economic policies.

Born on 21 July 1944, Ellen Huang Palanca may well have been born to teach. Having spent nearly four decades in the academe, she does not foresee retirement yet. Soft spoken, mild mannered, and always poised, Huang, with her lithe frame and agile mind, is still as active, excited, and energetic as ever. "I enjoy both teaching and learning. Learning new things and ideas is what I like doing, and since teaching propagates learning, I have involved myself in teaching. I would have felt stagnant in any other job," she says.

Her home environment also goaded her into teaching. Being the second of seven siblings, she experienced the satisfaction of teaching very early on. "I helped my younger siblings with their school work. I found out that I could explain well and I felt good when they understood what I taught them. There was satisfaction in being able to help someone understand something he found confusing." Furthermore, Palanca's disciplined household is a merry mix of intellectuals and musicians.

Her father, George Huang, hailed from Xiamen, in Fujian, China. In his youth (pre-war time), he was a writer for a couple of Chinese newspapers in Manila, and taught in a Chinese high school in Cebu. He went into business, but continued to love reading. His being a bookworm meant that there were always a lot of books to read in the house.

Her mother, Yu Chun Kheng, was born in the Philippines; her parents also hailed from Xiamen. She loves to play the piano and taught many of her children how to play it when they were small.

Elder sister, Sofia, now a retired computer analyst, was a maths major and one of the pioneer computer science students in the country. Another sister, Rita, has taught at the Ateneo de Manila University and is now the vice-president for the New York-based United Board for Christian Higher Education in Asia. Another sister, Lydia, also based in New York, is in the real estate business. Her brother,

Winfred, is an electronics engineer and plays the violin very well. Another brother, Alfred, is an industrialist and businessman. Youngest sister Molly Vivian is a concert pianist based in New York. Palanca is married to businessman Albert Palanca.

Teaching was evidently the career choice of Palanca, and she prepared for it well. During her grade school and high school years spent at Grace Christian High School, she was consistently top of the class, "My favorite subject was always Math. I like the analysis that goes with doing Math," she says.

She also remembers and admires her high school math and geometry teacher who had such enthusiasm to teach. At the University of the Philippines (U.P.) where she chose to major in economics, Palanca was a member of the Phi Kappa Phi Honors Society. She then took her master's degree in economics at Ateneo before obtaining her doctorate at U.P. While taking her master's, she was invited by the Ateneo Department of Economics to teach. "And I have been teaching since then."

"In teaching, you give a lot of your time and get only a small pay in return. But if you can overlook the monetary returns, the fulfillment you get out of teaching and being involved in education is invaluable." Palanca advises fellow educators that "teaching is a responsibility. It is not enough to teach, you have to constantly keep updated and do research in your field for more insight and be less bookish. You owe that to yourself and your students".

Palanca teaches higher economics and Chinese studies courses, and also research courses for thesis writers. Belonging to both the Economics Department and the Chinese Studies Program, Palanca developed early in the 1990s a course on modern Chinese economy, combining Chinese studies with economics. "I am glad to have the opportunity to make people aware of and understand China and Asia. Filipinos, including Chinese Filipinos, do not know their neighboring countries. They are more familiar with Western countries, particularly the United States. With the emergence of China as a formidable economic power, understanding China and its role in Asia is very important," she adds. She spent time in China in the 1980s as a visiting economics professor at the Shanghai University of Finance and Economics, and the Xiamen University in China.

Her solid economics background has trained her well to be competent in analysis and research. This she also drills in her students. "Economics is a subject that requires analytical thinking. It also requires a good math background," she says. "We want the students to be able to apply what they learn in making sound economic policies in the future," she adds. Some of her students are now in government, one of the popular ones being former President Gloria Macapagal Arroyo, who attended Palanca's classes when she was taking up her master's degree in economics at Ateneo.

Palanca has contributed to the institution building of the university she is in. She was chair of the Economics Department for six years and now does much administrative work related to Chinese Studies for her university.

She has been director of the Chinese Studies Program for over a decade and recently also undertook the directorship of the newly established Confucius Institute at the Ateneo de Manila University. Under her guidance, a new undergraduate programme, the bachelor of arts in Chinese Studies, was drawn up and offered at the university starting the school year 2008–09. This four year undergraduate course with three tracks

— business, humanities, or social science — is the first and only such programme in the country. Students have the option to cross-enrol in the Jesuit-run Beijing Center or the Sun Yat Sen University in Guangzhou for one school year.

Palanca has also been involved in government policy research and other external commitments. She has done research for the Philippine Institute for Development Studies. Under the National Economic Development Authority, the institute does extensive research, the results of which have a bearing on the current economic policies of the government. She was also part of a joint ASEAN-China research team organized in 2001 to study ASEAN-China relations and foster closer economic ties with China in preparation for the ASEAN-China Free Trade Agreement negotiations. Palanca represented the Philippines in the team which comprised of one representative from each ASEAN country and six representatives from China. On top of all these responsibilities, she was for nine years president (and is still on the board) of the Philippine Association for Chinese Studies, a non-political, non-profit association of professionals and scholars affiliated with universities, media, and business, who are interested in issues concerning China and the Chinese.

Since 1974, she has authored and published significant papers which were included in economics books, journals, and encyclopaedia, and presented to audiences in ASEAN, Europe, the United States, China, Japan, and Korea. She has also served as consultant, resource person, and moderator for various seminars, symposia, and research projects on ASEAN, China, trade, education, and related issues.

As an educator and member of the academe, she is a firm advocate of quality education. To date, the paper she considers closest to her heart is her dissertation on *Inheritance, Wealth, Income, Education and Occupation: Transfer of Status Across Family Generations*, which she submitted to the School of Economics, University of the Philippines, in 1981. The dissertation affirms the role of education and educational achievement as something of an 'equalizer' between rich and poor families of varying socio-economic status. Education allows poor families the opportunity to elevate their socio-economic status and uplift the quality of their lives.

To balance her busy load of teaching, doing consultancy, research work, and other commitments, Palanca looks forward to spending time with her family. "We like to do things together. We take walks, shop, and watch movies together. And with our son, when he was still living here, we always cook together during weekends." Her son, Clinton, currently doing postgraduate studies at the University of Oxford, is an accomplished writer and book publisher. Mother and son spearheaded the production of the coffee table book, *Chinese Filipinos*, published in 2003 by the Jesuit Communications Foundation, Inc. "The book," as described by Edgar Wickberg in the book's foreword, is "about Philippine versions of Chineseness…, or the Chineseness of the Chinese Filipinos."

Andrea Tan

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Pan Shou

(潘受; Pan Kuo-chu, 潘国渠, Pan Guoqu, 1911–99)
Calligrapher, poet, educator, Singapore

Pan Shou, whose other name is Pan Kuo-chu (潘国渠), also known as Xu Zhi (虚之), Xu Zhou (虚舟), was Singapore's pre-eminent Chinese classical poet and calligrapher. He had also been a newspaper editor, an educator, and a bank manager. He was also founding secretary general of the Nanyang University, the first Chinese university outside China. Through an extensive repertoire of poetry and calligraphic works, he made significant contributions to Singapore's cultural and literary landscape. His calligraphic works can be found in the collections of heads of state, foreign dignitaries, museums in Singapore and China, and private collectors.

Pan was born on 26 January to a Qing dynasty scholar in the turbulent year of 1911 in Nan An, Fujian Province in China when Sun Yat Sen overthrew the Manchu dynasty. When he was seventeen, he won first prize for his entry in a national essay competition held in conjunction with a Campaign For Anti-Drug Use Movement. The selection committee consisted of prominent members such as Cai Yuan Pei, former president of the Peking University, and well known scholar Wu Lien-Teh, a Penang-born medical scientist.

Despite discontinuing his education at eighteen and not having a university degree, he was a tutor at the Westminster school in Quanzhou, indicating his early interest in education. When he arrived in Singapore in 1929 at the age of nineteen, he had already received rigorous training in both the Chinese classics and the brush.

Pan landed a job as the feature editor of the *Lat Pau* (*Le Bao*) in 1930. Published from 1837 to 1932, it was Singapore's first Chinese-language daily. Barely a year into his job, however, an opening for a principal at Chung Cheng Primary School caught his eye. Urged by Chinese teacher-friends in Indonesia who sought to teach in Singapore, he went for the interview and caught the attention of a member of the board of governors, Lee Kong Chian. He was a mere twenty-year-old when he became the principal of Chung Cheng School.

His career in education brought him back to China for a teaching stint in Shanghai in 1931, where again, he witnessed the tensions between the Nationalists and Communists. However, his father's illness brought him to his hometown in Fujian. On his father's death, Pan returned to Singapore to teach at Chinese High School soon after student protests led to its reorganization under Lee Kong Chian's chairmanship.

In 1934, he became principal of Tao Nan Primary School, nurturing it into a premier institution. During this time he met Tan Kah Kee, the founder of Tao Nan and Chinese High Schools. In 1940, he began a two-year principalship in Zhong Hua Secondary School, in Muar, Malaysia, before the outbreak of World War II.

The war years saw Pan flee with his family, travelling first to Bombay, then to China. He returned after the war, and set up a business in trading paper and publishing. He also worked closely with Tan Kah Kee, Lee Kong Chian, and Tan Lark Sye to rebuild the local Chinese community, particularly through the Hokkien Huay Kuan, and drafted many speeches and articles for them.

As early as 1953, rubber tycoon and community leader Tan Lark Sye came up with

plans for a Chinese university that took the form of the Nanyang University (alias Nantah). The discussions involving Tan Lark Sye, Lee Kong Chian, and other prominent Chinese businessmen invariably drew in Pan. He was credited with designing the three-ringed logo, which was originally drawn by his daughter, Xiao Fen. The three rings represent the three races — Malays, Chinese, and Indians, with the star in the centre reflecting the university's role in serving the three groups.

When Nantah's first vice-chancellor, Lin Yutang, resigned suddenly because of differences with Tan Lark Sye, Pan was asked to become secretary general and take on the mantle as *de facto* vice-chancellor. This he did in May 1955 and remained in the post until he retired in January 1960. In less than a year, Pan laid the foundations for the university, recruiting academics and organizing funding activities, in time for its opening on 15 March 1956. Unfortunately, the Nanyang University Commission, set up jointly by the Singapore Government and Nanyang University to review the academic standard of Nanyang Univeristy which was chaired by Stanley Lewis Prescott, criticized Pan Shou's lack of academic qualifications and the overall standard of Nantah. As a result of the Commission's report, the degree of Nantah was not recognized by the Government of Singapore.

Pan also paid a price personally. His citizenship was retracted in 1958 and he resigned from Nantah in January 1960. In 1980s, he applied for his citizenship with the name Pan Kuo-chu which he had used for a few decades, but gave this up finally when he was not successful. Eventually, with the help of his friends and high-level officials, he used the name Pan Shou in a fresh application and was conferred citizenship in April 1983.

After leaving Nantah, he devoted himself to calligraphy and poetry. This hobby which ultimately became his passion gained him worldwide recognition. He had practised calligraphy since he was eight, beginning with *kaishu* which was the regular script used by great Tang calligraphers. It was only in his last twenty-five years that he began to focus on the *xingshu* script. Influenced by He Shaoji, a noted Qing dynasty scholar and calligrapher Qi Gong, Pan's skills are especially valued because he composed his own poetry, which were masterful in their own right.

There are a total of four collections of poetic works of Pan Shou, including *Poems from Overseas* (1970), *Pan Shou Nanyuan Poetry Collection* (1980), and *An Anthology of Poems* (1997). Also some 1,177 of his poems have been published in an anthology called *A Collection of Pan Shou's Poems* (2004).

Pan Shou's prolific output of calligraphic works is evident everywhere in Singapore. His calligraphic pieces are in public and private collections here and abroad. The name of the Ministry of Information, Communication and the Arts (MICA) in Chinese was done by him, and used when the ministry moved to its revamped premises at the old Hill Street Police Station in late 1999. The Chinese characters for the Chinese Heritage Centre and Nanyang Technological University, on the masthead of Chinese daily Lianhe Zaobao, were also the works of Pan Shou. His unique, personal style evolved from his mastery of the ancient scripts, making him the most celebrated calligrapher in Singapore.

His calligraphic works have been published in a three-volume collection titled, *Calligraphy by Pan Shou* (1982). The National Museum of Singapore also held two exhibitions of Pan Shou's works — "Pan Shou Guxi Shuji" (1984) and "Pan Shou 80" (1991).

A Collection of Chinese Calligraphy by Pan Shou was published in 2000. Pan had also been the honorary adviser to the Chinese Calligraphy Society of Singapore since 1977.

Pan was awarded gold medal at the Salon Artists Francais in 1985 and The Singapore Cultural Medallion for excellence in calligraphy in 1987. His other awards include the French decoration, "Officier des Art et des Lettres" from the French Government (1991), The Meritorious Service Medal, PGJ, Republic of Singapore (1994), and the ASEAN Cultural Medal at ASEAN's 30th anniversary in Jakarta, in recognition of his untiring and outstanding service in promoting art and culture in this region (1997). The National Arts Council and the National Heritage Board jointly organized the "Pan Shou Exhibition" to commemorate his winning the award of Meritorious Service Medal at the National Museum Art Gallery from 19 May to 18 July 1995.

Pan Shou received an honorary Doctor of Letters degree from the Nanyang Technological University on 26 August 1998, and at this ceremony, he called for the university to be renamed Nanyang University.

He married his first wife, Chen Er Fen, in 1933 when she was twenty, despite objections from his parents, who had an arranged marriage prepared for him. They had been childhood sweethearts when he was studying at Pei Yuan High School and she at the sister school, Pei Ying High School, in their hometown in Quanzhou. She died at age twenty-four of cancer in 1937, a few months after arriving in Singapore. She bore him two children — Soo Yeng and Xiao Fen. Pan Shou's second wife, Chen Boon Hwee, is the elder sister of Chen Er Fen. Pan married her at his first wife's request prior to her death to ensure the children would continue to be cared for. Boon Hwee was a Chinese teacher in Singapore when he married her.

The National Parks Board of Singapore has also named an orchid hybrid after Pan, who died of pneumonia in February 1999 at the age of eighty-eight.

Zhou Zhao Cheng

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Pangestu, Mari

(Mari Cecelia Pang Hui Lan, 冯慧兰, Feng Huilan, 1956–)
Economist, Minister of Trade, Indonesia

Mari Elka Pangestu, Minister of Trade in the Cabinet of President Susilo Bambang Yudoyono (SBY) of the Republic of Indonesia, from 2004 until now. Mari Elka Pangestu, usually called Mari, has a number of firsts. At the University of California, Davis, she was the first Indonesian woman and the first ethnic Chinese woman from Indonesia to earn a Ph.D. in Economics (in 1986). On return to Indonesia she was the first ethnic Chinese woman to have a Ph.D. in economics. Today, she is the first ethnic

Chinese woman to be appointed a cabinet minister (Minister of Trade, 2004–) and in a strategic position at that. In fact, in all previous cabinets there has never been a woman in that kind of key position.

Together with Sri Mulyani Indrawati, Minister of Finance (who was also Acting Coordinating Minister of Economic Affairs), and Miranda S. Gultom, Deputy Governor of the Central Bank of Indonesia in SBY first cabinet, she formed a formidable trio of highly educated, relatively young (between 40's and 60's) women, who have shown to be confident, firm and fearless in their decision making and actions. All three have a Ph.D. from abroad and Miranda is also a Professor of Economics at the University of Indonesia.

Since she became a cabinet minister, due to the drastic measures the government has taken discontinuing fuel subsidy, plunging the country into a spiralling price hike of basic (rice, cooking oil, sugar) and other commodities, she is often shown on TV inspecting prices in traditional markets. She is also active in promoting locally based industry, including local fashion, and local ethnic food. Hence, she has become a familiar face on TV, but at the same time she is also exposed to criticism on a number of policies her office has taken.

Prior to becoming a cabinet minister, Mari was a member of the Governing Board of the Centre for Strategic and International Studies (CSIS), and a lecturer at the University of Indonesia (UI). Her fields of specialization are international trade and finance with a regional focus on China, ASEAN and the Asia Pacific. Due to her knowledge and her writings on these topics, she is on the international lecture and seminar circuit. Besides teaching International Economics at the UI, she was also an Adjunct Professor at the Australian-Japan Research Centre of the Australian National University, Canberra, Australia.

She was an active participant in international and regional forums, including the World Economic Forum, and Global Leaders for Tomorrow (1999–2003). As Chair of the G33, she was a very prominent figure at the World Trade Organization (WTO) negotiation forums. She was the Program Coordinator in the Trade Forum of the Pacific Economic Cooperation Council (PECC), a private networking organization comprising of 23 member economies in the Asia Pacific region. From 2002–04, she was the co-coordinator of the Task Force on Poverty and Development for the United Nations Millennium Development Goals Project established by the UN Secretary General. At various times, she has been a consultant to the World Bank, the United Nations, Asian Development Bank. She was also commissioner in a number of national companies.

Aside from activities in her profession, Mari has been active in cultural organizations, such as Sejati, Nature Conservancy.

Born on 23 October 1956 in Jakarta, Mari is the third and youngest child of 3 siblings. Her father was the well-known Yusuf Elka Pangestu (Y. Pang Lay Kim 冯来金), who was a professor of economics (business administration) at the UI, Airlangga University in Surabaya, Nanyang University (Singapore), and the University of Singapore. He was also a banker in the private sector. Her mother, Evi Elka Pangestu (Antonia Evi Njo Ging Hwa) was an assistant pharmacist (Asisten Apoteker). Her father's father, Pang Lie Lie was a Hokchia (from Fujian), who was a barber by profession (in Bandung). His wife, Tan Pie Pie, was the daughter of a guard (*centeng*) of a rice mill in Dauan in Karawang, West Java.

Mari's oldest brother Y.A. Pang Tik Yang (Tikki Elka), has a Ph.D. in microbiology from the Australian National University in

Canberra, was a professor at the University of Malaya, and presently works as Director of Research Administration at the World Health Organization in Geneva, Switzerland. Her second brother, F.X. Pang Tik Ping (Pingki Elka) has studied to be a town planner at the University of Sydney and works as a real estate developer.

Regarding her education, Mari was a globe-trotter from the time she was a toddler. Her pre-school was in Berkeley, California, where her father was studying at the time, followed by the Catholic Tarakanita primary school in Jakarta until 4th grade, then the Hughes primary school in Canberra, Australia, continuing high school at St Margaret Anglican School in Singapore, and Telopea Park High in Canberra, Australia, studied for her B. Ec and M.Ec still in Canberra at the ANU, and finally earned her Ph.D. in International Trade at UC, Davis. She also had the privilege to be an Eisenhower scholar. Hence, over the years, Mari has lived in Jakarta, Berkeley, Jakarta, Canberra, Singapore, Davis, Kuala Lumpur, Jakarta, Houston, Shanghai, probably in that order, before finally returning to Jakarta again in 2004.

Mari is married to Adi Harsono (Hong Pei Cai), who has a degree in nuclear physics and works at oil and gas related industry. He has been stationed in Africa, Australia, the Middle East, Malaysia, Indonesia, USA, China, and is taking an active role in the Indonesian Chamber of Commerce.

They have two sons, Raymond Bima Harsono, age 17, and Alexander Arya Harsono, age 14. Raymond is now studying at Geelong Grammar School in Melbourne and Arya is at the Jakarta International School.

With the reshuffle of the Cabinet of SBY in October 2011, Mari Pangestu was relieved of her post as Minister of Trade and given the newly created post of Minister of Tourism and Creative Economy. She was installed on 19 October 2011.

Mely G. Tan

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Material compiled by Mari Pangestu's personal secretary, Melanie Widjaja (7 October 2008); The information for the material, particularly on family background, was provided by Mari's husband Adi Harsono and her second brother Pingky Elka.

Pangestu, Prajogo

(Phang Djun Phen, 彭云鹏, Peng Yunpeng, 1944–)

Businessman, Indonesia

Prajogo made his fortune as a timber baron in the 1970s and 1980s, during the heydays of timber export from Indonesia under Suharto's developmentalist state. He then diversified into pulp and paper production and petrochemicals, and in 1996, became one of the top 10 billionaires in Indonesia with assets worth US$2.2 billion. While Prajogo's businesses suffered when the Asian financial crisis hit Indonesia, he has since bounced back with a dominant position in the petrochemical industry and forays into the energy sector. In 2010, Forbes placed Prajogo Pangestu as the 40th richest person in Indonesia, with total assets estimated at US$455 million.

Prajogo Pangestu was born on 13 May 1944 in Sungai Betung, a village in what is now the district of Bengkayang in the province of West Kalimantan, Indonesia. Of Hakka origins, his grandfather hailed from Lufeng in the province of Guangdong, China, and Prajogo was the second generation to be born in Indonesia. As the son of a rubber-tapper and part-time tailor, family finances did not allow him to receive formal education

till he was nine, when he entered the Chinese Elementary School in the town of Bengkayang and graduated in three years. Thereafter, with support from a cousin and through working part-time, Prajogo completed his secondary education at the Nan Hua Middle School in Singkawang in 1960. Through these schools, Prajogo received a modern Chinese education in his formative years.

After graduation, Prajogo operated a small retail business before moving to Jakarta in 1965 to work with his cousin in the gold business. Subsequently, he struck out on his own and dabbled in inter-island trade, buying rice, kerosene and other commodities and shipping them back to his home province. In March 1970, Prajogo joined Burhan Uray's (Huang Shuang'an 黄双安) Djajanti Group, a significant player in the timber industry, which was then burgeoning under Suharto's developmentalist state policies. In the Djajanti Group, Prajogo held important portfolios in finance and sales, and was subsequently appointed by Burhan as general manager of PT Nusantara Plywood in Surabaya in 1976. By the time Prajogo left the Djajanti Group in 1977, he had mastered the workings of the timber industry, which he launched into with the purchase of CV Pacific Lumber Company, renaming it the PT Barito Pacific Timber Company.

Having established his own flagship timber company, Prajogo took up a forest concession in Muaratewe, Central Kalimantan, before expanding towards the Maluku islands. There, Prajogo gained massive forest concessions starting with the island of Mangole. When the Indonesian government decided in 1980 to reduce and eventually prohibit the export of unprocessed timber by 1985, Prajogo expanded into the downstream industry of plywood production, setting up plywood factories on Mangole, Taliabu and Seram. In addition, his extensive concessions began to extend towards Ternate and Halmahera in Maluku, as well as the provinces of Central Kalimantan and East Kalimantan. By the late 1980s, the Barito Pacific Group, which had 29 companies in its fold, had become the largest forest concessionaire and largest plywood exporter in Indonesia.

Having become eminently successful in the timber industry, Prajogo diversified into other lucrative projects. In 1990, he entered the pulp and paper industry by first taking up a plantation forest concession in Lampung, South Sumatra, to develop soft-wood plantations. This supplied pulp for his paper mill, the PT Tanjung Enim Lestari Pulp and Paper, of which former President Suharto's eldest daughter, Siti Hardijanti Rukmana, was a partner. In May of the same year, he founded Bank Andromeda together with Henry Pribadi (Lin Yunhao) of the Napan Group and Bambang Trihatmodjo (second son of Suharto) of PT Bimantara. In December, Prajogo ventured into the petrochemical industry with Henry Pribadi, setting up a petrochemical plant, the PT Chandra Asri, in West Java, in which Bambang Trihatmodjo also had a stake. The company produces ethylene, polyethylene and propylene, raw materials for the production of plastics. In 1991, Prajogo started another petrochemical venture, the PT Tri Polyta, to engage in the production and sale of polypropylene resins.

Prajogo also extended his investments into the hospitality industry, collaborating with the Kuok brothers of Malaysia to build the Rasa Sentosa hotel on Sentosa island, Singapore's premium tourist spot. Together with Liem Soei Liong's Salim Group, he developed Bintan island in the Riau Archipelago into a tourist destination. By 1991, the Barito Pacific Group had expanded into a conglomerate with 120 subsidiaries, and in 1996, Prajogo Pangestu

had become one of the top 10 billionaires in Indonesia with assets worth US$2.2 billion.

However, when the Asian financial crisis of 1997–98 hit Indonesia, Prajogo's companies, with high exposure to foreign debt, were among the worst affected. Bank Andromeda was liquidated in 1997, and Prajogo's companies underwent massive debt restructuring. But the timber baron bounced back in 2007, acquiring a majority stake in PT Chandra Asri and then PT Tri Polyta (in 2008), thus consolidating his holdings in the petrochemical industry. In 2010, the Business Competition Supervisory Commission approved the merger of these two entities into a new US$1.5 billion petrochemical company named Chandra Asri Petrochemical. With the additional acquisition of a stake in Star Energy, which owns the Wayang Windu geothermal power plant, Barito Pacific is set to transform its core business from forestry products to petrochemicals and energy. More recently, through the PT Transpacific Railway Infrastructure, Prajogo has also moved into the rail transport sector in South Sumatra. By the end of 2010, Forbes listed Prajogo Pangestu as the 40th richest person in Indonesia with assets worth US$455 million.

Apart from his reputation in business, Prajogo Pangestu has also been recognized for his philanthropy in both Indonesia and China. In China, he established the Peng Rui-an Education and Welfare Foundation (named after his father) in 1994 to help overseas Chinese returnees from the Greater Singkawang Region (which includes Singkawang and the districts of Bengkayang and Sambas) and their children by providing scholarships to help with the expenses of studying in China. With the liberalization of Chinese-language education in the post-Suharto era, Prajogo also contributed to the revival of Chinese-language instruction through sponsoring students to study at the Xin Ya College in Jakarta and universities in China. Besides giving generously to educational causes, he also made contributions to help victims of large-scale natural disasters, such as the China floods of 1998, the SARS epidemic of 2003, and the tsunami that hit Aceh in late 2004.

Less well known is Prajogo's links with hometown associations related to his home province of West Kalimantan. These function somewhat like the clan associations among Chinese overseas communities, except that they are based on places of origin within Indonesia rather than China. As the most successful Chinese businessman to have originated from West Kalimantan, Prajogo is accorded prominent honorary positions in the Bengkayang Hometown Association and the Greater Singkawang Region Hometown Association, to which he has made substantial contributions.

Hui Yew-Foong

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夏锋〈白手起家，努力创业，造福国家和社会—记印度尼西亚巴里多太平洋集团董事长彭云鹏〉，管理世界杂志社、华商韬略编委会主编《华商韬略：记百位杰出华商领袖》。北京：中华工商联合出版社，2006。

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Pao Shih Tien

(鮑事天, Bao Shitian, 1909–2002)
Educator, Philippines

Pao Shih Tien spent sixty years of his life as an educator–principal, mentor, teacher, and disciplinarian at the Chiang Kai Shek College (中正学院). In recognition of his lifetime achievement in the field of education, he was given the Lifetime Achievement Award in the 2001 Dr Jose P. Rizal Awards for Excellence, organized by *The Manila Times* and Kaisa Para sa Kaunlaran.

Pao obtained his doctorate in education from the University of Santo Tomas (UST) in 1955. He was conferred honorary doctorate degrees in educational management by the China Academy in June 1976, and the De La Salle University in January 2000.

Born in Jingshan, in Hubei, China on 12 March 1909, Pao came to the Philippines in 1931. While studying at the UST, he worked as a journalist with the *New China Herald* and later the *Sun Yat Sen Times* from 1931–41. On graduating from UST in 1935, he returned to China in the hope of serving his country, but the 7 July 1937 Marco Polo Bridge incident occurred, signalling the start of the Sino-Japanese war. He joined the resistance movement and due to grave danger, was forced to return to the Philippines in 1939, where he started his career as an educator and devoted the rest of his life to being a pillar of the Chiang Kai Shek College.

Pao helped the Chiang Kai Shek High School's founder, the late Wong Chun Seng, to establish the school in 1939, and was Wong's assistant principal and able right hand, as well as acting principal in his absence. He would later serve the school in various other capacities, from 1945 to 1965. Most importantly, he took charge of the reconstruction and re-establishment of the school, badly damaged during the Japanese occupation of the Philippines and by the American bombing of Manila during liberation in particular.

After obtaining his doctorate degree in education in March 1955, he immediately opened the Huaqiao Normal School in June as a professional unit at the Chiang Kai Shek High School to train school teachers. Pao served as the first dean of the school. In 1959, he became principal of the high school. He then worked hard to elevate the high school into becoming the Chiang Kai Shek College in 1965 and was its president from 1965 to 1979, and chairman and chairman emeritus from 1983 until his death in 2002 at the age of ninety-five.

As president of Chiang Kai Shek College, Pao instituted a lot of innovations not just to hone the physical and mental discipline of the students, but also to instil in them moral discipline. He led many students in participating in healthy academic and non-academic competitions with other schools, and established harmonious and active relations with the school's alumni, especially when they had to be tapped for the construction of the new high school building. He expanded the Normal and the Business Schools and raised their standards of excellence. In 1965, he integrated the kindergarten and elementary and high schools with the Normal and Business Schools for them to be recognized as a full fledged Chiang Kai Shek College.

Pao also served in various capacities in different academic and professional organizations, such as the Philippine-China Cultural Association, the Philippine National Historical Society, the Boy Scouts of China in the Philippines, the General Association of Chinese Schools in the Philippines, the

Committee on Educational and Cultural Affairs in the Philippine-China Friendship Association, and the Jose Rizal-Sun Yat Sen Society. His expertise was recognized by the Ministry of Education in Taiwan, which invited him to serve as adviser from 1979 to 1990.

He published *The Constitutional Development in the Republic of China* in 1952 and *An Appraisal: The Constitution of the Republic of China with Recommendations and Proposed Amendments* in 1955 to introduce the constitutional foundations of the Chinese Republic built on the framework of Dr Sun Yat Sen's "Three Principles of the People".

Pao attended countless national and international conferences on education and culture and his expertise and opinions on the problems of Chinese language education in the Philippines were sought after, especially during the deliberations on the Filipinization of Chinese schools at the 1970 Constitutional Convention. He wrote extensively on the subject of the Filipinization of Chinese schools and asked the various school administrators to prepare for the inevitability of the measure being adopted in the new Philippine Constitution. He argued with Philippine officials that Chinese schools played a crucial role in helping the government educate generations of schoolchildren who contribute significantly to the development of the country. The Filipinization of Chinese schools was adopted in the 1971 Philippine Constitution and all the Chinese schools were given five years, or up to 1976, to fulfil the implementing guidelines.

Pao then rallied the various school administrators to improve the Chinese-language teaching curriculum in order to compensate for the reduction in teaching hours under the provisions of the Filipinization process. However, pushing for reforms is never easy and in later years, Dr Pao acknowledged that they could have done more to raise the quality of Chinese-language teaching in spite of the challenges.

On his retirement, with the help of students and alumni, the Shih Tien Educational Trust Fund (诗田文教基金会) was established to promote Chinese culture in the Philippines. Through this, books, dictionaries, and well known works on Chinese history and culture were donated to libraries of major universities. The trust fund also organized lectures and forums and published books on Chinese language and culture. Dr Pao's *alma mater*, UST, was a focal point and beneficiary of these activities.

On 9 March 2008, his family, friends, colleagues, officers, and alumni of Chiang Kai Shek College gathered at the Kaisa Heritage Center to commemorate his 100th birth anniversary. Through the efforts of his son, Frank Pao, and daughter, Fragrance Pao-Han, a seminar room at the centre was named Dr Pao Shih Tien Memorial Hall and dedicated in his honour as a tribute to his whole life's vocation and dedication to quality education for future generations.

Today generations of outstanding alumni of Chiang Kai Shek College who shine in various fields of endeavour and have made significant impact in mainstream Philippine society, are living testaments to Pao Shih Tien's lifetime achievement in education.

Dr Pao passed away on 25 August 2002.

Ang Chak Chi

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Paua, Jose Ignacio

(刘亨赙, Liu Hengfu, 1872–1926)

Revolutionary leader, army general, mayor, Philippines

General Jose Ignacio Paua was the only pure blooded Chinese general who supported the Katipuneros (Philippine revolutionaries) in the fight against the Spaniards and later joined General Emilio Aguinaldo's army in the short-lived civil war against the American colonizers. Renowned historian Teodoro F. Agoncillo said Jose Ignacio Paua was "More Filipino than many Filipinos." General Emilio Aguinaldo, the first president of the Philippine Republic said: "Through his unselfishness and heroism, General Paua had earned the gratitude of the Filipino nation to whose freedom and welfare he dedicated his life. He loved the Philippines as his own country." Another historian, Dr Luis C. Dery, wrote: "The ferocity with which he contested every inch of soil lost to the American troops could also show his total transformation from Chinese to Filipino in heart and in deed." Truly, Paua deserves to be considered a hero of the Philippine Revolution and the pride of the Chinese-Filipino community.

Paua was born on 29 April 1872 in the impoverished village of Lao-nain in Fujian Province, China. In 1890, he accompanied his uncle to seek his fortune in the Philippines. The period marked the increasing bankruptcy of the Qing Dynasty of China, which brought untold suffering to impoverished peasants, especially those in the southern region.

Paua served first as an apprentice blacksmith in Jaboneros Street, Binondo, a job he held for many years until he became an expert. His skills as a blacksmith stood him in good stead during the revolution and he became an expert in many kinds of weaponry. Accompanied by his friend, Pantaleon Garcia, Paua attended meetings and fiestas in Cavite where he met General Aguinaldo, Artemio Ricarte and other revolutionary leaders. Aguinaldo admired Paua greatly for his knowledge of firearm's manufacturing, and his deep sympathy towards the cause of the Filipinos.

At the outbreak of the revolution in 1896, Paua quickly joined the army. Aware of the acute shortage of arms, he suggested to Aguinaldo to set up an ammunition factory in Imus, Cavite. With the help of his fellow Chinese blacksmiths, he finished the arsenal in two days' time. Under his skilful supervision, old cannons and broken Mausers captured from the enemy were repaired; large bamboo cannons taped with wires were manufactured, numerous *paltiks* (crude firearms) were made, and thousands of cartridges were filled up with home-made gunpowder. Not only did he manage the factory but he also taught the Filipinos how to melt metals, including church bells, for the manufacture of the much-needed arms and bullets for the revolutionary army.

Aside from his own participation, Paua promised the support of his fellow Chinese in the Filipinos' fight for freedom. In spite of his being a Chinese, he never hesitated risking his life for his adopted country. Teodoro Gonzales, a patriot-lawyer, said this of Paua in his unpublished memoir: "It was a strange sight in camp to see him — a dashing officer with a colonel's uniform but having a pigtail. His soldiers were Tagalogs, all veteran fighters; yet they were devoted to him and were proud to serve under his battle standard, notwithstanding the fact that he was a Chinaman."

Paua's valour was proven time and again in the battlefield, and he was thus promoted time and again by Aguinaldo, eventually to full

general on 26 September 1898. He received his first baptism of fire in the Battle of Binakayan on 10 November 1896, which was personally directed by Governor General Ramon Blanco as an all-out offensive. Paua reportedly "fought like a wild cat. He and valiant bolomen grappled with the attacking riflemen. Several times, he stopped the bayonet charges of the enemy at the left flank of Gen. Aguinaldo's entrenched position." Despite their superior arms and number, "Governor Blanco sadly returned to Manila, with his tattered battle colors, shattered forces, and shiploads of wounded". Candido Tirona and many brave patriots died gloriously in that fierce battle. Two days after the Battle of Binakayan, Paua was promoted from lieutenant of the infantry to captain. He continued to prove himself again and again in other attacks on Spanish garrisons, and confrontations in Zapote, Perez Dasmariñas, Salitran, Imus, among others.

On 12 June 1898, Aguinaldo proclaimed Philippine independence in Kawit, Cavite, and raised its flag for the first time. Paua cut off his queue (braid), saying: "Now that you are free from your foreign master, I am also freed from my queue." Later, tasked with raising funds for the empty coffers of the newly established republic, Paua raised a staggering 386,000 pesos in Bicolandia alone, mostly from the Chinese. It was the largest cash sum ever collected by any fiscal agent of the republic.

When the Filipino-American war broke out, Paua was again at the forefront of the battle. Taught in the rigid discipline of martial arts, he trained his men well. Among the very few battles won against the superior fire power of the Americans were those led by Paua. He eventually became the scourge of the American troops, who greatly feared his attacks. University of the Philippines historian, Professor Luis Dery, wrote: "The ferocity with which he contested every inch of Philippine soil lost to the American troops showed his total transformation from Chinese to Filipino — in heart and in deed."

After the war, Paua retired in Albay and was once elected mayor of Manito, Albay. He told his wife and children: "I want to live long enough to see the independence of our beloved country and to behold the Filipino flag fly proudly and alone in our skies." His dream was not realized however, for he lost his life to cancer on 24 May 1926 in Manila.

On Independence Day, 12 June 1989, Paua was fittingly honoured when Kaisa Para Sa Kaunlaran, Inc., an organization of young Chinese Filipinos, and the Lam-an Lao-Na Family Association, in cooperation with the National Historical Institute, unveiled a nine-foot monument of this hero in Silang, Cavite, a suburb south of Manila. The same monument was later erected at Legaspi City in the Bicol region, in remembrance of Paua's bravery in winning the battles against the enemy in Legaspi. Funds for both monuments were raised from all sectors of the Chinese-Filipino community as a tribute to this unknown and hitherto unsung hero of the Philippine revolution.

Carmelea Ang See

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Pedro, Cecilio

(施东方, Shi Dongfang, 1953–)
Entrepreneur, philanthropist, Philippines

Dr Cecilio Pedro is best known as the man behind Lamoiyan Corporation, which created Hapee toothpaste, one of the most recognized brands in the Philippines and one of the country's greatest success stories. His primary goal as an entrepreneur is to encourage more businessmen to be socially responsible — to help people and to give back to the community. He is a fine example of how a businessman can compete against multinational conglomerates by introducing a local brand that is not only more affordable, but of a quality equal to its competitors. His position as owner of one of the most successful companies in the Philippines has given him the opportunity to implement many socio-corporate activities that have benefited the country's poor.

Born on 17 July 1953, Pedro was conferred an honorary doctorate degree on Management Science/Doctor of Philosophy in Technology Management by the Technological University of the Philippines at the age of fifty-three.

His father was Shi Liangrui (施良瑞) who came from Jinjing (金井), Fujian, at the age of 13. His mother was Xu Meimei (许美美), a trained nurse from Xiamen. His father and older brother Shi Cixiang (施慈祥) came to the Philippines together and started the Birch Tree Company, the leading distributor of milk products in the Philippines until the 1980s.

He started out running Aluminum Containers, Inc. in the 1970s. His company supplied collapsible aluminum toothpaste tubes to toothpaste giants Colgate-Palmolive, Procter and Gamble, and the Philippine Refining Company, now called Unilever. Business went well until 1985, when plastic laminated toothpaste tubes, still being used today, were introduced locally. Toothpaste manufacturers found that customers preferred the new plastic tube more than the old aluminum ones, which mean that Aluminum Containers, Inc. was critically affected.

It seemed at the time that Pedro's only recourse was to close shop, which would have resulted in massive financial losses for him and his associates, not to mention the jobs of the company's many employees. Instead, taking inspiration from William Colgate, Pedro refitted the factory with equipment and went on to manufacture the very product for which he had been supplying tubes previously. Two years later, Hapee and Kutitap toothpastes had become household names, having captured a significant portion of the Philippine market and providing stiff competition for big foreign brands names. Along with the change of product came a change of company name — Aluminum Containers, Inc. became "Lamoiyan Corporation", named after Pedro's late grandmother, the first in their family to have converted to Christianity. Pedro, a devout Christian, believed that the multinational company's phasing out of aluminum toothpaste containers was a direct message from God for him to go into toothpaste manufacturing.

The recipe for Hapee toothpaste's success was simple, but risky. Aside from producing quality toothpaste able to compete with the international giants which, back then, not only dominated, but "were" the market, Pedro's toothpastes were 30 per cent below his competitors' prices. This tactic quickly made Hapee the third best-selling toothpaste in the

country, next to international heavyweights Close Up and Colgate. When the latter responded with a 20 per cent price cut of their own, Pedro began diversifying his products, coming up with items such as flavoured toothpaste for children. It was three years before Colgate could respond, but this period was enough for Lamoiyan to capture a big share of the market. When Hapee entered the market in 1988, the big toothpaste makers made up 99 per cent of the market. Today, the figure has dropped to 65 per cent. Aside from Hapee and Kutitap toothpastes, Lamoiyan has other products such as Hapee Kiddie Toothgels, Dazz Dishwashing Paste, and All-Purpose Kitchen Cleaner, Fresher feminine wash, and Gumtect, a special, gum-formula toothpaste.

Pedro's company's dedication to product quality and social corporate responsibility is just like his entrepreneurial achievement, if not more impressive. Lamoiyan's many achievements include being named the Most Outstanding Toothpaste Manufacturer by the Consumer's Union of the Philippines for seven years; winning the Philippine Marketing Association's Agora Award for Marketing Company of the Year; earning the 1993 Apolinario Mabini Rehabilitation Award for the Employer of the Year; and attaining the Most Outstanding Program for Equal Employment, awarded by the Personnel Management Association of the Philippines the same year; as well as a citation from the Catholic Mass Media Council for Best Outdoor Advertising for the Hapee Singing Christmas Tree. Lamoiyan's latest success was garnering the Big Bird Award as the 2007 Asian Licensee of the Year. The company even caught the attention of Harvard University, which, after inviting Pedro to speak at a conference of Asian business leaders, later conducted a case study on how a local entrepreneur was able to penetrate a market dominated by multinationals.

Pedro himself has received many awards as well. He was among 1991's Ten Outstanding Young Men Awardees in the field of Business Entrepreneurship. He was an Entrepreneur of the Year finalist in the award of the same name given by the Entrepreneur of the Year Foundation in 2003; the same year he received the Aurelio Periquet Award for Business Leadership, and was named Most Outstanding Chinese Filipino in Business and Entrepreneurship by the Federation of Filipino-Chinese Chamber of Commerce. He has also won the Most Outstanding Manilan Award in the field of Entrepreneurship and Humanitarian Service, the highest honour the City of Manila can bestow on its citizens.

Lamoiyan's goodwill extends not only to its employees, but to everyone it deals with, including customers, suppliers, and dealers. The company believes that forging a trusting relationship with these parties is one of the keys to the success of its products. The company also holds regular free dental missions to urban poor and rural areas around the country. In some areas, adults, including even the elderly, would see a dentist for the first time in their lives.

Personally, Pedro's Christianity plays a big part in his social activities. He has been chairman of the Board of the Deaf Evangelistic Alliance Foundation (DEAF), Inc., which has been helping the hearing impaired by providing them with education, skills training, and employment since 1992. In fact, 30 per cent of Lamoiyan's workforce are hearing impaired. Pedro often quips that his factory floors "are the quietest in the country". To bridge the communication gap, the company's managers are required to learn sign language. DEAF has been recognized by the Department of Education for its work in providing education and alleviating the conditions of the hearing impaired. Pedro is also treasurer of the Asian

Theological Seminary, which trains evangelistic ministers; and is a member of the Chinatown Development Board, a body which seeks to restore Manila's Chinatown to its former glory. As part of Pedro's Christian advocacy, Lamoiyan holds Bible studies and prayer meetings for its employees and sponsors advocacies such as tree plantings and dental missions. The company holds as its motto: "To make a difference for the Glory of God".

Pedro's various socio-civic activities have earned him the label of "social entrepreneur". He was given the 2004 Socially Responsible Entrepreneur of the Year Award by international accounting and auditing firm Ernst & Young. That same year, Lamoiyan set aside P100 million for business expansion outside the Philippines. Lamoiyan hopes to reach other Asian countries, particularly Vietnam, China, and Indonesia. With such foresight and endeavours, it should not take long for Pedro to realize his vision of having "A Lamoiyan product in every home".

Yvette Natalie U. Tan

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Peng Eng Lee

(方永利, Fang Yongli, 1958–)
Police commissioner, poet, Brunei

Dr Peng Eng Lee, now retired, was a law enforcer who played a critical role in the development of the police force of Brunei, contributing immersely to the firm security of society. He was also involved in arts and literature, having had his poetry published, and also participated in the country's censorship panel.

Peng received his primary education (Primary 1–5) at Chung Hwa Middle School, Bandar Seri Begawan (BSB). He then transferred to a government school, followed by the Sultan Omar Ali Saiffudin (SOAS) College (BSB) for two years, and then the Brunei Preparatory School for one year after which completed his primary education. He started his secondary education at Berakas English School (Forms 1–2), and completed it at St George's School (Forms 3–5).

Peng attended the Cosmopolitan College in Toronto, Canada, and obtained his High School (Honours) diploma in 1978. In 1981, he was awarded a bachelor of science degree with a major in chemistry, by the University of Saskatchewan, Canada. He next received a certificate in criminal justice education from the University of Virginia in the United States in 1990. A year later, Peng obtained a masters in business administration from Chadwick University in Alabama, the United States, and followed this up with a doctorate degree in business administration from Kensington University in California, the United States, two years later. In the same year (1993),

the Association of European Correspondence Schools awarded him a certificate in distance education. Peng qualified for a master of science degree in training from the University of Leicester, the United Kingdom in 1996. In 2003, he obtained a postgraduate certificate of business administration from the Heriot-Watt University, in the United Kingdom. On 2 December 1996, he was accepted as a fellow of the Chartered Management Institute in the United Kingdom.

After obtaining his BSc degree from the University of Saskatchewan in 1981, he had in fact returned to Brunei Darussalam and worked in several jobs such as, bank officer, assistant manager in a bottling plant, contract soil chemist, and secondary school teacher for almost two years. In 1983 he began a stable job in the Royal Brunei Police Force (RBPF) as a probationary assistant superintendent of police, and served the force for more than twenty-five years, retiring as a senior assistant commissioner of police on 30 December 2008. During his tenure with the Brunei Police Force, he took time to attain the various educational qualifications just mentioned.

Peng was sent to the Singapore Police Academy in July 1984 to attend the Basic Police Cadet Course, completing it on 9 March 1985. Over the years in RBPF, he completed two important and prestigious trainings — graduating from the Federal Investigation Bureau (FBI) National Academy in Quantico, the United States, in September 1990; and graduating from the United Kingdom Police Staff College in May 1996. Other positions he held in RBPF included, officer-in-charge of criminal records and fingerprints; head of Interpol liaison office; officer-in-charge of criminal intelligence, head of training, head of personnel and administration, deputy director of the Administration and Finance Department, director of the Administration and Finance Department, director of the Criminal Investigation Department (2003–08), etc. Peng was also an authority in the RBPF Gambling Suppression Branch and is an experienced gambling expert. He had prepared expert reports and testified in courts on several big gambling cases regarding 4-Digit lottery, *Katam-katam*, jim rummy, card games, etc.

Peng served as head of Interpol Liaison between 1991 and 1996, and was quite active in ASEANAPOL (ASEAN Chiefs of Police Organisation), fostering relations between RBPF and international and regional police forces, especially in ensuring bilateral cooperation in law enforcement work. In October 1993 he represented RBPF in attending the ICPO-Interpol for National Central Bureau Officers held at the Interpol Headquarters in Lyons, France, for the purpose of upgrading international requests for RBPF services and assistance to and from Interpol member countries. Peng was also appointed the focal point for transnational crimes and counterterrorism for Brunei. He also served as the co-secretary of the Brunei National Committee on transnational crimes. He attended numerous international meetings, seminars, training sessions, and symposiums on the area of transnational crimes and counterterrorism. He also actively represented Brunei in several vital forums such as ASEAN Senior Officers Meeting on Trans-national Crimes and ASEAN Ministerial Meeting on Trans-National Crimes (ASEAN SOMTC and ASEAN AMMTC), ASEAN Regional Forum on Counter-Terrorism (ARF), and Asia-Pacific Economic Countries Counter-Terrorism Task Force (APEC CTTF).

While he was head of training in RBPF, Peng had vast experience in organizing several important local training sessions and courses in law enforcement. He always believed that

private entities are also important in fighting crimes hand in hand with the police, especially for sophisticated crimes such as commercial crimes, money laundering, and bank frauds. Thus, with the cooperation of the Brunei Darussalam Association of Banks, the first ever two-day Joint Economic Bank Fraud Symposium was jointly organized in Brunei in January 1995, with police officers and bank officers from ASEAN countries invited to attend.

Peng has spoken locally and internationally on law enforcement issues, a highlight being his invitation as a speaker (police training in ASEANAPOL) for the 1st Asia-Pacific Conference on Police Education and Training, jointly organized by the International Association of Chiefs of Police and the Philippines Public Safety College, in November 1998.

Peng was an avid advocate of community policing and was once directed to take charge of a project on enhancing cooperation between the police and the public, especially in the area of information providing and crime prevention. After conducting some study tours overseas, he submitted a paper on the idea of a Neighbourhood Police Watch Group (Pengawasan Kejiranan Polis). On 28 April 1989, Peng chose his own village, Kampong Madang, to launch the first pioneer project. Over the years, the country has received a lot of benefits from the Neighbourhood Police Scheme, and, it has now spread to almost all the *kampongs* in the country.

To face the challenge of globalization and absolute accountability to the public, Peng formed a Crime Scene Unit within the CID in 2005, within a pressing timeframe with and limited number of staff. It allows for the processing and securing of crime scenes, especially for major crimes such as murder, robbery, rape, and kidnapping, with the highest integrity and professionalism. With the assistance of the Singapore Police Force, the Crime Scene Unit has progressed well in the last two years, during which it was equipped with proper laboratory set-up, modern equipments and trained personnel.

Peng was basically a ground man and was always personally involved in the investigation of major crime cases. This boosted morale among the CID personnel, as direct supervision and orders are essential in investigating this kind of big cases. As director of CID for more than five years, he has solved, with other CID personnel, all big cases, such as murder and gang robbery. This was a great success for the RBPF, and given firm assurance to the public.

In his leisure, Peng likes to jog and read books. In the 1990s, several English poems written by him were published in the United States. He has published a poetry collection titled *The Untold Tales of the Dusk* in association with the Southern Poetry Association, the United States. Two of his poems, titled, "The Untold Tales of Dusk" and "An Endless Journey", were selected to be included in the anthology *Under the Canopy and Other Poems*, published by CFBT (Brunei) Education Sdn. Bhd. The sultan also appointed Peng a board member of the Censoring of Films and Public Entertainment Panel for two years from 1 January 2009.

During his career as a police officer, Peng was awarded several medals, such as the Police General Service Medal, Police 75th Jubilee Medal, Brunei Independent Medal (March 1997), Brunei Silver Jubilee Medal, Meritorious Service Medal (PJK, July 1994), The Most Blessed Order of Setia Negara Brunei, 4th Class (PSB, July 2000), The Most Honourable Order of Seri Paduka Mahkota Brunei, 3rd Class (SMB, July 2005), etc.

Yu Chin Chai

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Phaichit Uwatthanakun

(U Chu-liang, 余子亮,Yu Ziliang, 1899–1974)

Community leader, businessman, philanthropist, Thailand

Phaichit Uwatthanakunbt, better known as U Chu-liang, was a Chinese community leader in Thailand who supported the anti-Japanese movement during the Second World War. He was involved in various fund-raising activities and the establishment of newspapers in support of the Chinese war effort. His influence was not restricted to Thailand, but extended to Singapore and Malaysia as well. Aside from his success in business, he was also noted for his philanthropic acts, especially in the health-care sector. In 1961 he donated a hospital to the Society for the Prevention of Tuberculosis in Thailand, and in 1962 he sponsored the establishment of a nursing home for the Red Cross Society of Thailand.

U Chu-liang was born on 15 April 1899 to a family of scholars in Raoping, Guangdong. When he was nineteen years old, he set off for Thailand alone and found a job in a relative's dye factory. Later he went on to set up his own business, the Yu Yuan Ji Paint and Dye Co., in Bangkok Chinatown with fellow townsmen. As his business thrived, he set up the De Ji Sewing Machine Co.

During the Second World War, he expanded his business out of Thailand, setting up a paper card factory in Penang. After the war, he ventured into many industries, both in and out of Thailand. In Thailand, he set up the Bangkok Metropolitan Bank (with Uthen Taechaphaibun and several others), Bara Windsor & Co., Ltd., and many others, and eventually formed one of the biggest Chinese consortia in Thailand. His business ventures in Thailand included warehouses, insurance, fabrics, and others. Outside Thailand he established the Nanyang Insurance Co. Ltd. in Singapore, and branches of the Bangkok Metropolitan Bank and Nanyang Insurance Co. Ltd. in Hong Kong.

In the 1930s he was one of the leaders of the Chinese community in Thailand, especially among the Teochews, and was one of the founders of the Teochew Association of Thailand. He was also an active supporter of the anti-Japanese movement and was vice-chairperson of the Association for the Promotion of the Sale of Municipal Bonds in Thailand. In this role, he urged fellow Chinese in Thailand to donate in support of the Chinese war effort against Japan. In addition, together with fellow founders of the Teochew Association, he set up the *Zhong Guo Bao* and *Zhong Yuan Bao* as mouthpieces for the anti-Japanese movement in Thailand. Shortly after the wartime Thai government entered into a formal alliance with Japan, U Chu-liang was stranded in Penang during a business trip. During his stay in Penang, he spent approximately S$7,000 to provide relief for some 400 students and refugees from Thailand. Apart from that, he also tried to arrange for transportation for those who wished to return Thailand. As a result, he was arrested by the Japanese military forces, who claimed he was a central figure in one of the anti-Japanese movements in Penang. He was eventually released at the conclusion of the war.

After the war, besides managing his businesses, U Chu-liang performed many philanthropic acts. During the famine which broke out in China just after the war ended, he donated rice to refugees, and also helped to establish a company in Chaozhou that sold rice at a low price. He was also generous in his donations to schools and educational institutions, both in and outside Thailand. In Thailand, he helped found Chung Hwa School before the outbreak of the Second World War. Later, he donated 10 million baht in 1960 to set up a foundation in his name to provide scholarships for students of all levels. In 1966 he donated a piece of land (approximately 64,000 sq. m.) for the building of a school. In his homeland, he set up two primary schools (one girls' school), a secondary school, and a library. He even refurbished his ancestors' house as a kindergarten. He participated in the founding of Han Chiang High School in Penang, which was initiated by Lim Lien Teng. He also donated generously to Chung Ling High School in Penang and to Nanyang University in Singapore.

U Chu-liang was also recognized for his generosity in the health-care sector. In 1949 he invested 6 million baht to build a hospital that specialized in the prevention of tuberculosis. This hospital also provided free medical services to the poor. In 1961 he donated this hospital, together with X-ray facilities and two mobile medical stations, worth up to 600 thousand baht, to the Society for the Prevention of Tuberculosis in Thailand. In 1959 he had toured Europe to study medical facilities there for the prevention of tuberculosis. During this trip, he noticed that Europeans were concerned about both the prevention of diseases and the recovery of the sick. Hence nursing homes were common in Europe. Noting this, he thought it best for Thailand to learn from Europe. When he returned to Thailand, he put in 10 million baht to build a modern nursing home with state-of-the-art facilities in Bang Pu. This nursing home consisted of fifteen buildings, and covered an area of 60 rai (96,000 sq. m.). On its completion in 1962, he donated this nursing home to the Thailand Red Cross Society. King Bhumibol of Thailand honoured the opening ceremony of the nursing home with his presence and even bestowed on the nursing home its official name. Several years later, U Chu-liang developed a piece of land (approximately 136,000 sq. m.) near the nursing home into a recreation park.

In recognition of his contribution to Thai society, King Bhumibol awarded him the Most Illustrious Order of Chulachomklao in 1962 after he donated the nursing home. He was also awarded the Knight Commander (Second Class) of the Most Exalted Order of the White Elephant, Knight Grand Cross (First Class), and Knight Commander (Second Class) of the Most Noble Order of the Crown of Thailand, on other occasions.

U Chu-liang died of heart attack on 14 July 1974 at the age of seventy-five.

Goh Yu Mei

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Phan Thiểu Vân

(潘少云, Pan Shaoyun, 1940–)
Community and business leader, Vietnam

Phan Thiểu Vân belongs to a rare breed of Chinese community leaders in Vietnam. In a position normally dominated by men, she stands out as the female leader of the Hainanese community in Danang, a city in the central part of Vietnam. She is overall in charge of the activities of the Hainan Native-Place Association (*huiguan*), maintaining continuity in the association's religious and social functions, and ensuring its connections with the local community, with Hainanese in Vietnam, and with Hainanese diasporic communities in the United States. She is also responsible for the financial independence of the association that she helms. A successful entrepreneur, she has expanded her banquet and restaurant business for at least three decades. She is currently a member of the Fatherland Front of Vietnam, Danang, and representative of Chinese women in the Women's Executive Committee of Hai Chau district, Danang (Ban Chấp hành Hội Phụ nữ, Quận Hải Châu).

Vân's restaurant, Kim Đô, is currently built on the land owned by her father, Phan Chánh Hồng (潘正鸿), who was born in Wenchang district (文昌县) of Hainan Island (China). Vân herself was born in 1940 in Tuy Hòa (Khánh Hòa province, Vietnam) where her father first established his Chinese medical hall. She was schooled in Danang where her father, also managed a Chinese medicinal shop called Tế Sanh Đường. The shop used to stand on the current site of the restaurant owned by her now. Most part of the land where the restaurant now stands was nationalized in 1976. Only a small part of it was used by her family who operated a food business on it. During what was called the Subsidy Period, from 1976 to late 1986, her family food business had to be jointly operated with a state-owned food and beverage cooperative in the planned economy, which rationed stamps for the purchase of goods and services. The partnership saw a new vice-manager and an accountant being dispatched to her restaurant from the local government office. In 1994, approximately eight years after the ratification of economic reforms in 1986, Vân bought the other parts of the land — in front of and behind the restaurant which used to belong to her family — from the government. The economic reforms refer to the new economic policies which allowed privately-owned enterprises to be involved in the production of goods and services. These reforms were initiated to give the socialist economy a market orientation.

In the past, Vân's father had provided shelter to migrants from Hainan Island, and the Guangxi Province of China at the back of his Chinese medicinal shop in Danang. Vân's husband, Lâm Phước (林富), was among the migrants who had taken shelter in the compound of his shop. Phước left his village called Ganlan Cun (橄榄村), located in the Wenchang district of Hainan, at the age twelve. He resided for about seven years in Hong Kong before coming to Danang. In 1997, those who had been living in Vietnam from before 1975 until 1997 could apply for Vietnamese citizenship. Phước became a Vietnamese citizen then. Vân's father, however, left Vietnam for the United States of America in 1983. The site where his first shop and family home used to be in Tuy Hòa was given to the local government after he had left for the United States. He passed away in California in 2001, leaving behind his

wife, who is currently ninety-five years old, and nine children — seven of whom reside in California and two in Danang.

Vân received her education at Trường Thọ Nhân (树人学校), the only Chinese-medium school in Danang, which at the time also ran a secondary education programme. The school used to employ Taiwanese teachers and was renowned in the Chinese communities of Vietnam for its educational standard. As she had received a formal Chinese education, Vân has made sure her sons also acquire Mandarin. Even when Sino-Vietnamese relations were tumultuous and Mandarin learning and speaking invited suspicion and marginalization, she engaged a friend, a Chinese language teacher, to teach the language to Lâm Kiện (林健) (1970–), her oldest son who is the second eldest among her five children. Kiện is currently the best Mandarin speaker among his siblings. He is married to Huỳnh Quế Văn (黄桂文), whose sister, Huỳnh Quế Hà (黄桂霞), is first deputy president of Sacombank (Ngân hàng Sài Gòn Thương Tín; Saigon Commercial Bank).

In Danang, the two clan associations there are the Five Bang Association (Hội Quán Ngũ Bang), housing the Temple of the Heavenly Mother (天后宫), and Hainan Native-Place Association (Hội Quán Hải Nam), whose main deity are the 107 Hainanese heroes of Central Vietnam, Triệu Ứng Tử (昭应祠). The Five Bang Association of Danang was formed by five main Chinese dialect groups (Fujian, Teochew, Cantonese, Hainanese, and Hakka) due to their small population, while the Hainanese also has an association of their own besides being part of the Five Bang Association. An ancient belief, unique to the Hainanese of the central part of Vietnam, has it that on 16 July 1851, officers Tôn Thất Thiểu and Pha Xích killed 107 Hainanese on board three suspicious ships on the Isle of Chiem Du in Quảng Ngãi province (the province in the central region of Vietnam); one of the Hainanese on board escaped. Emperor Tự Đức then entrusted the Department of Justice to investigate the matter. When the truth of the officers' greed which caused the massacre of the Hainanese was disclosed, death sentences were passed and the emperor ordered the building of a temple to commemorate the Hainanese killed.

Vân has been the leader of Hainan Native-Place Association from 2006 to the present. She was also treasurer of the Five Bang Association from 1976 to 2004. As a leader, she has thought of a way to ensure the economic sustenance of the Hainan Native-Place Association and the continuity of its roles. In recent years, she successfully negotiated for repossession of a plot of land, formerly belonging to the Hainan Native-Place Association and nationalized in 1976. She has converted the land, located across Triệu Ứng Tử where the Hainan Native-Place Association is located into a public car park which leases out garage space to car owners for a monthly fee of 500,000 *dong*. Revenue from the lease helps to support the operations of the Hainan Native-Place Association.

In her private business, Vân owns several restaurants in Danang: King Palace, Queen Palace, and Kim Đô. Another restaurant she owns is located in the city next to Danang, called Kim Đô Làng Quê. King Palace has a western-style interior and its waiters serve in western uniforms; Queen Palace has a Cham-style interior and its core business is wedding banquets while Kim Đô and Kim Đô Làng Quê serve Chinese and local Central Vietnamese dishes. A beer garden restaurant, which serves a variety of Asian popular dishes in a French villa and garden next to her Kim Đô restaurant is her most recent business venture. Most of Vân's restaurants cater to international and domestic tourists, as well as corporate clients.

Vân has seven siblings residing in the United States and two in Danang. She spends

time organizing activities for the Hainanese in Danang as well as maintaining ties with other Hainanese community leaders in other parts of Vietnam and in the United States. Her brother, Phan Ứng Bình (潘应平), like her, also assists in the operation of the two clan and native-place associations in Danang. Part of his time is devoted to balancing the books of the Five Bang Association.

In 2008, the Hainan Native-Place Association of Danang organized the 40th anniversary of its establishment and gathered every Hainanese clan leader in Vietnam to celebrate at its premises. It was a rare and memorable event which helped to forge relations of all the Hainanese leaders in Vietnam. It is likely that Vân will continue her community leadership as she has the assistance of her five children (one daughter and four sons) in the management of her business, thus allowing her to devote attention to community services.

Grace Chew Chye Lay

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Phan Xích Long

(潘赤龙, Pan Chilong; Phan Phát Sanh, 潘发生, year of birth/death unknown)
Early nationalist leader, Vietnam

Phan Xích Long was a Vietnamese nationalist leader who led the peasant movement against the French during the second decade of the twentieth century and later became a legend.

Phan Xích Long was the nickname of Phan Phát Sanh (潘发生), alias, Lạc (乐). He was the son of Phan Núi, a Chinese police agent in Chợ Lớn. The year of birth of Phan is unknown, but he emerged in the 1910s.

When he was young, Phan had aspirations to be a hero who went after villains and brought justice to the world. Since birds of the same feather flock together, he was able to organize his own group of people with similar aspirations, and to become their "big brother". According to David Marr, before becoming a secret society leader, Phan was a mystic who travelled from Vietnam to Siam as a fortune-teller. When he was away travelling, his associates installed an elderly man as a "living Buddha" in a village near Chợ Lớn. Soon peasants and trades-people came to his residence to make offerings. In mid-1912 the "living Buddha" died and Phan's associates claimed that the last words of the "living Buddha" were to make Phan the emperor.

From that time onwards, "Big brother" Phan Phát Sanh began to call himself Phan Xích Long, which means "red dragon" or Hồng Long, which also means red dragon. He acquired a yellow hat and yellow headscarf, put them on, and called himself a son of the Vietnamese king, Hàm Nghi, born in the palace of the empress. He soon named himself "emperor". Expensive accoutrements were made for the "emperor", including a medallion with the inscription, "Phan Xích Long Hoàng đế" (潘赤龙皇帝). With his "brothers", he established a secret society akin to a Heaven and Earth Society (天地会) with the purpose of pursuing a revolution against the French to restore the Vietnamese kingdom.

The aim of this Heaven and Earth Society was similar to the nationalistic, anti-Manchu/Qing dynasty Heaven and Earth societies found in China at the beginning of the Qing (Manchu) dynasty. In southern Vietnam, Heaven and Earth societies had members who

were ethnic Hoa as well as Vietnamese, and they made the French occupiers the target of their struggle. In essence, therefore, Heaven and Earth societies in southern Vietnam at the beginning of the twentieth century, such as that started by Phan, were fighting for the independence of Vietnam. This society made guns and bombs for armed struggle, and leaflets for distribution all over Saigon, Chợ Lớn, and Bình Tây, to call on the people to revolt on 28 March 1913. It was said that Phan was in charge of the final attack plan which depended on a number of bombs, but the bombs failed to explode.

The uprising was soon put down and Phan was arrested in Phan Thiết. In all 111 persons were arrested and put to trial from 5–12 November 1913. After the upper courts heard the cases, fifty-four were acquitted; and six of them received life sentences of hard labour, including Phan. (However, according to Nguyễn Văn Huy, Phan was actually sentenced to death on charges of terrorism and was under detention in Chí Hòa jail in Saigon awaiting the day of reckoning. But it seems that this assertion is incorrect. Had Phan been sentenced to death, his followers would not have waited three years to stage a jailbreak.)

The capture and eventual sentences of Phan and his associates were earthshaking news to the underworld at the time. At the trial, Phan bravely told the court that he was rising against the French because they imposed heavy taxes; the bombs he placed were to cow the French into reducing taxes. He told he had learnt to make bombs in Thailand and thought nothing of death and even looked forward to a death sentence for his country.

In fact, since 1885 there had already been peasant uprisings against the French colonial government. In the twentieth century, the Vietnamese, including those of Chinese descent, continued to organize themselves to overthrow the French. The failure of the 1913 uprising did not deter them and the subsequent 1916 uprising involved more areas and took place during the German-French war. It therefore posed a more serious threat than that of 1913. Not surprisingly, the French colonial government was harsher towards the rebels in this uprising.

In March 1916, taking advantage of the German invasion of France, a number of young colleagues in Saigon from Phan's Heaven and Earth Society organized a major jailbreak to release their "big brother". The rescuers wore the black-coloured *bà ba* traditional tunic top and white-coloured pants, so as to recognize each other. They carried swords and machetes as weapons, and wore amulets on their chest. Some amulets were burned and dipped into water, and as they regarded the water as holy, they drank it, believing from then on they would be invincible to sword or bullets. They sneaked near the jail in small junk boats and began their operation at 3 am.

Their swords and machetes were, however, no match for French guns. Six were shot dead in the operation, and fifty-one of the rescuers were arrested and sentenced to death. On 22 February 1916, the French executed thirty-eight of these, and, on 16 March 1916, another thirteen. All the dead bodies were buried in a common grave in a field called the Common Training Ground that belonged to the church in Hiền Vương Street, Chợ Lớn.

The contemporaries of these fifty-seven people were honoured as heroes and stories about their fate were passed on orally among the people and patriots. These stories have served to inspire works of many operas, songs, and drama plays of the south.

Phan Thị Yến Tuyết

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Phat, David

(Sy Kong Huot, 徐光发, Xu Guangfa, 1946–)

Economist, writer, politician, Cambodia

David Phat is an economist specializing in studying the Cambodian economy. He is widely known for his bilingual book, *Assessment of Cambodian Economy* (《柬埔寨经济评论》), the first book on the macroeconomy of Cambodia, published in 2000, and one that he had started working on since 1998. The second edition of this book that was published in July 2007 was enhanced with more data and updated information on Cambodian's economic zones and rural development. Phat hopes that this book that provides a holistic picture on investment in Cambodia will, in turn, attract foreign investors to his country. In his book, he stresses that Cambodia has a liberal investment climate because companies can be wholly foreign-owned, taxes are low, and profits can be transferred out of the country without restrictions. This book was originally written in English, and was then translated into Chinese and Khmer languages. The Chinese version of the book has been reproduced in chapters by the local daily newspaper, the *Commercial News*, and the English version has been running in the local bi-weekly, the *Mekong News and Business Advertisement*. Sale of his book has since exceeded 12,000 copies, and it can be found in many bookstores and libraries worldwide.

Besides the above mentioned book on the Cambodian economy, Phat has also written a book entitled, *Cambodia's Retrospect*, which is about his experiences during the Khmer Rouge regime. This book has yet to be published because the genocide trial of the four top Khmer Rouge leaders for war crimes — Nuon Chea, Khieu Samphan, Ieng Sary, and Ieng Thirith — are still ongoing. During the Khmer Rouge regime, Phat's relatives and friends, who numbered as many as seventy, lost their lives.

Phat was born on 26 February 1946 in Kampot Province, to Sy Seng Yuoh alias Phat Kuy (father), and Heng Yoat Sieu (mother). His father, who was born in Hainan Province, Qiong San Prefecture, migrated to Cambodia in 1938, and married a second time after the migration, leaving his first wife and a son still living in China. Besides keeping communication ties with his immediate family, David Phat also maintains contacts with his uncle and a cousin who are also living in Hainan. During an interview with David Phat in June 2008, his own mother was said to be ninety years old while his father had passed away, at the age of 102 years. Phat is married to Diep Sieu Khin, alias Stefanie Diep Phat, and they have two sons. All his family members are now U.S. citizens. Both his sons are working in the United States, the elder as a shift mechanic, and the second, an application engineer. Phat himself is fluent in Khmer, Chinese, English, and Vietnamese, and speaks many Chinese dialects too.

Phat had gone to high school in Phnom Penh and between 1968 and 1971, worked as a manager at Khmer Honsa Airlines. Later, between 1971 and 1973, he was employed by Amtraco, an American company. He feels that he was lucky to have been employed by these companies because they helped him and his wife to evacuate from Cambodia when the Khmer Rouge came to power in April 1975. In 1973, he took up a diploma course in economics at the Chung Shing University in Taiwan and returned to Cambodia after his graduation in late 1974. After experiencing five of the hardest years under the Khmer Rouge regime, his first migration was in 1979 when he crossed the Cambodia-Vietnam border to unite with his sister in Vietnam. Between 1980 and 1988, he worked as an English teacher at Song Be High School, a former province of Dong Nam Bo region in South Vietnam. When the political situation continued to worsen in the region, he made his second migration to the Philippines in 1988. There, he found a job as an assistant teacher in the English language at the International Catholic Migration Commission, Philippines Refugee Camp. In 1989 he chanced upon an opportunity to migrate successfully to the United States with his family.

Phat's career has been diverse, having changed from an academic career to a business one after he settled down in the United States. He worked at Chinatown Express, a well known Chinese restaurant in Los Angeles, from 1990 to 1996. Then between 1996 and 2001, he returned to Cambodia to work as an operation manager at the KT Pacific Group, a company owned by his cousin, Okhna Kong Triv, who is a politician, as well as a well known entrepreneur in Cambodia. In October 2001, he returned to Los Angeles to live with his family and found a job as a case manager cum job developer at the United Vietnamese Community Council, where he stayed for three years. In May 2005, he was invited to return to the KT Group to assume the general manager position, a role he has kept to this day. During this time he has seen the company developing from a small family business in the early 1990s to a large group enterprise.

On 12 February 2007, in recognition of his knowledge in business and contributions to the economic development of Cambodia, the Government of Cambodia issued a royal decree to appoint him adviser to Samdesh, the president of the senate, and he was conferred a rank equivalent to under secretary of state. Phat also received the title of His Excellency (H.E) from then on.

Lim Boon Hock

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Pho Chaeng

(普净, Pujing, 1901–86)
Religious leader, Thailand

Pho Chaeng Mahathera (普净上师, Master Pujing) was the monk dean general of Mahayana Buddhists in Thailand. He was also the chairperson of the Mahayana Commission of Thailand (Khana kammakan song chinnikai), and abbot of both Wat Mangkon Kamalawat and Wat Bhoman-Khunaram. His monastic name is Nengchi or Pujing. Throughout his life, he devoted himself to the promotion of Chinese Buddhist doctrines and made tremendous contributions. Through his efforts, Chinese Buddhism flourished in

Thailand. Chinese Buddhist monks could be ordained in Thailand and many Chinese Buddhist temples were built. Pho Chaeng Mahathera enjoyed deep influence not only in Thailand, but also throughout Asia.

Pho Chaeng Mahathera was born on 16 June 1901 in Jieyang, Guangdong, into a gentry family whose surname was Huang. His father died when he was still very young, and he was raised by his mother, who was a devout Buddhist. Under the influence of his mother, he became interested in Buddhism and started studying various Buddhist scriptures. He admired Thailand as a flourishing Buddhist country and relocated to Thailand in 1927. He became a Theravada Buddhist monk in a temple at Phraphutthabat, Saraburi Province. During his six-year stay in Thailand, he devoted himself to the study and teaching of Buddhist doctrines. In 1934, he returned to China and was formally ordained in Huiju Temple on Baohua Mountain in Longtan, Jiangsu. During his two-year stay in Huiju Temple, he studied Buddhist doctrines diligently.

After he returned to Thailand in 1936, he established the Lihua Monastery to promote Mahayana Buddhist learning in Thailand. Many were attracted to study Buddhism under him. During the course of teaching, he felt the need to further his own studies in Buddhism. Hence he returned to China again in 1941. During this visit, he travelled to the north-western region of China, where he studied Vajrayana Buddhism.

When he returned to Thailand in 1947, he was bestowed a piece of land in Tha Maka, Kanchanaburi, by the king of Thailand to build a Vajrayana Buddhist temple, Wat Pho Yen. This became the first legal Chinese Vajrayana temple in Thailand, and was completed in 1950. While Wat Pho Yen was still under construction, Pho Chaeng Mahathera also founded the Pho Yen Hospital, Pho Yen Villa, Pho Tong Sutra Depository, and the Sangha College at the same time.

The following year, he headed to China for the third time and became the nineteenth great master of the Qianhua branch of the Ritsu School in China. He returned to Thailand in 1950 and was given the title, Left Monastic Director of the Chinese monks. In addition, he was also named abbot of Wat Pho Yen and given the religious authority to ordain monks by Thailand's Supreme Patriarch, who is the chief Buddhist monk in the country. He was the first Chinese Mahayana monk to be given such authority in Thailand.

In the following years, he was bestowed monastic titles seven times by King Bhumibol of Thailand, and was given more responsibilities within the Thai Mahayana community. In 1951 he was promoted to Right Monastic Director of the Chinese monks. Two years later, he was named abbot of Wat Mangkon Kamalawat. That same year, he became the first chairperson of the newly formed Mahayana Commission of Thailand, which manages Chinese Buddhist temples in Thailand. In 1964 he became the patriarch of the Chinese monks in Thailand.

Pho Chaeng Mahathera was celebrated widely for his efforts in promoting Chinese Buddhism. He founded and refurbished several Chinese Buddhist temples, including Wat Pho Yen, Wat Mangkon Kamalawat, and Wat Bhoman-Khunaram, which is often regarded as the most beautiful Chinese Buddhist temple in Thailand. Pho Chaeng Mahathera started preparations for the construction of the temple with bureaucrats, Chinese businessmen, and other Buddhists in Thailand from 1959. The temple was officially opened on 12 March 1964 after the first stage of construction was completed. It was finally completed after ten years. The total cost of this temple, which covers an area of 20 rai (32,000 sq. m.), was

more than 30 million baht. In 1971, Wat Bhoman-Khunaram was also bestowed the honour to have the royal initials of the Thai king above its entrance.

Pho Chaeng Mahathera was also concerned about the quality of Chinese monks in Thailand. After gaining the religious authority to ordain monks, he was especially particular about the behaviour of Chinese monks and therefore set guidelines for the proper behaviour expected of them. In addition, he collected various Buddhist scriptures, and republished them in Chinese, English, and Thai to promote Chinese Buddhism in Thailand. He established numerous monastic colleges, for example, the Sangha College in 1947, and a monastic school within Wat Bhoman-Khunaram in 1966. Many of his disciples have become admirable figures within the Chinese Mahayana community.

Under his leadership, there was much development within the Chinese monastic community. Firstly, Chinese monks were able to be ordained in Thailand, instead of having to travel to China for ordination. Secondly, the Mahayana Commission of Thailand was formed as a centralized institution to manage all Chinese Buddhist temples in Thailand. Thirdly, the *kathin* ceremony was revived in the Chinese monastic community. After Pho Chaeng became abbot of Wat Pho Yen and Wat Mangkorn Kamalawat, he tried to revive the *kathin* ceremony — the ceremony of offering new robes to Buddhist monks at the conclusion of the Buddhist Lent — in the Chinese monastic community. Because of his efforts, both Thai and Chinese Buddhists, including high-ranking officials in the Thai government, could make donations during the *kathin* ceremony in Thailand's Chinese monastic community.

Pho Chaeng Mahathera was regarded as the most eminent monk among Southeast Asian Chinese. He was invited to give speeches or host Buddhist ceremonies in various countries, such as Hong Kong, Taiwan, Singapore, Malaysia, and Laos, and was well received when he led a delegation to China.

He passed away on 25 September 1986 at the age of eighty-five. Many prominent members of the Thai Buddhist community, including the Thai Supreme Patriarch, graced his funeral.

Goh Yu Mei

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Phoa Keng Hek

(潘景赫, Pan Jinghe, 1857–1937)
Community leader, founding president of Tiong Hoa Hwe Koan, Indonesia

The establishment of Tiong Hoa Hwe Koan (THHK 中华会馆), the first modern Chinese organization in Indonesia, marked the beginning of Chinese cultural nationalism in the Dutch East Indies in the early twentieth century. It was this movement that forced the Dutch colonial government to introduce the HCS or Dutch School for the Chinese in order to win over the Peranakan Chinese. The founding president of this organization was Phoa Keng Hek, son of a wealthy *kapitan*.

Phoa was born in Bogor in 1857 and received his education at a traditional Hokkien school and a Dutch mission school (in Cianjur) where he came to know a fellow student, Lie Kim Hok. Phoa continued his education at the Primary School for Europeans (ELS, Bogor) and was thus able to speak and write Dutch. After marrying the daughter of a lieutenant he settled down in Jakarta and was engaged in the business of dealing in agricultural products. Because of his good command of Dutch, he was able to move in Dutch circles. At the same time he was able to communicate with the local Chinese community and, being outspoken, became the spokesman of the local Chinese.

Up to the end of the nineteenth century officers appointed by the Dutch were considered leaders by the Chinese in the community. These appointments were determined by their influence (derived mainly from wealth) in the Chinese community. Authority was vested in them by the Dutch and their function was primarily to administer the Chinese. However, by the end of the nineteenth century, a reform movement had emerged in China and Chinese nationalism was on the rise. The discrimination against ethnic Chinese in the Dutch East Indies (for example, "zoning" and the "pass system" targeting the Chinese) had also led to discontent within the Chinese community. Hence those descendants of officers and big businessmen who were exposed to modern education and political change in both China and the region started to lead a pan-Chinese movement in Java. In 1900 Phoa and other ethnic-conscious Peranakan such as Lie Kim Hok, Tan Kim San, and a *totok*, Lie Hin Liam, established the THHK, the first pan-Chinese association in Indonesia. Phoa served as its president up to 1923. He was not only the founding president, but also the longest serving president of the THHK.

The THHK was first established in Batavia (Jakarta) and initially aimed at promoting Confucianism, but soon developed into an organization promoting modern Chinese education in the Dutch East Indies. Phoa and his THHK group wanted reform in outdated Indonesian Chinese customs using the teachings of Confucius, especially regarding burial practices. To understand Confucianism, it was important to know the Chinese language, hence the THHK established its own schools, first in Jakarta, and later in Java and all over Indonesia. As Phoa also recognized the importance of English, the THHK offered classes for English instead of Dutch as a foreign language. The choice of Mandarin (rather than a dialect) and English for the THHK schools is significant. Phoa in a newspaper article (1907) stated:

> The Chinese in the Indies have opened their eyes. They know that the Chinese and English languages are widely used outside the Indies. It is not surprising that nowadays the Indies Chinese are more interested in teaching their children the two languages than the Dutch language, although they are still under Dutch rule. Moreover, the Chinese realize that if they are literate in Chinese and English, they can just take a two or three days voyage (Java-Singapore) into a wider world where they can move freely.
>
> With the knowledge [of these two languages], the Chinese here feel that the Indies is too small for them, because they are only allowed to live in a certain part of the town. If they wish to travel from one town to another, they have to obtain passes.

> I don't have to elaborate on this because it has been widely discussed in the newspapers.

It was reported that Phoa got the help of Lim Boon Keng in Singapore in finding an English school teacher for the THHK. To promote Confucianism, Phoa also personally invited Kang Youwei to visit Java in 1903 and treated Kang as an important guest. He was host to the leader of a Qing imperial mission in 1907 as well. However it was also reported that in 1911 he got in touch with the Chinese revolutionaries and supported the establishment of the Republic of China in 1912. However many of the Dutch-appointed "officers" were reportedly opposed to the revolutionaries and only accepted the ROC long after its establishment.

Phoa was also concerned with local issues and two examples illustrating this were mentioned in the local newspapers and widely known to the Indonesian Chinese communities. One was his effort to eradicate gambling, and the other, his success in breaking the robbers' syndicate. In 1904 Phoa leased a piece of private land in Bekasi (West Java) and in 1905 succeeded in securing the annual licence for operating a gambling house in Bekasi (in the Jakarta suburb). After getting the licence, he paid all the gambling taxes to the government out of his own pocket, but refused to operate the gambling house. He was sued by the local officer for breach of contract. Phoa argued that there was no stipulation that the licence holder had to operate the gambling house, and that he was doing society a good service by closing it down. He even urged the government to stop issuing gambling licences. The colonial government was unable to make him open the gambling house and so Bekasi had no gambling house, at least for a year.

At one time there were a lot of robberies in the Bekasi area. The government was unable to resolve the problem as no one was able to produce evidence that could lead to the arrest of the culprits. Apparently the robbers were collaborating with a local government officer in the robberies. The victims who wanted to get their stolen goods back had to pay 200 guilders to an agent, a sum which many of the victims could not afford. Phoa eventually collaborated with one victim and set a trap for the agent. He asked the victim to pay the agent with banknotes printed with certain serial numbers. The notes were traceable, which led to the capture of the ringleader who turned out to be a high-ranking local officer (*asisten demang*). Once the syndicate was dissolved, the robberies ceased.

Phoa was well known for his writings in the local newspaper. He was critical of the Dutch discriminatory policy against the Chinese and published a number of articles in *Perniagaan* (a major Peranakan newspaper in Jakarta) on this matter using Hoa Djin (or *huaren* which means "Chinese person", 华人) as his pen-name (1900s).

In 1937 Phoa received a knighthood from the Netherlands Crown, shortly before passing away in Jakarta.

Leo Suryadinata

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Phonlachet Kitaworanat

(方思若, Fang Siruo, 1932–99)

Newspaperman, writer, entrepreneur, Thailand

Phonlachet Kitaworanat, better known as Fang Siruo among the Chinese-speaking community, made major contributions to Thai-Chinese literature and the Chinese press, and was president of Thailand's Chinese Literature Writers Association (泰华作家协会) and director of the Chinese newspaper *Xinzhongyuan* (《新中原》).

Fang was born in Bangkok, Thailand, in 1932. His ancestors were from Puning (普宁), Guangdong Province, China. He did not receive any formal education at all, having enrolled only in an evening school to study Chinese language for three years, but he was passionate about learning and was talented in writing. He worked as a street vendor, a construction worker and, finally, a newspaperman — the ideal career he was longing for.

Fang started his newspaper work with the Chinese newspaper, *Mangu Xinwen* (《曼谷新闻》, Bangkok News). Because of the company's lack of personnel and capital, he had to do almost everything. This means that he not only wrote all news releases, but was also responsible for the editing of the news section, and *Mangu Gongyuan* (《曼谷公园》, Bangkok Public Park), a supplement on literature and art. As a dexterous and humble writer, Fang sometimes made fun of himself, as he could write everything he was asked to. His job included, but was not limited to, editorials, film reviews, essays, short stories, novels, and poetry. Later, Fang decided to give *Mangu Xinwen* a new section on fiction, "Xiaoshuo" (《小说》), which soon became a readers' paradise to lovers of Chinese literature in Thailand.

When Fang took charge of this "Xiashuo" section, he appealed to his literary friends to publish their work there, especially their short stories. Many of his friends responded, and more than a hundred short stories were published in the section over a short period of time. That is why many of Fang's literary friends attribute their success in creating short stories to Fang's encouragement.

The running of a newspaper, as well as literary and artistic creation, was Fang's favourite occupation. He was smart, flexible, and creative, as demonstrated by his enthusiasm in encouraging his literary friends to join his project of writing *Jielong Xiaoshuo* (接龙小说), literally meaning "connecting dragon novel", which was written in turn by several writers — each author, having completed his chapter, would announce the plot of his chapter of the next author. The first such novel was *Pobishe Waizhuan* (《破毕舍歪传》, The crooked biography of a wealthy man who went bankrupt), which was started by Fang Siruo himself and completed by his literary friends such as Ni Changyou (倪长游), Li Xu (李栩), Yi Fei (亦非), and Shen Yiwen (沈逸文). It was well received by many readers. After its success, Fang and his wife, Pusadi Kitaworanat (He Yun, 何韵), who was also a prominent Thai-Chinese journalist, began to run their own Chinese weekly newspaper, *Huafeng Zhoubao* (《华风周报》), and again, invited their friends to create another novel in the form of the *Jielong Xiaoshuo*. The new novel, *Fengyu Yaohuali* (《风雨耀华力》, Yaowarat in Rainstorm), was first serialized from 1963 to 1964 in *HuafengZhoubao*, then printed in book form in 1983 by a publisher in Hong Kong. The nine authors who participated in it were

Yi Fei, Yi She, Li Xu, Shen Yiwen, Li Hong (李虹, real name "Xu Jinghua", 许静华), Hong Ying, Bailing, Chen Qiong, and Fang Siruo (using the pen name Nai Fang, meaning Mr Fang). Yaowarat was a flourishing typical Chinatown in Bangkok, where a large number of ethnic Chinese of every class lived. Stories in the novel were set here, when two men of Chinese origin from southern Thailand, Li Jun and Ya Fu, came to earn a living in Bangkok. Li Jun was a soft-hearted intellectual who dreamed of being a Chinese newspaper man, while Ya Fu was a funny, less educated man who seemed to understand life better than Li Jun. They rented a cheap room in a small apartment owned by a greedy Chinese landlady in Yaowarat Road. In the same building, they made new friends and struggled on with their lives. The novel was very successful, and has become a classic in Sino-Thai literature.

However, Fang's *Huafeng Zhoubao* was unfortunately closed by the Thai authorities as it was considered to have been pro-People's Republic of China, and during that period, the Thai authorities were still suspicious of Beijing. Fang was prohibited from running a newspaper again. As a result, he had to give up literature and move into business In fact, the ban of *Huafeng Zhoubao* was a blessing in disguise for Fang. The real estate company that he established, Happy Land Group, later became very well known in Thailand, and contributed extensively to the development of the Bangkapi area of Bangkok.

Although Fang Siruo was a wealthy businessman, he never forgot where he came from. After the normalization of relations between Thailand and China in 1975, he returned to his lifelong love for literature. He took over the Chinese newspaper, *Xinzhongyuan*, and became its director in 1985. Under his supervision, the supplementary page on "literature and art" was vivid and dramatic. More importantly, Fang called on the literary circle to establish Thailand's Chinese Literature Writers Association with himself as its first president. In the "Foreword" of *Thailand's Chinese Literary Magazine* (《泰华文学杂志》) Fang wrote: "We are an old ox pulling an old cart on rough and muddy roads. We keep moving forward … regardless of the dead end; or whether there is a way out or not. We will continue our writing, and raise our standards. Thus, we have to do our best for our generation." This remarkable quotation reflects Fang's spirit of fortitude in promoting Chinese literature in Thailand.

Kornphanat Tungkeunkunt

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Phraya Ratsadanupradit

(Khaw Sim Bee na Ranong, 许心美, Xu Xinmei, 1857–1913)

Businessman, governor of Ranong, Thailand

Born in the southern Thai province of Ranong in 1856, Phraya Ratsadanupraditmahitsoraphakdi or Khaw Sim Bee was the youngest son of the Fujian-born merchant Khaw Soo Cheang. His father had immigrated to Penang in the early 1820s and, after a period on that island, established himself in trading between Penang and such centres on the west coast of southern Siam as Phang Nga, Takua Pa, and Ranong. That trade saw cloth and other imported goods

exchanged for products such as black pepper, tin, copra, and bird's nests.

Khaw Soo Cheang invested in the mining sector in Ranong and also went into the business of transporting Chinese coolies from Penang to work in the province's tin mines. In 1844 he secured the tax farm on tin in Ranong and was created of Luang Rattanasetthi. Not least in recognition of the revenues that he had transmitted to the Bangkok state, Khaw Soo Cheang was named governor of Ranong as Phra Ratthanasetthi in 1854. He was awarded the title Phraya Rattanasetthi in 1862 and died in 1882 as Phraya Damrongsucharitmahitphakdi. Among his elder sons, one would serve as governor of Lang Suan, and another would succeed him as governor of Ranong.

Some sources report that Khaw Sim Bee lacked any formal education and was, though multilingual, illiterate. At age twenty-five he became deputy governor of Ranong, serving under his brother Khaw Sim Kong, and was created Luang Siriraklohawisai. Four years later, in 1885, he became governor of Kraburi as Phra Atsadongkotthitraksa.

During a tour of the South in 1890/91, King Chulalongkorn noted the contrast between the poor state of administration in Trang and Khaw Sim Bee's achievements in Kraburi. He decided to appoint Khaw Sim Bee governor of Trang, with the title Phraya Ratsadanupraditmahitsoraphakdi.

Phraya Ratsada or Khaw Sim Bee made a great success of his work in Trang. Taking an active, developmentalist approach to government and to the economy of this centre of black pepper cultivation and node of Chinese settlement, he integrated the newly elected village headmen more fully into provincial administration, promoted the agricultural sector, and built roads. These latter included a seventy-kilometre road from Trang across the mountains in the centre of southern Siam to Phatthalung Province on the east coast of the peninsula. In 1893/94, he moved the province's seat of government or *mueang* from Khuan Thani to Kantang, on the Trang River some twelve kilometres from the sea. He laid out a well planned *mueang* at this new site and developed Kantang as an important port in Penang's commercial and social hinterland on the Andaman coast of Siam.

Trang's emergence as a model of administration for other Siamese provinces led King Chulalongkorn to promote Phraya Ratsada to the post of superintendent-commissioner of Phuket Circle in 1900. Under the *thetsaphiban* system introduced by interior minister Prince Damrong Rachanuphap starting in 1893, Siam's administrative circles, or *monthon*, grouped several provinces together as a means of furthering the Bangkok state's and its representatives' penetration, control, and administration of them. Phuket Circle included the provinces of Satun, Trang, Krabi, Phang Nga, Phuket, Takua Pa, and Ranong — the entirety that is, of the west coast of southern Siam from the border with Malaya to that with Burma.

In his new position, Phraya Ratsada introduced and energetically pursued policies similar to those that his developmentalist vision had brought to Trang. These policies fell in the areas of education, public health, local administration, and road building. They included the promotion of agriculture, commerce, and mining. And they saw Phraya Ratsada follow the example of his father in Ranong in bringing public order to a society made volatile by the presence of large numbers of immigrant Chinese mine workers and by the activities of "secret societies" among them.

In 1896/97, Phraya Ratsada joined King Chulalongkorn's party on a trip to Java in the Netherlands East Indies. He subsequently made a second trip there, this one devoted

to studying the construction of roads in mountainous terrain. At the latest by the time of the latter trip, Phraya Ratsada had grown interested in the possibility of introducing Pará rubber to southern Siam and in its potential contribution to the economy of Phuket Circle. Aware of the rapid spread of rubber cultivation in Malaya during 1895–1900 and able by 1901–02 to arrange the licit export of planting materials to Siam, Phraya Ratsada introduced the new crop to Trang. In keeping with his customary developmentalist approach and working with his nephew and successor as Trang governor, Penang Free School alumnus Phraya Sunthorn (Khaw Joo Keat), he established a government demonstration plantation, made planting materials available to cultivators, and introduced further incentives to stimulate adoption of the new crop. His work helped make Trang and neighbouring parts of Phuket Circle one of the three principal areas in which Siam's smallholder-dominated rubber economy emerged in the first years of the twentieth century. The other two were Narathiwat Province, adjacent to the Malay state of Kelantan, and the Betong area of Yala Province, abutting Kedah and Perak at the southernmost point of Siamese territory.

One must understand Phraya Ratsada's role in the transmission of rubber from Malaya to the west coast of southern Siam in the context of his own and, more broadly, the Khaw family's leading position from the 1890s up until at least the time of the First World War in diverse sectors of the economy of that coast. These sectors included tin mining and smelting; tax farming; shipping and the trade in manufactured imports and primary exports; and provisioning tin mines with opium, labourers, and other supplies. The family's enterprises dominated the economy of Siam's Andaman coast. Other Penang concerns active there effectively operated under the umbrella of Khaw interests. Throughout Phraya Ratsada's long years of distinguished service to Siam, Penang remained in many ways at the centre of his activities; he maintained a large Italianate residence, named Chakrabong House after a son of King Chulalongkorn, in George Town.

Bangkok's reliance on Phraya Ratsada and other members of the Khaw family to bring order, modern administration, and prosperity to the west coast of peninsular Siam succeeded in three important regards. That reliance consolidated Siam's hold on that coast, blocked its informal colonization by Britain, and made it an important source of Siamese state revenue. At the same time, this policy reinforced the social and commercial linkages that tied the coast to Penang and, that, along with the infrastructure and prosperity that Phraya Ratsada helped foster in Phuket Circle, made it very much a place apart from the rest of Siam.

In 1911 King Wachirawut appointed Phraya Ratsada to his Privy Council. This honour recognized not only his long service to Bangkok and his success in consolidating administration on the west coast of peninsular Siam but also the important contribution of Phuket Circle under Phraya Ratsada's administration to the Siamese fisc. In late February 1913, a member of the staff of the Trang hospital shot Phraya Ratsada and his nephew Khaw Joo Keat on the docks in Kantang. Taken to Penang, Phraya Ratsada died on 10 April and his nephew less than a month later. Phraya Ratsada was buried alongside his father's tomb in Ranong on 1 June 1913.

On 1 July 1915, King Wachirawut bestowed the surname "na Ranong" on Khaw Yu Ngee, a grandson of Khaw Soo Cheang who at the time held the title of Phraya Rattanasetthi and served as governor of Ranong. The Thai branch of the Khaw

family has used that surname ever since. Its many distinguished members have included Kittirat na Ranong, a former managing director of the Securities Exchange of Thailand who became minister of commerce and deputy prime minister in the government of Yingluck Shinawatra in August 2011. Although he was murdered before the surname's bestowal, Phraya Ratsada is known in Thailand as Khaw Sim Bee na Ranong.

Following the end of Siam's absolute monarchy in 1932, and despite both his close association with the *ancien régime* and his Chinese ethnicity, the country's new rulers in the People's Party invoked Phraya Ratsada's developmentalism with approval. In April 1951, during the second premiership of Field Marshal Po. Phibunsongkhram, five days of celebrations marked the dedication of a memorial honouring Phraya Ratsada in Trang. Featuring a statue of Phraya Ratsada, the monument was built in a pleasant park on the outskirts of the provincial centre at Thap Thiang, to which the *mueang* moved from Kantang just three or four years after Phraya Ratsada's demise. Standing on the same road to Phatthulung Province that Phraya Ratsada built during his term of service as Trang's governor, the monument symbolizes the Bangkok state's recognition of Khaw Sim Bee as an important figure in Thailand's national history. Serving as Trang's provincial monument, it is the site of an official ceremony to honour his legacy on 10 April of every year.

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Pitt Chin Hui

(毕俊辉, Bi Junhui, 1906–81)

Lay Buddhist, educator, philanthropist, Singapore

Pitt Chin Hui was a devotee of Buddhism, a lay practitioner who was very interested in research and cultural work. She translated Buddhist scriptures, gave Buddhism talks on radio, and wrote bilingual Buddhism textbooks for both primary and secondary levels. Ven. Siong Khye (常凯法师) regarded the founding of Maha Bodhi School (菩提学校) and the World Fellowship of Buddhists Regional Centre in Singapore as the two gems of her contributions. He also commended her on her display of exemplary patience, determination, and resilience, which were keys to her many accomplishments in life.

Pitt was born on 23 September 1906 to a wealthy family in Hua County (花县), Pitt Village (毕村) in Guangdong, China. This birth date is verified by Pitt's nephew, Pitt Kuan Wah, and the "year" is as stated in her oral history

records as well. The "1900" indicated in her autobiography could have been a typographical error. Her original name was a more feminine "Pitt Xiuying" (毕秀英), but she did not want to be a girl, and being the youngest in the family, as well as pampered and spoilt, she just changed it to the more masculine one she was known by. Her father passed away when she was one and her mother, Feng Qingkui (冯清葵), who was not willing to continue living in the village, left and joined a relative who was doing business in Penang. She returned later to fetch Pitt when the young girl was five so that she could receive a desired education. Pitt's mother was illiterate, and having realized the importance of education, arranged for a bilingual education for Pitt in Penang. In 1925, Pitt started teaching English at the Fujian Girls' School (福建女子学校). Two years later, her mother sent her to the Foreign Language Department of the Zhongshan University (中山大学) in Guangzhou where she furthered her studies and attended classes in the Chinese Language Department occasionally as well. However, she had to terminate her studies and return to Penang to take care of her mother who became seriously ill. After her mother's recovery, Pitt returned to Fujian Girls' School as an English teacher again.

In 1932, she chanced upon lectures by Ven. Taixu (太虚大师) and his disciple, Ven. Chee Hong (慈航法师), at the Khek Lok Si Temple (极乐寺) in Penang. She realized that Buddhism was not based on superstition, but was a doctrine that appealed to those who sought freedom from suffering. She then became a disciple of Ven. Chee Hong after Ven. Taixu had left, and studied Buddhism and Chinese culture under him at the Bodhi Institute (菩提学院). Pitt later became one of the founders of the Maha Bodhi Primary School (菩提小学) in Penang, teaching English and Buddhism in the afternoon, while retaining her teaching position at Fujian Girls' School, where she conducted English classes in the morning.

During the Japanese Occupation in the early 1940s, Pitt was the secretary (English) of the Rescue and Welfare Society, and escaped tragedy as the Japanese respected the Buddhists. In 1944, she went to Leng Feng Bodhi Institute (灵峰菩提学院) in Singapore with her teacher Ven. Chee Hong, and returned to Penang the following year after the Japanese had surrendered, and resumed her teaching at the Maha Bodhi Primary School. Pitt returned to Singapore in 1946 to lecture at Fah Si Lam Temple (法施林). It was then that Ven. Chee Hong encouraged her to stay in Singapore to establish a school like the Maha Bodhi Primary School in Penang. He felt that there was a need to promote education of the Buddhist way on this heavily populated piece of land.

After much hard work, Pitt was finally able to rent a shophouse at 743 Geylang Road as a temporary site, and the first Buddhist school in Singapore, Maha Bodhi School, was officially founded on 12 January 1948. Though a founder of the school, Pitt was not its first principal. Sister Wong Loon Soo (王弄书居士) was. Pitt herself taught in the morning and went around collecting monthly or yearly sponsorships in the afternoon. As finance was a problem, she also set up a night school and the fees collected were used to help pay for the school's expenses. As enrolment picked up after the board of directors was established in 1949, expansion was inevitable, and thus in 1950, the board decided to transfer the management of the school to the Singapore Buddhist Federation, and expansion was made possible with the financial assistance from philanthropist Aw Boon Haw (胡文虎). This was the same year when Wong returned to Penang and Pitt took over as principal. Maha Bodhi became a government-aided school in 1957 and continued to grow in scale. In 1969,

due to Pitt's bilingual background, the Ministry of Education requested the school to conduct English classes, and so in 1970, Maha Bodhi School became the first government-aided school to provide a bilingual education. The academic performance of its pupils excelled over the years, and Maha Bodhi, together with Mee Toh School (弥陀学校), has since become renowned Buddhist schools. Pitt retired in 1971 and took up the appointment of honorary principal-cum-supervisor. In addition to Maha Bodhi, she also co-founded the Singapore Vocational Girls' Secondary School (新加坡女子职业中学) — which later became Pei Dao Secondary School (培道中学) — where she was a member of the school management committee. Pitt was involved in the development of another Buddhist school, the first and only Buddhist secondary school in Singapore, Manjusri Secondary School (文殊中学), and was a member of its school-building committee.

She was very active in Buddhist studies and activities. In December 1959, she started the task of translating the *Ksitigarbha Bodhisattva Sutra* from Chinese to English for the English-educated. Back in 1950, she had represented the Singapore Buddhist Federation, together with Ven. Kong Hiap, at the World Fellowship of Buddhists inaugural meeting in Colombo. On their return, she suggested to the Singapore Buddhist Federation that it set up an English section, incorporating a Singapore World Fellowship of Buddhists Regional Centre, but was rejected. The Regional Centre was set up two years later as an independent unit, with Pitt appointed honorary president, and H.G. Abeyratne, honorable secretary. The centre was active in promoting international Buddhist activities and charity works in Singapore. Pitt was also head of education for the Singapore Buddhist Federation, consultant for the National University of Singapore Buddhist Society among other roles she took on.

She contributed to charity mainly through her leadership at the Regional Centre, raising funds for various charities and welfare organizations such as the Association for the Deaf, Singapore Anti-Tuberculosis Association, Thong Chai Medical Institution (同济医院), Chung Hwa Medical Institution (中华医院), St Andrew's Children's Hospital, etc. Children and old folks' homes under the Social Welfare Department also benefited from her relentless efforts. She was also a member of the inspection committees of the Social Welfare Department on old folks' homes, Singapore Anti-Narcotics Association, etc. Some of her other social commitments included being a consultant for Singapore Kwong Wai Siew Peck San Theng (广惠肇碧山亭公所), honorary chairman of Fa Yun Clan Assocation (花县会馆), etc.

Pitt was recognized for her contributions to charity, education, and culture through various honour and awards, including the prestigious Public Service Star (BBM) by the first president of Singapore, Yusof bin Ishak, in 1964. In 1979, she was appointed justice of the peace by the second president, Dr Benjamin Henry Sheares.

Pitt passed away on 28 October 1981 in India at the All India Institute of Medical Sciences, New Delhi. She had remained single throughout her life and had a nephew in Singapore, Pitt Kuan Wah, who is director of National Archives of Singapore.

Ho Yi Kai

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Preecha Phisitkasem

(谢慧如, Xie Huiru, 1913–96)

Philanthropist, Thai-Chinese community leader, promoter of Chinese culture, Thailand

Preecha Phisitkasen, better known as Xie Huiru in the Thai Chinese community, was the leader of the Teochew (Chaozhou) Clan Association (潮州会馆) and a promoter of Chinese culture.

Xie Huiru was born in 1913 in his ancestral Yihu Village, a poor and distant village located in Chao'an City in Guangdong Province of China. He was the fifth child in the family. Because of poverty, Xie did not receive a proper education as a child. He had to help his brothers earn a living, while his sister was sold as a child bride. He had to flee to Thailand when he was only fourteen because he was suspected by the Chinese government at the time (Kuomintang) of being involved in communist activities. After arriving in Thailand, Xie worked as secretary in a rice mill in Khon Kaen Province. He then set up his own agricultural products processing factory, developing business and engaging in international trade. It was not until the end of the 1960s that he moved to Bangkok and became a tycoon, owning more than seventy solely owned enterprises or joint ventures in rice, sugar, liquor, mining, construction, textiles, insurance, export and import, finance, cold storage, brick industries, and other fields. His companies included Tai Lian Co., Ltd.; Tai Lian Stack Co., Ltd.; Tai Lian Insurance Co., Ltd.; Tai Lian Construction Co., Ltd.; Bangkok Metropolitan Rice Mill Co., Ltd.; Yu He Long Local Product Co., Ltd.; Chumphon Sawmill Co., Ltd.; and Chumphon Mining Co., Ltd.

In the 1980s Xie handed over most of his business responsibilities to his children in order to engage more fully in philanthropy. He donated 30 million baht in sponsorship to Guo Fengyuan, a Taoist master, to build the Wihan Sian, a combined Buddhist/Taoist structure for antique exhibitions in Thailand. The Wihan Sian projected a glorious image of China and communicated the culture of and the emotions on two sides of the Taiwan Straits. He donated another 30 million baht to build a Buddhist Scriptures Tower to store the Tripitaka of the Tang Dynasty that he bought from China.

At the beginning of the summer of 1991, a rare flood disaster struck eastern and central China, while Shantou City was stricken by the typhoon No. 7, leading to tremendous losses. Xie Huiru took the lead in donating HK$1 million and 10,000 bags of rice to the disaster area.

Xie sought to provide proper Chinese education to the descendants of Thai Chinese. Hence, he donated 30 million baht to set up the Thai Chinese Culture Central Foundation (泰国中华文化慈善基金会) together with other Thai Chinese leaders and became its chairman. Later, he set up the Bangkok Oriental Culture Academy (东方文化书院) to provide part-time Chinese courses to adults. He donated another 37 million baht to facilitate the opening of the Huachiew Chalermprakiet University to develop Chinese university education in Thailand. Additionally, he donated 5 million baht to both the

Srinakorn Foundation School in Hatyai and the Huachiew School in Khon Kaen.

The Bangkok Oriental Culture Academy was the project to which Xie devoted most of his efforts. His investment in the academy was estimated to be 100 million baht.

During the eight years from 1986 to 1994, Xie visited China ten times and donated considerable funds to the public welfare sector, totalling more than 100 million baht.

In Shantou City, Xie donated 20 million baht to create the Xie Huiru Chaozhou Folk Opera Art Center (谢慧如潮剧艺术中心), the Chenghai Guye Park, the Chao Shan Xing He Foundation (潮汕星河奖基金), the Welfare Foundation of Shantou, the Children's Welfare Fund of Shantou (汕头市儿童福利基金会), the Education Foundation of Shantou and the Advanced Vocational School of Shantou. He also sponsored the repair of the "Song Jing" gate on Nan Ao Island.

His hometown Chaozhou was the place to which Xie dedicated most of his effort in China, with donations of about 70 million yuan. While many construction projects were named after him, such as Huiru Park (慧如公园), Xie Huiru Library (谢慧如图书馆), Huiru Building (慧如楼), Huiru Road (慧如路), and Huiru Hall (慧如堂), there were also many public welfare organizations not named after him, such as schools, the Yile Theater (艺乐宫), a Thai temple, an education fund, a scholarship, and the honorary citizen award fund. The name of Xie Huiru was popular in the Chaozhou and Shantou area and the Guangdong Education Publisher even compiled his story in Chinese textbooks for primary schools.

Xie became one of the first directors of the China Population Welfare Foundation (中国人口福利基金会) and its only foreign director. He was also invited to be a permanent honorary consultant to the Sichuan Provincial Government; honorary chairman of the board of directors and visiting professor of Sichuan Union University; honorary consultant to the Tianjin municipal government; and permanent honorary chairman of the Chinese Culture Promotion Society of Tianjin Province. He had other honorary titles, such as "honorary citizen of Shantou" and "honorary citizen of Chaozhou". He was also honorary chairman of the Chaozhou Returned Ethnic Chinese Federation, honorary director general of the Children's Welfare Foundation, honorary director general of the Chaozhou Xinghe Foundation, and permanent honorary chairman of the Chaozhou Folk Opera Art Center, and the Chaozhou Folk Opera Development Foundation (潮剧发展基金会), among others.

Xie passed away on 12 May 1996. He was survived by three sons and two daughters.

Wasana Wongsurawat

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Puey Ungphakon

(黄培谦, Huang Peiqian, 1916–99)

Leading Thai economist, educator, Thailand

Puey Ungphakon was born on 9 March 1916 in Talat Noi, Bangkok. His father, Nai Sar Ung, was an immigrant from China who worked in the fish market in

Paknam. Puey's mother, Nang Soh Cheng, was Thai-Chinese, the eldest daughter of the owner of a cloth store in the Sampheng area. Puey was the fourth of seven children in his family.

Puey studied in the French program at Assumption School and after graduating at eighteen became a teacher in the school. In 1934, he decided to further his studies at Thammasat University and successfully graduated with a bachelor's degree in law and politics in 1937. On graduating from the university, Puey resigned from his position at Assumption School and became an interpreter for a French lecturer at Thammasart University.

In 1938, Puey won a government scholarship to further his studies in Britain. He subsequently attained a bachelor's degree in economics from the University of London and was granted the Leverhulme Scholarship to further his studies at the doctoral level. However, the Second World War broke out, and Puey decided to postpone his studies in order to give his full support to the Free Thai movement.

When Japanese troops invaded Thailand in December 1941, Prime Minister Field Marshal P. Phibunsongkhkram decided to become an ally of Japan and declare war against the Allied Powers. During that time, a group of Thai people worked against Japan as members of the Free Thai movement both domestically and internationally. Puey joined this movement in Britain and became a captain in the British army. He was then sent for training in guerilla warfare and espionage in India and subsequently sent back to Thailand in September 1943. He and his team attempted to establish a radio station to facilitate communications between the British Army in India and Free Thai agents in Thailand. Unfortunately, Puey ended up being arrested and charged with espionage and treason. It was with the help of Free Thai connections within the Thai police department that Puey had the chance to meet Pridi Banomyong, who was the Free Thai leader in Thailand. After the meeting, Free Thai agents managed to communicate with the British Army in India via radio.

At the conclusion of the war, Puey married Margaret Smith. In 1946, he resumed his interrupted doctoral studies at the London School of Economics and graduated in 1948.

On completion of his studies, he returned to Thailand in 1949. His first position as a civil servant was economist in the Comptroller General's Office in the Ministry of Finance. His contribution to the post-war recovery of the Thai economy earned him widespread recognition, and he rose rapidly through the ranks of the government's financial officers. In the early 1950s, Puey became the deputy governor of the Bank of Thailand. He participated in the adjustment of exchange rates between the baht and other currencies, which enhanced the financial stability of Thailand.

During his tenure as deputy governor of the Bank of Thailand, Puey clashed seriously with the highest authorities of the military government of the time. He refused to support Field Marshal Sarit Thanarat's proposal to purchase the Union Bank of Bangkok because of the bank's violation of the Bank of Thailand's regulations. Moreover, Puey was in conflict with Police Director General Phao Siyanon on the issue of the employment of banknote printing operators. As a result, he was demoted to the position of consultant in the Ministry of Finance, stationed at the embassy of Thailand in Britain, in 1956.

In 1959, Field Marshal Sarit Thanarat called Puey back to serve the government again, offering him the position of minister of finance. Puey refused this position, but took the post of governor of the Bank of Thailand in the end. He was concurrently director of

the Economy and Finance Bureau, supervising both monetary policy and national finance. It was because of his contribution during his role as governor of Bank in Thailand that he was presented the Magsaysay Award for government service.

Puey played an important role in implementing Thailand's National Economic Development Plan. He also set up the first banknote printing company in Thailand and promulgated the Commercial Banking Act of Thailand in 1962. He also contributed to the expansion Thai banks' branch networks.

In 1964, he became dean of the Faculty of Economics at Thammasat University.

In 1971, Puey was invited to give a special lecture at Cambridge University. While he was in Britain, he wrote an open letter to Field Marshal Thanom Kittikhachon, prime minister and leader of the military junta that had seized power nearly a decade earlier, requesting that the military government resign and re-establish the democratic system of government at once. Puey signed the letter with his Free Thai codename, Khem Yenying. The authorities were dissatisfied with the letter, and Puey was obliged to resign from his position as dean of Thammasat's Faculty of Economics.

After the events of 14 October 1973, the military government was driven away and Puey was elected to succeed Sanya Dharmasakti as rector of Thammasat University on 31 January 1975. He was the first Thammasat graduate to become rector of the university.

In the era when Puey was rector of Thammasat University, political conditions were severe. Conflicts between the rightists and leftists escalated to a feverish height. Thammasat University was the centre stage of what was perceived to be the ultimate fight for social justice. On 6 October 1976, groups of the rightist militia surrounded Thammasat and later entered the university and violently dissolved student demonstrations within the walls of the university. The incident caused massive injuries and deaths. Puey resigned from his position and went into exile in Europe, living there until his death.

He died of a haemorrhage in the abdominal cavity on 28 July 1999 in London at the age of eighty-three. He is survived by his three sons, John, Peter, and Giles Ungphakon.

Wasana Wongsurawat

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Pung Kheav Se

(方侨生, Fang Qiaosheng, 1946–)
Banker, Cambodia

Pung Kheav Se, who was born in 1946 in Phnom Penh, has transformed himself from a refugee to the founder of the largest bank in Cambodia, the Canadia Bank Public Ltd. Co., which holds a quarter of the nation's bank deposits. He is also the owner of the Independence Beach Resort Hotel in Sihanouville and the Sorya Shopping Centre in Phnom Penh. In terms of community involvement, he is chairman of both the Cambodian Bankers Association and Cambodia's Foreign Trade Banks. In the Cambodian political arena, he acts as the economic adviser to Cambodian Prime Minister Hun Sen.

On 11 November 1991, Pung's bank was established through a joint venture with Cambodia State bank and was named Canadia Gold and Trust Corporation Limited. Its primary services was offering transactions

in gold, gold coin manufacture, and granting credit to local merchants. On 19 April 1993 the bank's name was changed to Canadia Bank Ltd., and it was licensed as a commercial bank with the National Bank of Cambodia and registered with the Ministry of Commerce. On 16 December 2003, it was renamed Canadia Bank PLC (Public Limited Company) and became the largest local bank offering various financial services through its branches within the country and international correspondent banks outside Cambodia. In Phnom Penh today, the building housing Canadia Bank PLC is 118 metres high, and is the only architectural structure that is higher than the Cambodian imperial palace.

Pung's parents migrated from Chao'an, Guangdong, in the 1930s. Like for most new migrants, making a living in a new place was not easy. His father started as a teacher in Cambodia, but when his family grew larger over the years, his salary was barely enough to provide two meals for the family. Soon, he decided to stop teaching and start selling vegetable seeds. With some savings from his small business, he opened a printing shop where his wife was tasked to manage the shop's daily operations.

Pung recalls that he never had a toy in his childhood. Clothes were passed down from the eldest child to the youngest child in his family. By the time he received his brother's clothes, they were usually too big or too old. He would wear these clothes before passing them to his younger brother.

Pung started to help in his father's business after finishing his secondary school. His father's business did not last long as the Khmer Rouge seized power in the 1970s. City dwellers were deported to the countryside to become farmers and Pung's family was not spared — they had to move to the countryside to do three years of collective farming and forced labour under the government's agrarian policy. During the three years of hardship nationwide, many people starved to death, especially elderly people. In the turmoil Pung lost his father and eight relatives and friends. All these made him decide to escape to the refugee camp in Thailand.

In 1978 Pung and his surviving family members tried to escape to Thailand, but they were caught by the Vietnamese army and ended up starting a new life in Vietnam. Here he survived working as a gold crafter. In 1980, after a period of eight months in Vietnam, Pung and his family made a second attempt to escape to Thailand, and this time they succeeded in making their way to the Thai refugee camp. They were later evacuated by the Canadian Government to seek asylum there.

In Canada Pung started a home-based gold craft business and made his name for himself because of his good gold craftsmanship. He was also known to be a person who never failed to deliver goods on time to his customers. As a result, many fellow Cambodians who had migrated to Canada found him to be a reliable person and preferred engaging him to help them remit their savings to their families in Cambodia than going through the local banks there. In 1981 he set up the Eastern Finance Company in Montreal's Chinatown in Canada. His customers were mainly overseas Chinese migrants from Southeast Asia who had migrated to Canada. Initially his business was in terms of sums remitted, but it gradually grew and by 1989 he had already helped remit an accumulated US$5 million. This remittance service he engaged in later motivated him to set up a bank in Cambodia.

In 1988 Pung received a letter from his uncle who had returned to Cambodia from Paris. In the letter his uncle explained that the political and economic situation had improved in Cambodia and that it was time to go back there to start a business. Therefore,

in 1991 he led his family back to Cambodia. At the time he was not very confident about the Cambodian Government although their policy emphasized on attracting foreign investment, especially from Cambodian returnees. He started to invest in a trust company that could also provide banking services. At the time, there were only five banks in Cambodia. In February 1992, the United Nations Transitional Authority in Cambodia (UNTAC) was established in Phnom Penh to ensure the implementation of Agreements on the Comprehensive Political Settlement of the Cambodia Conflict. UNTAC brought along an international team of approximately 20,000 soldiers and civilian police to carry out its mission. By the time the UNTAC mission in Phnom Penh completed its assignment in September 1993, Pung's business had grown tremendously because of the huge quantity of deposits the bank had received from the troops when they were stationed in Cambodia.

In 1993, because of the rapid growth of his financial business, the governor of the Bank of Cambodia proposed that he transform his trust company into a bank to achieve synergy with the government. At the time, his set-up capital was US$1.5 million. Business has flourished and, by 2002, his bank's total assets had grown to US$174 million. Of this sum, deposits amounted to more than US$150 million, and reserves came up to approximately US$18 million, accounting for 26 per cent and 32 per cent, respectively of the country's total deposits and reserves.

Since its privatization in 1998, the Canadia Bank PLC has become the largest local bank in Cambodia. It offers a wide range of financial services through its head office and its twenty-three branches in Phnom Penh and major cities throughout the country. Pung's bank was the first commercial bank to use the smart card and ATM machine in Cambodia. It also became the principal member of MasterCard and VISA card in 2001 and 2003 respectively. This has helped to enhance the country's image.

Lim Boon Hock

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Pusadi Kitaworanat

(Hoh-Ung, 何韵, He Yun, 1938–)
Thai-Chinese journalist, Thailand

Pusadi Kitaworanat, also known as He Yun to her Chinese readers, is a renowned female political journalist in Thailand. She made a name for herself among politicians and journalists through her reports and was president of the Thai Journalists' Association up to 2009. She took over the management of the *New Chinese Daily* with her husband, Phonlachet Kitaworanat, in December 1985, and became the first female journalist to own a newspaper in Thailand.

Pusadi was born in 1938, the only daughter of a poor Chinese family in Thailand. She studied four years of Chinese while she was receiving her primary education in a Chinese school. She continued her secondary education in a Thai school while tutoring younger pupils to help supplement her family's income. After graduating from secondary school, she enrolled in Thammasat University's Faculty of Commerce. However, with the encouragement of her husband (then a friend), she switched to journalism. During her undergraduate years, she worked as a translator for the university's public relations department, and had to keep tabs on all Chinese publications in Thailand. Moreover she continued to work as a tutor, as well as night shifts at the *Sirinakhon* Chinese newspaper. Holding these jobs, she was able to finance her undergraduate studies and support her family.

In 1963 she graduated from Thammasat University and started working as a reporter for a newspaper. By now, she has been in the profession for more than forty years and has worked for Thai, English, and Chinese newspapers. Of the newspapers she has worked for, she has worked at the *New Chinese Daily* for the longest period of time. She has been the editor-in-chief and general manager there since 1985. She also worked for *The Nation*, an English-language newspaper, for thirteen years. Other newspapers she has worked for include *Sing Sian Yit Pao* and *Tong Hua Daily News*.

Pusadi started a column titled "Anecdotes during Interviews" (采访外记) in 1971, which turned out to be very popular. The popularity of this column is often attributed to her timely and truthful reports. In addition to her column, her special interviews also enjoyed much popularity. Many of her special interviews became the talk of the town after publication; some were even reprinted in Chinese newspapers in other countries, such as Singapore, Hong Kong, and China. This is a phenomenon rarely seen for a Thai Chinese journalist. In 1988 some of her columns, articles, and special interviews were reprinted in a collection entitled *The Life of a Female Journalist: The World in the eyes of a Female Ethnic Chinese Journalist* (《女记者生涯传真——一个华裔女记者眼中的世界》). This book is the first of a series of books published to commemorate the fiftieth anniversary of the founding of the *Chinese Daily* newspaper (《中原报》).

The success of Pusadi's career is often thought to be the result of her sensitivity for politics, and her passion for the job. Because of her sensitivity, she is often able to sense an important change in politics even before the change is publicized. This enables her to break news before other reporters and she was thus nicknamed "the news falcon". Moreover, this sensitivity also enables her to write her reports focusing only on the important aspects. Her passion for the profession is most evident in her working attitude. She perseveres until she has obtained the necessary materials for her reports. For example, she will wait several hours to interview a subject and will also sacrifice her sleep and call ministers in the middle of the night for the latest updates on news. She is nicknamed "Iron Lady", as she never shows any tiredness despite her busy schedule. Apart from that, she is also praised for her professional ethics. Besides providing the latest, reliable news to readers, Pusadi also acts responsibly towards her sources. She will keep their identities confidential when requested, and does not distort their words. As a result, many important people welcome her to interview them. However, her career has not always been smooth sailing. She was blacklisted by Thanin Kraiwichian government (1976–77) for writing a critique of government personnel. Though

she was able to keep her job at *The Nation*, she lost her job at the Chinese newspaper she was working for at the time.

In December 1985 she and her husband, Phonlachet Kitaworanat, took over a Chinese newspaper, the *New Chinese Daily*. He assumed the post of chairperson of the board of directors while Pusadi became editor and general manager. As a shareholder of the *New Chinese Daily*, she is thus "the First Female Boss in the Chinese Media of Thailand".

Through her husband, she also became involved in Thai Chinese literary circles. Phonlachet Kitaworanat, also known as Pung Sue Ziak (方思若), is a prominent Thai-Chinese writer and founder of the Thai Chinese Writers Association. In 1987 she accompanied him in leading a literary delegation to China. She was also the adviser to the delegation and later became adviser to *Thai Sino-literature* (《泰华文学》), a Chinese literary journal in Thailand. She is also active in other cultural activities. She founded the Artists' Promotion Group in 1990, which organizes events to help raise funds for various charitable causes. Pusadi is currently the editor of the *New Chinese Daily*, a member of the advisory board of the Thai Journalists' Association after being its president for years, and an adviser to the *Thai Sino-literature*.

Goh Yu Mei

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Q

Quách Đàm

(郭琰, Guo Yan, 郭谭, Guo Tan, 1863–1927)
Business leader, Vietnam

Quách Đàm (also known as 郭谭 or Guo Tan in Chinese) had the nickname, Thông Hiệp (通协). He was probably born around the year 1863, and was from Chao'an (潮安) in Guangdong, China. When he was about seventeen (one source says that he was fourteen), Đàm followed his uncle (father's younger brother) to Vietnam to seek work. This uncle died young and Đàm, poor and without anyone to rely on, had to earn his living as a piece-rate labourer helping to carry goods. Later he went on to trade in old goods and while continuing with his piece-rate labour. In the day he worked; when night came, he slept under the awnings of the streets of the old Chợ Lớn. Often, he was robbed of his savings by gangsters while asleep.

Harbouring aspirations to become rich, Đàm took his suffering in stride and saved his

earnings. He was quick in seizing opportunities for trading and specialized in meeting shortages of the time as well as providing luxury items such as buffalo skin, fish fins, fish maws, etc. His perseverance, dexterity, and boldness paid off eventually and he saved enough to establish a trading company. Legend has it that Đàm asked a Chinese fortune-teller to name his company. When asked what the new company dealt in, Đàm told the fortune-teller that he traded in buffalo skins and fish fins and sold these overseas. The fortune-teller thought for a few moments and then wrote "Thông Hiệp" (通协 or Getting Through and Harmonious) in Chinese characters in very broad and bold strokes.

Indeed the business of Đàm were like kites that met with good wind, and he became very, very rich. Gradually, he began to expand the scope of his business to include farm produce and food, mainly by buying rice from the south-western provinces and exporting them. At first, the scale of this new business was moderate, but at its peak, Đàm became the second, if not the largest supplier of rice for the Saigon–Chợ Lớn region. Almost all the rice godowns (warehouses) in the Bình Đông area around the Lê Quang Liêm bus station in District 6 today used to belong to Đàm. Given his strong competitive spirit (especially against French businesses in the same line), his skilful management, and diplomatic and negotiation skills, he even obtained from the French colonial authorities the monopoly to purchase rice for export.

Đàm's office was located on Quai de Gaudot. At the time, it was not a road, but a little canal called Rạch Cầu Đường (also known as Rạch Chợ Lớn or Quai de Gaudot). A geomancer of Chinese origin advised Đàm to set up his office there and live there for prosperity. Đàm followed this advice and true to the predictions, was able to earn enough to buy the land along the canal and most of the houses on it within a short period of time. He was quickly able to set up factories to polish rice, as well as a fleet of boats to bring farm produce from the rural areas by the river and sea. Đàm was not lacking in strategy either and was also known to be cunning. He had even for instance, resorted to spreading rumours to manipulate prices of the goods he traded in. As the owner of the house his geomancer wanted him to buy repeatedly refused Đàm's request to purchase it. So he had to rent the house his geomancer wanted him to buy at a high price of 300 dong every month. Although he was rich enough to buy any other house in the city, he believed in the geomancer, had refused to move from there.

At the peak of his wealth and prosperity, Đàm had a total of four Chinese and two Vietnamese wives. He also had an opium stall that operated around the clock and he was one of its loyal customers. Many people had to wait for him just to get to meet him. On one occasion, a member of the Neighbouring governing council wanted to sell sugar cane plants to him and had to wait until Đàm had finished his opium. This degree of servitude was higher than that shown by anybody to the governor of the colonial authorities, which at the time was high and mighty. But even he at times had to go to Đàm to ask for favours.

According to some Chinese sources, Đàm initiated the establishment of the Chaozhou Gongsuo (Teochew Association 潮州公所) in South Vietnam, which later became a large clan association. He also helped in shipping the ashes of his clan men who died in Vietnam to Chaozhou, China, for burial.

In the 1920s, he was so rich that he began to think about how to further consolidate his legacy. He suggested to the Saigon-Chợ Lớn City authorities that he could donate the cost of building a market for the city. He made the

offer of a piece of land in Bình Tây when he heard that a landowner in the city was asking the city to pay a very high price for the land that it had picked to build a new market. Đàm's land was bigger than the one to be bought, but it was marshland. He spent a huge sum of money to build the market using cement and iron pillars, but he had a condition when offering the land: that he be allowed to build rows of shophouses around the market for sale, which he did. He also tried persuading the colonial authorities to move its office to the market, but this offer was turned down. However his request to have his statue erected on the front porch of the market was accepted. Đàm erected a copper statue of himself wearing the clothes of the Manchu Dynasty of China. People interpreted this as evidence that Đàm missed his home country and wanted to become somebody important back home. The market was commonly referred to as Thong Hiep Market or New Chợ Lớn. Its most recent name is Bình Tây Market.

As he was so rich, in the early 1920s Đàm was able to play the role of guarantor for many debtors of the Indochina Bank, but those who wanted his service had to pay him a percentage as service fee. However Đàm could not see the financial crisis coming and many of these debtors went bankrupt. The bank seized and auctioned off Đàm's assets and he lost everything. He frequently blamed the fact that the government filled up the canal in front of his home and damaged his geomancy. But according to a French source, Đàm was a French citizen who died in 1927, after which his son, Quách Khoi, took over the business. Whether he went bankrupt or remained rich, the funeral of Đàm was the biggest ever up to then in Saigon-Chợ Lớn. People who sent him off followed the custom of accompanying the hearse to the burial place, and the line was more than a kilometre long. His tomb is located near the Giác Lâm Temple and nobody seems to be looking after it now.

Phan Thị Yến Tuyết

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Quách Tấn

(郭晋, Guo Jin, 1910–92)
Poet, Vietnam

Quách Tấn was one of the four well known poets of the Bàn Thành Quartet, whose other members were Chế Lan Viên, Hàn Mặc Tử and Yến Lan, in Bình Định Province in the central region of Vietnam. Tấn wrote prolifically under many pseudonyms: Đăng Đạo, Trường Xuyên, Định Phong, Cổ Bàn Nhân, Thi Nại Thị, and *lão giữ vườn* (meaning "the garden keeper"). He is well-known for composing poems based on the rules of Chinese Tang poetry, but with a distinguished charm of his own. In the history of modern Vietnamese poetry, he might be the only one who remained faithful to Tang verses

for life while most of the other poets turned to contemporary poetry and were mostly influenced by Western styles. However he was entirely able to empathize with works by his poet friends, Chế Lan Viên, Hàn Mặc Tử, and Yến Lan, who switched from Tang poetry to innovative poetry and became the top modern poets of Vietnamese literature. While firmly following the basic formal principles of Tang poetry, he obtained and applied into his work a new sense of aesthetics. Tấn's Tang-styled works gained acclaim from Vietnamese readers who appreciated fine, non-stereotypical Tang poems.

Tấn was born on 1 January 1910 in Trường Định Village, Bình Khê District, Bình Định Province to an intellectual family educated in both Chinese and Western studies. His ancestors had migrated from Fujian province of China (福建) to Bình Định in the seventeenth century. The young Tấn learned the Chinese script until the age of twelve, after which, he studied in Vietnamese and French at Trường Pháp Việt, meaning "France Vietnam" School, in Quy Nhơn. After graduating with a French secondary school diploma, he got married and started to work as early as in 1929 to take care of his younger siblings since his parents had both passed away. His wife was Nguyễn Thị Nhiếp, who had twelve children with him, six of whom are still alive today. Tấn worked as a senior clerk in Hue (Huế), Dalat (Đà Lạt) and Nha Trang respectively from 1930 to 1945. From 1945 onward, he participated in the Vietnamese resistance war against the French and worked as a teacher in Bình Định (1949–53). After 1954 he continued to be an administrative clerk in Quy Nhơn (1955–57), Hue (1957–58), and Nha Trang (1958–65). He retired in 1965 and kept composing poems until the day he passed away on 21 December 1992 in Nha Trang.

Having begun writing poems since his school days, Tấn was proficient in many verse forms. When the Thơ Mới (New Poetry) Movement took place in 1932, he had his first poems publicized in several publications such as *An Nam Magazine, Tiểu Thuyết Thứ Bảy (Saturday Novels), Tiếng Dân (People's Voice),* and *Phụ Nữ Tân Văn (Women's New Literature)* thanks to the encouragement of Tản Đà and Phan Bội Châu, the two famous poets of Vietnam then. His works were then compiled into a collection entitled, *Một Tấm Lòng (One Heart)* in 1939, with a foreword written by Tản Đà, the representative of Thơ Mới Movement, and an afterword by Hàn Mặc Tử, one of the most innovative poets from Thơ Mới Movement. This collection, which received enthusiastic welcome from the traditional poets, but indifference from the innovative ones, is an anthology of poems written in the Chinese Tang verse forms such as *thất ngôn bát cú* (seven-syllabic regulated verse 七言八句) and *tứ tuyệt* (*four lines* 四绝). It primarily conveys the author's admiration for the scenery of his hometown and the places he had lived in and travelled through, as well as his feelings about the different experiences of his life. The words he used in his verses are easy to grasp and peppered with conversational language and vernaculars of the central region of Vietnam, with very few classic references.

His second collection, *Mùa Cổ Điển (Classical Season)*, was published in 1941, with a foreword by Chế Lan Viên, another innovative poet. Just from its title, the work appeared to be a challenge to the Vietnamese poetic world at the time. In the late 1930s, the foundation for modernization had been established in new poetry in particular, and in Vietnamese literature in general. After the death in 1939 of Tản Đà, the most eminent name in traditional poetry, traditional

poets almost tolerated being away from the spotlight. Tấn, on the contrary, mentioned "season" and honoured traditional poetry with the word "classical". The collection marked the peak of his career and a milestone in Vietnamese poetry. The publication was described by Hoài Thanh-Hoài Chân, in *Thi Nhân Việt Nam (Vietnamese Poets),* as having "closed down an era in Vietnamese poetry".

Mùa Cổ Điển (1941) consists of twenty-one Tang-style verse poems, nineteen of which were written in *thất ngôn bát cú* (seven-syllabic regulated verse) and the other two in *tứ tuyệt* (*four lines*). Despite the need to follow the tight rules of the poetic schemes, the poems are free from the constraints of strict tone patterns, and in the structure of their contents, touching the innermost feelings of love, friendship, loneliness, and nervousness. Though expressed in a verse form that was considered to be restricting and trite in the twentieth century, they are powerful enough to move the reader's heart through honest sentiments, evoking images and lively language. Verbs in Tấn's poems are varied, and their occasional appearance right in poem titles, such as *Thơ Về (Poems Come), Đêm Thu Nghe Quạ Kêu (Hearing the Crows on Autumn Night), Dưới Liễu Chờ Xuân (Waiting for Spring under Willow Trees)*, and *Mộng Thấy Hàn Mặc Tử (Dreaming about Han Mac Tu)* stir up the natural tranquility of Tang poems and bring the scenes from the past right to the present. Under the influence of dialect and spoken language, daily familiarity is enacted and the poems are immediately relieved from expected formality. Yet the unique delicacy and grace in them remain. The most highly regarded pieces in *Mùa Cổ Điển* are *Đêm Thu Nghe Quạ Kêu* (*Hearing the Crows on Autumn Night*), and *Mộng Thấy Hàn Mặc Tử* (*Dreaming about Han Mac Tu*), which present the complexity in Tấn's creative style. *Mùa Cổ Điển* was reprinted in 1960, with the addition of thirty Tang verses written from 1945 to 1955.

Since 1941, Tấn has principally composed in *tứ tuyệt* verse and produced numerous compositions. War and the misery of his family, his people, and his lonely old age are immersed in immense sorrow in these compositions, but they only hint at the range of his poetry. He showed his brilliant mastery of other schemes in works such as, *Đọng Bóng Chiều (The Stagnancy of Dusk)*, which contains 108 poems in *thất ngôn tứ tuyệt* (*seven-syllabic quatrain* 七言四绝), written from 1941 to 1954 and published in 1965; *Mộng Ngân Sơn (A Dream about the Silver Mountain)*, which boasts 135 poems in *ngũ ngôn tứ tuyệt* (five-syllabic regular verse 五言四绝), composed from 1947 to 1965 and published in 1966; and *Giọt Trăng (A Drop of the Moon)*, which has a collection of sixty poems in five-syllabic regular verse, written from 1966 to 1972, and printed in 1973 in Paris. All these works represent the poet's love for his country and people, and his anxiety over all the whirligig happening to them. Other creations in other forms and genres are *Trăng Ma Lầu Việt (The Ghost Moon on the Vietnamese Castle)*, a fiction published in 1942; a translation piece in 1971, *Tố Như Thi Trích Dịch (Translation of To Nhu's poems)*, and three monographs, *Nước Non Bình Định (Scenery of Binh Dinh)* published in 1968, *Xứ Trầm Hương (Land of Aloe Wood)* in 1969, and *Đởi Bích Khê (Life of Bich Khe)* in 1971. Last and not least, a research work entitled, *Đôi Nét về Hàn Mặc Tử (A Few Points about Han Mac Tu)*, was published in 1988.

Nguyễn Thị Thanh Xuân

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Quek Leng Chan

(郭令灿, Guo Lingcan, 1941–)
Banker, Malaysia

Quek Leng Chan, who was born in 1941 in Malaysia, is married with three children. He qualified as a barrister-at-law from Middle Temple in the United Kingdom. He is also a brother of Kwek Leng Hai and Kwek Leng San. His personal lifestory has remained quite private compared with his corporate affairs. Quek was honoured with the title "Tan Sri" from HM Yang di-Pertuan Agong for his contribution to the nation. From its humble beginnings as a trading company in 1963, the Hong Leong Group has grown progressively and tremendously into a diverse range of industries, thanks to Tan Sri Quek, who is the chairman and chief executive officer of Hong Leong Company (Malaysia) Berhad, the ultimate holding company of Guoco, and he sits on the boards of directors of the major public listed companies of the group. He has been the executive chairman of Guoco Group Limited since 1990. The Hong Leong Gorup was named after one of the brothers, Kwek Hong Leong.

The Kweks established Hong Leong in Singapore in 1941 and expanded into Malaya. They moved from trading in the 1940s to plantation investments and manufacturing in the 1950s, real estate and property development in the 1960s, finance and heavy infrastructural activities in the 1970s. Although it was public listed in 1982, many of the component companies remained privately owned through family ownership of the holding company in which the Quek family of Malaysia (Quek Leng Chan) and the Kweks of Singapore (Kwek Leng Beng) hold significant proportions in a complex interlocking shareholding structure.

Hong Leong's accelerated expansion was through takeovers, mergers, and joint ventures with the state and foreign multinationals. In 1982, Hong Leong purchased the Dao Heng Bank in Hong Kong to integrate its financial initiatives, as well as to exploit its relationship with the Kuwait Investment Office, a shareholder in the bank. The bid for the Malayan United Industries Bank (MUI Bank) in the 1990s was motivated by its large cash reserves, as well as its property assets and the need to incorporate a bank in Malaysia. Hong Leong paid US$370 million to Khoo Kay Peng for MUI Bank and US$250 million for MUI Finance in 1993. Immediately after the acquisition, MUI Bank was changed to Hong Leong Bank, listed on the stock exchange, and raised US$700 million. Hong Leong Credit and the Quek family held 61 per cent equity, with *Bumiputra* (5.3 per cent) and the Hongkong and Shanghai Bank, Chase Manhattan, and Citicorp holding 15 per cent in total. The subsidiary, Hong Leong Finance (Malaysia), also increased its capitalization from US$4 million to US$6 million in 1983 by using shares in a Bumiputera enterprise, Beraya Sdn. Bhd. Its counterpart, Hong Leong Finance (Singapore), similarly increased its capitalization from US$35 million to US$80 million in 1982. Sovran Industries was transformed into Hong Leong Credit Berhad and Fancy Tile Works into Hong Leong Industries Berhad.

Tan Sri Quek is the chairman of Hong Leong Bank Berhad (HLB) and was appointed to its board of directors on 3 January 1994. He is chairman of the Executive Share Option Scheme Committee and the Executive Committee and Board Credit Committee of HLB. He is also the executive chairman of Hong Leong Industries Berhad, Hong Leong Credit Berhad, Hong Leong Properties Berhad, Hume Industies (Malaysia) Berhad, Hume Cemboard Berhad, Camerlin Group Berhad, Tasek Corporation Berhad and O.Y.L. Industries Bhd., and chairman of HLG Capital Berhad, Hong Leong Finance Berhad, and Hong Leong Assurance Berhad.

Quek Leng Chan has been heading Hong Leong Group Malaysia since 1973 and the group now comprises fourteen listed companies involved in a range of industries throughout Asia, with major stakes in the Hong Kong Stock Exchange and also the London Stock Exchange, including banking, financial services, semiconductor manufacturing, ceramic tile manufacturing, oil and gas, property development, motorcycle distribution, and hotels and gaming. In February 2006, the group's Hong Kong listed Guoco Group, through its investment arm, BIL International (now GuocoLeisure Limited), was awarded twenty-five of the eighty-nine casino licences in Britain. BIL is expected to start introducing casinos in selected Thistle Hotels, the luxury hotel chain in the United Kingdom. Quek also owns the Claremont Casino in Mayfair, London and Guoco also has a stake in Galaxy Mega Resort, a flagship development with 269,000 sq ft of gaming space and 1,500 hotel rooms which opened in 2008 in the Cotai peninsula of Macau. GuocoLand Ltd. pumped US$1.3 billion into a property project in Beijing in the run-up to the 2008 Olympic Games and doubled its investment in China to US$5.4 billion to tap the country's growing demands for homes. Quek Leng Chan also has interests in his cousin Kwek Leng Beng's empire in Singapore. The family businesses are linked via interlocking ownership stakes. With a net worth of US$2.3 billion, he is placed 524th in the Forbes world's billionaires list.

Quek rose to prominence in 2001 when he netted RM11.5 billion by selling his controlling stake in Dao Heng Bank of Hong Kong to the Singapore-run DBS Bank. It was the highest price paid for an Asian bank then especially noteworthy during the post Asian 1997 financial crisis. Quek has emerged as a significant shareholder in oil and gas fabricator Kencana Petroleum Bhd., which was listed in December 2006 by executive chairman Datuk Mokhzani Mahathir. Other acquisitions by Quek in 2007 included a 15.43 per cent stake via Associated Land Sdn. Bhd. in Mesdaq-listed fertility services provider TMC Life Sciences Bhd., and about 10 per cent of Multi-Purpose Holdings Bhd. from gaming firm Magnum Corp Bhd. The Hong Leong Assurance Berhad Group also registered a higher profit in 2007, attributed to a higher contribution from Dao Heng Insurance Co. Ltd., and a higher surplus transfer from the life business. Hong Leong Bank has also agreed to buy 20 per cent of Chengdu Bank for RMB1.95 billion, its first investment in China.

Kon Sean, the youngest of Quek's three children, has been groomed to be an heir to the Hong Leong empire. He is a graduate of the London School of Economics. Besides his role as executive director of Hong Leong Credit, Kon Sean is also on the board of HLG Capital, Hong Leong Assurance, and Camerlin Group Bhd.

The Hong Leong Foundation Charity Run pledges an annual RM1 million for the needy and is an event where public participation is encouraged and public awareness of a caring culture is cultivated. The

Hong Leong Foundation is a charity body set up to cater to old and needy folks. In addition to the charity run, other projects undertaken by the foundation include the annual Student Assistance Programme where the foundation sponsors less fortunate schoolchildren in terms of uniforms, books, examination and school fees subsidies, as well as through an annual scholarship award programme for local undergraduate studies and diploma courses.

Quek, via his Hong Leong Group has emerged unscathed from the Asian Financial Crisis 1997, and his Hong Leong Bank Bhd. is the only other Chinese-controlled bank in Malaysia besides the also Chinese-controlled Public Bank, that has been allowed to remain one of the main anchor banks in Malaysia after the national bank merger exercise who also took over EON Bank Bhd. in 2011.

Beh Loo See

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Quek Suan Hiang

(郭全强, Guo Quanqiang, 1930–)
Industrialist, educationist, Malaysia

Quek Suan Hiang (also known as Quek Chee Hiang) is a well known entrepreneur and leader in the Chinese education movement in Malaysia. He was chairman of the United Chinese School Committees Association of Malaysia (UCSCAM) for more than a decade. He worked closely with the United Chinese School Teachers' Association of Malaysia (UCSTAM) to further develop Chinese education in Malaysia and whilst working with them, established the Dong Jiao Zong Higher Learning Centre (董教总教育中心). Although Chinese education in Malaysia traditionally faced many unfavourable government policies, Quek was undeterred. He travelled extensively throughout Malaysia to garner support for the continued survival and development of Chinese education.

Although Quek's ancestors hailed from Hainan in China, he was born in Segamat in Johor in 1930. He then attended Pay Fong Chinese Primary School in Malacca, but the outbreak of the Second World War and the Japanese invasion of Malaysia in 1941 curtailed the rest of his education in the country. He and his family consequently fled to China where he completed his secondary school education. He then gained admission into Peking University and studied politics. He eventually married his university classmate, Leung Lai Ming, and returned to Malaysia seven years later.

When Quek's father passed away in 1956, he had to take over the family business in Malaysia. As a result, he settled down in Malaysia and ventured into business. With shrewd business acumen, hard work, and a pioneering spirit, Quek expanded the family business to encompass interests in tin mining, housing development, timber, oil palm, and the sundry goods trade. As a result, he became chairman of Kee Siang (Malaysia) Sdn. Bhd. and Suan H. Q. Holdings Sdn. Bhd. Due to his success in business, he became a pivotal figure in the Malaysian Chinese business community, and served in the Malaysian Chinese Chamber of Commerce.

Through his work with the Chinese Chamber of Commerce and his main business ventures, Quek gained a reputation as a charismatic leader. He also developed an interest in community work outside the sphere of business, and became particularly interested in the state of Chinese education in Malaysia. He was thus elected chairman of the Teachers and Parents Association of Kluang Chung Hwa Chinese Primary School No. 3 in 1973. This marked the beginning of his involvement in the Chinese education movement in Malaysia. From then on, Quek held important posts in various Malaysian Chinese education organization, including being chairman of the board of directors of Kluang Chong Hwa High School (1987 to the present), chairman of the state of Johor Chinese Schools Managers and Teachers' Association (1988-2005), and chairman of UCSCAM (1993-2005). Although he concurrently held many posts, he was able to contribute a great deal to these different organizations. As board chairman of Kluang Chong Hwa High School for eighteen years, he brought about significant physical development to the school by strengthening the school's management. He also took the lead to improve the quality of education and implement administration improvement programmes in the school. In so doing, he was able to chart a comprehensive development blueprint for the future of Kluang Chong Hwa High School.

As chairman of the state of Johor Chinese Schools Managers and Teachers' Association, Quek brought stability and development to Chinese education in Johor. He spearheaded various fund-raising campaigns for the construction of a building for the association. He also established a development fund for the association and was behind the setting up of its permanent secretariat office. As a result, the association hired a full-time executive secretary to manage its operations. These measures laid a strong foundation for the future development of the association and paved the way for subsequent leaders to further promote Chinese education further in Johor.

As chairman of UCSCAM, Quek adopted a pragmatic and moderate approach for the association. Under his leadership, the association was able to make considerable impact in safeguarding mother-tongue education in Chinese primary schools, promoting the further development of independent Chinese secondary schools, and establishing New Era College. These were commendable efforts towards realizing the long-held dream of the Chinese community in Malaysia for a complete system of mother-tongue education.

In the 1990s, Malaysia began to have a more open political climate. The Chinese community reaped the benefits of this open environment and enjoyed more freedom in the political, economic, cultural, and educational sectors. For example, the government approved the application by UCSCAM and UCSTAM to establish New Era College and this boosted the confidence of the Chinese community and improved the prospects of Chinese education in the country. However these positive steps forward for Chinese education in Malaysia were marred by dangerous undercurrents hampering the development of Chinese primary schools. TheVision School Project and the policy on the teaching of science and mathematics in English were perceived to be threats to the use of the Chinese language as the medium of instruction in Chinese primary schools. As a consequence, Quek worked closely with UCSCAM and UCSTAM to ensure the continued survival of Chinese primary education in Malaysia. Instead of maintaining an implacable stance on Chinese education, he believed it would

behove the Chinese community in Malaysia to modify the way in which it campaigned for the rights of Chinese education. Quek proposed that all major Chinese organizations come together and present a unified stand on issues pertaining to Chinese education. Doing so would enable the Chinese community to campaign successfully for the preservation of Chinese education in Malaysia.

As one of the major leaders of the Chinese community in Malaysia, Quek had actively campaigned for equal rights for Malaysian Chinese for many years. Against tremendous pressure not to rock the status quo enshrined in the pro-Bumiputra policy in Malaysia, he led a delegation to present a petition to the Malaysian Government in 1999. This petition was from the Chinese community in Malaysia, and sought to convey the voices of the Chinese community to the government.

Quek was actively involved in the Chinese education movement in Malaysia for more than thirty years as the board chairman of an independent Chinese secondary school or head of the top Chinese education organization in the country. Although he encountered many setbacks, he continued to press forward without complaint. He travelled extensively throughout Malaysia and other countries with a sizeable Chinese diaspora to garner support for Chinese education in Malaysia. While the state of Chinese education in Malaysia is still threatened by many government policies favouring the use of Bahasa Malaysia, Quek is confident of the continuation of Chinese education in the country. At present, he has retired from active involvement in the Chinese education movement. However, he has expressed his willingness to contribute to the movement if he is called to do so. He is currently focused on the development of Hainan University in China. In recognition of his significant contributions to Chinese education in Malaysia, he was presented with the Spirit of Lim Lian Geok Award in 2005.

Lew Bon Hoi

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Rahardja, Hendra

(Tan Tjoe Hin, 陈子兴, Chen Zixing, 1943–2003)
Businessman, Indonesia

Hendra Rahardja, founder and owner of Bank Harapan Sentosa of the Harapan Group, and various smaller banks, was one of the most entrepreneurial and venturesome of Sino-Indonesian big towkay in the 1970–80s, although not usually ranked amongst the largest of them. His reputation — and that of his brother, Eddy Tansil — was controversial.

He developed extensive overseas branches of his banks in Singapore, Hong Kong, and China (Fujian). However, he ran into severe financial problems in Indonesia in the 1990s and ended up fleeing from justice initially to China, and later to Australia, where he was arrested. For a man who had started his life in Sulawesi in rather unpromising circumstances, Rahardja had come a long way by the end of it.

Born in Makassar of Hokcia (Fuqing) background in 1943, he attended a Chinese school, although not to any great effect. His father was a motor-cycle dealer and in his early years in that highly competitive industry Rahardja was spectacularly successful. At first he sold Vespa scooters, then in 1966 he began to deal in Yamahas, becoming known as "The Yamaha King", initially just importing them and later partially assembling them also. He was soon reportedly selling over 100,000 units each year, earning US$25 million. He also diversified into forklift trucks and office equipment.

Rahardja then formed the Harapan Group in 1974 and moved into real estate, acquiring several big commercial plazas in Jakarta and small banks in Surabaya and Medan. In Singapore he created the Town & City Properties group in 1977, with plans for six big hotels, three of which were actually built (most notably, the Meridien and Nikko) and was reported to have invested US$1,600 million there by the early 1980s, gaining the title "Hotel King". But an oversupply of hotels resulting from a recession there forced him to sell the three that were built in order to pay off debts. He moved to Hong Kong in 1980 with the establishment of the Unistock Financial Company, which made big investments in Fujian in the 1980s, including an airport and a large commercial complex. Rahardja became famous for his lavish lifestyle (and expensive artistic tastes) and married a second wife, a stylish Chinese lady who was the daughter of a wealthy Singapore businessman, in addition to his Indonesian first wife. He had seven children.

He returned to Indonesia in 1987 and went heavily into property development from which he made big profits. But he had earlier been investigated by the Attorney General for tax evasion, although the case against him was dropped after he repaid Rp1,700 million. There were reports that he had close relations with Brigadier General Sudjono Humardhani and General Ali Moertopo, close associates of President Soeharto.

He fell into serious difficulties in the 1997–98 Asian Financial Crisis when he received substantial government funds in the form of BLBI credits (Bank Indonesia Liquidity Supplements), much of which was misappropriated. Rahardja was named as a suspect in the misuse of Rp3.6 trillion (approximately US$2 billion at the then prevailing exchange rate) and the government closed the ailing banks, including Harapan Sentosa and Bank Guna, which were later sold for Rp13.5 billion. He fled Indonesia for Hong Kong and never returned. In June 1999 he fled to Australia where he was arrested on the basis of Indonesian charges of suspected involvement in the embezzlement of BLBI funds. He was sentenced to extradition to Indonesia, but that was not immediately carried out pending an appeal process. He died, however, in early 2003 before the appeal could be heard. Meanwhile the Central Jakarta District Court had brought a charge of corruption against him on which he was later found guilty and sentenced to life imprisonment. "Never before in Indonesian legal history has someone been given such a severe punishment in a graft case", reported the *Jakarta Post*.

He died in prison in Sydney less than a year later (January 2003). Subsequently the Australian Government seized assets of his to the value of A$634,000 for transfer to the Indonesian Government. This was only a tiny part of his total private fortune which was salted away in Hong Kong, China, the Virgin Islands, and the Cayman Islands, from which such restitution was an unlikely process.

The career of his brother, Eddy Tansil (Tan Tjoe Hong, born in February 1934 (1948?) in Ujungpandang) was very similar to Rahardja's. He had made a promising start building *bajaj* (three-wheeled taxis) in the 1970s, then Kawasaki motorcycles, without much success. He next moved into beer production which did not do well in Indonesia, but did in Fujian when he moved there, becoming known as "the father of Fujian beer". With that source of funds he ventured into a petrochemicals company in Indonesia, but overexpansion and mismanagement left his company unable to pay its loans. Worse, he borrowed too extensively from the Bank Pembangunan Indonesia in the early 1990s to establish a big petrochemical complex in Cilegon and then misused the funds for other than the stated purpose, for which he was sued in court and sentenced to seventeen years' jail, with his financial assets seized to pay compensation.

It is perhaps no coincidence that their father, Tan Tek Hoat, had also fled from Indonesia to Hong Kong in the 1960s — with funds from his Bank Banteng — becoming similarly a fugitive from justice.

Jamie Mackie

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Rattanavan, Bou

(陈克威, Chen Ke Wei, 1934–) and Chen Ke Guang, Chen Ke Qi, and Chen Ke Qun
Entrepreneur, Laos

The Rattanavan brothers, better known as the Tang brothers among the Chinese in Laos PDR, are well known businessmen in the country. Bou Rattanavan (Chen Ke Wei),

the eldest of the brothers, moved to Paris in 1975 and together with Bounmy Rattanavan (Chen Ke Guang) established a company that became multinational.

Chen (pronounced as "Tang" in Teochew dialect) Ke Wei is the eldest son of Chen Zhong Qing (陈仲卿), who was born in Puning. In 1924 when he was only fourteen years old, he left his hometown for Thailand to make a living. In 1941, after he had become familiar with the business climate of the Indochina region, he made a second migration, this time to Pakse, the largest city of Champasak Province in the southern part of Laos where he adopted a Laotian surname, Rattanavan. By the 1960s, the Tang family had already acquired a reputable economic status in the country as the owner of a sawmill, a monosodium glutamate factory, and two rice mills. The family also operated an export and import trading and retail firm.

Chen Ke Wei, who was born in 1934, gave up his high school studies in 1952 to help his father in his business so as to generate an income to support his ten siblings. He later married Zhang Xian Tao. In 1975, when Laos turned communist, he brought some of his siblings to Paris where he met up with his youngest brother, Chen Ke Guang (陈克光), who was studying electronic engineering at INSA Lyon University under a government scholarship. Currently Chen Ke Wei is holding French citizenship.

In Paris, Chen Ke Wei noticed a large population of Asians who were mostly migrant labourers and refugees and could see a business opportunity there selling daily necessities and groceries. A year later in 1976, he began running his grocery store at the twelfth arrondissement (District 12) in Paris and in 1981 founded Tang Frères SARL. Even at the time of the official launch of the company in August 1985, it was already the largest retailer of Asian products in France. It deals with the wholesale and retail of Asian food and handicraft products. It is the biggest overseas Chinese-owned company not only in France, but also in Europe. In Paris, Chen Ke Wei and his siblings own five shops, three Asian restaurants, one handicrafts shop, and one real estate company. They have also set up an integrated business centre comprising shops, warehouses, and eateries in the suburbs of Paris. In 1987, according to *Le Nouvel Economiste*, the company's sales exceeded two billion francs and thus gained international fame.

Chen Ke Wei has lived abroad for more than fifty years, but has not forgotten his hometown in Lao PDR and the Chinese language. He has four children, three of whom are helping him in his business.

His younger brother, Chen Ke Guang, is the fourth son in the Tang family and is the general manager of Tang Frères SARL in Paris. In 1960, Chen Ke Guang was admitted to a Chinese primary school in Laos and graduated from high school there in 1971. He then won a government scholarship to study in France. In 1976 he obtained a bachelor's degree in electronic engineering from INSA Lyon, France, after which, he assisted Chen Ke Wei in establishing Tang Frères SARL in Paris. Initially, the company was located in the twelfth arrondissement (District 12), but was later moved to the eleventh arrondissement (District 11), and finally, settled down in the main shopping area in the thirteenth arrondissement (District 13). He is married to Chen Shu Zhen (陈淑贞) and has two children.

In 1991, Tang Frères SARL became the first Chinese company to become a member of the Comité France-Chine (法中委员会). Since the inclusion of Tang Frères SARL into the committee, Chen Ke Guang has become

an active representative of the committee in promoting France-China relations. For example, he was one of the members of the team selected to receive then Chinese Premier Jiang Zemin during his official visit to France in 1994. In 1997, he was the only Chinese entrepreneur invited to accompany the president of France, Jacques Chirac, on his official visit to China. In 2001, the French Government awarded Tang Frères SARL with a Medal of Honour for its contribution in promoting good international relations between the two countries.

In 2001, Chen Ke Guang invested RMB600 million in Haomen Beer Company in China. The annual production of beer of the company totalled approximately three hundred tonnes and it was employing about 1,500 production workers and 200 salespersons. The same year, he ventured into the media industry and established Tang Media. His company introduced China's channel to the French market and brought Europe sports channel into the Chinese market. On 13 April 1987 he also played a key role in helping his fellow ethnic Chinese establish a Conseil Pour L'integration Des Communautes D'origine Chinoise En France (CICOC, 华裔融入法国促进会，简称 "华进会"), which aims at assisting Southeast Asian refugees with problems on job hunting and living in France. Then in 1988, he initiated a movement to seek the French Government's recognition of the contributions of 15,000 Chinese labourers, who came mostly from Shandong Province in 1916 to render support for the troops in World War I. They were known as the Chinese Labour Corps and were mostly working on road construction in northern France.

Apart from Chen Ke Guang, Chen Ke Wei has two other brothers also associated with his business: second brother Peter Chen Ke Qi (陈克齐) and third brother David Chen alias Chen Ke Qun (陈克群). Peter Chen was born in Thailand and hence has a Thai name: Sackchai Wongmalasith. In his teenage years, he studied in Laos and Vietnam. In the 1970s, his parents often travelled between Laos, Thailand, Vietnam, and Myanmar on business. When war broke out in 1975 among the countries in the Indochina region, his father, Chen Zhong Qing felt that they had to move to a new land in order to live in peace. Chen Ke Qi volunteered to explore the possibilities of settling down in Thailand.

Ten years later in 1986, he established his company, Thai Agri Foods Public Co. Ltd., which specializes in canned food and fruit juices. Specifically, his business deals with the processing of canned food, frozen seafood and frozen Chinese delicacies such as dim sum. As his business was very successful after it was set up, and was soon launched on the stock market and became publicly listed. In 1998 he was named by the government as a "Model Entrepreneur" in Thailand.

The Tang brothers have always wanted to help in the development of Lao PDR. In 2003, they finally chanced upon an investment opportunity to embark on the construction of the Laos International Trade Exhibition and Convention Center" (ITECC) in Vientiane. Chen Ke Qi was entrusted with full responsibility to oversee the smooth running of the construction project which cost US$7.5 million and took about one year to complete. The building is located in the heart of the capital and is equipped with world-class facilities, such as a telecommunication system and both large and small conference rooms. It is the first of its kind in Lao PDR. On 3 February 2004, Lao deputy prime minister, Somsavat Lengsavad, was invited to inaugurate at the opening ceremony and he praised

the Tang brothers' contribution to Laos' development highly.

Chen Ke Qi is a sports and music lover. In sports, he is a bodybuilder and had started training when he was fifteen years old. He insisted on exercising four times a week to keep his body physically fit. In supporting sports events, he once donated a sum of 3,000,000 baht to secondary schools in Thailand for the archery training of students in the hope that through such training, they will be well skilled when it comes to qualifying for the Asian Games.

As for his passion for music, on 18 October 1999, he led a choir in singing for guests at the dinner of the International Teochew friendship meeting.

Chen Ke Qun, the third brother, is an accountant and entrepreneur. He was educated in Laos and Cambodia before he continued his studies in Australia. In 1969, he graduated with a bachelor's degree in commerce from the University of New South Wales, Sydney and then returned to Laos to help in the Tang family business. His father made him fully responsible for the business in Vientiane.

In 1975, during the war in the Indochina region, he brought his parents, two sisters, wife and children, nephews, and nieces to Australia. At the time, as an accountant, he felt that a systematic accounting management system was important for the Tang family business. Hence, in 1978, he started to visit Chen Ke Qi in Thailand to help him work out an accounting system. Following this, he visited France to work out a similar accounting system for his two other brothers' business there. This has helped to propel the Tang family business to greater heights.

Chen Ke Qun had made trips to different parts of the world to seek the best place to establish his business, before finally settling down in Hong Kong. He felt that Hong Kong was an important business port that could perform a supporting role for his brothers' business in France and Thailand. In 1982 he established Tesana Ltd. in Hong Kong. The company exports different kinds of food products such as vermicelli, salted eggs, and canned food to Europe, America, Australia, and Africa. It has become one of the biggest exporters of Hong Kong food products.

Lim Boon Hock

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Riady, James Tjahaja

(Lie Zen, 李白, Li Bai, 1957–)
Businessman, Indonesia

James T. Riady, the son of Mochtar Riady, is the Deputy Chairman and Chief Executive Officer of the Lippo Group (see entry on Mochtar Riady). He lived in the United States in the 1980s where he managed the investments of Lippo Group in the U.S. and served as the President of Worthen Bank of Arkansas. He returned to Indonesia in 1988 and followed the footsteps of his father in establishing a banking career. He is very well connected in business networks and has established good relationships across the

spectrum, most notably with former U.S. president Bill Clinton and former Indonesian presidents B.J. Habibie and Abdurrahman Wahid. After the fall of Suharto in 1998, James Riady was appointed as a special envoy of the president to win back foreign capital amidst the financial crisis that swept across Asia. He is currently the Chairman of the Pelita Harapan University in Jakarta and has established private Christian schools catering for different social classes in Indonesia.

Born in Indonesia on 7 January 1957, James T. Riady is the son of Mochtar Riady and Suryawai Lidya. Since young, James was groomed by his father to be a businessman. To train him to be independent, his father sent him to Macau for studies when he was only 8 years old. After four years in Macau, James continued his studies in Australia. He graduated in accountancy and economics from the University of Melbourne in 1977. James served an internship with the Irving Trust and Investment Bank in Little Rock, Arkansas in the United States and did a 10-month internship at Stephens Finance Ltd. in Hong Kong before returning to Indonesia in 1979. In Indonesia, he built his reputation as an aggressive young banker at Bank Perniagaan Indonesia (BPI) — the backbone of the Lippo Group, led by his father Mochtar Riady — where he poached three vice presidents from Citibank to join his company.

In 1982, James married Aileen Hambali. They gave birth to two sons and two daughters. James and Aileen lived in the United States for several years where he was appointed by his father to look after Lippo Group's U.S. investment. In 1984, Lippo Group bought $16 million worth of stocks from Worthen Bank of Arkansas. James assumed an increasing authority in the distressed Worthen bank. He negotiated business on his father's behalf during Worthen's crisis. When two of the principal officers resigned to take responsibility for the bank's losses, James became the bank's president.

The Riadys sold their investment in Worthen at a loss in the late 1980s. James then moved to Los Angeles, where he bought the Bank of Trade in California, the oldest Chinese-American bank in the region. He renamed it Lippo Bank and concentrated on an Asian American clientele. However, in 1990, The Federal Deposit Insurance Corporation had found repeated banking violations at Lippo Bank, issuing three separate cease-and-desist orders against the bank, citing slapdash management and questionable transfers of funds.

When he was 30, James returned to Jakarta from the United States. He later became the Chief Executive Officer of Lippo Group. He brought the American "go-getting" style to Lippo Group that differed from Indonesian low-key business practices. James was criticized on two fronts: Chinese-Indonesians businessmen found him too brash and Americanized, and indigenous businessmen questioned his loyalty to Indonesia given the amount of business his company invested abroad.

James was known to have a close relationship with former U.S. President Bill Clinton. He had known Bill Clinton since he was doing an internship in Little Rock, when Clinton was the state attorney-general of Arkansas. Moreover, when James became the president of Worthen Bank of Arkansas, Hillary Clinton served as the bank's attorney. James was one of the few non-American to be personally invited by Clinton to attend the pre-inaugural economic summit in 1992. The Riady family was also invited to attend the inauguration of Bill Clinton as president of the United States in 1993. After Clinton became president, James had made at least 20 visits to the White House and had met privately with the president three

times. James also attended the Asian Pacific Economic Conference in Seattle in November 1993, and was on hand for President Clinton's November 1994 visit to Indonesia.

James Riady was a major contributor to the Democratic Party in the 1996 U.S. election campaign. The Republican Party questioned the Lippo Group's donations suggesting the aim was to influence U.S. government policy. The Riady family and executives of Lippo Group have contributed money the Democratic National Committee since 1991, despite the fact that foreign contributions to U.S. campaigns are against the law. An investigation on the financial scandal of the 1996 presidential campaign was carried out by the United States Senate in 1998. James was indicted and had pleaded guilty to campaign finance violations by himself and his corporation. In 2001, he was ordered to pay a fine of $8.6 million — the largest monetary penalty ever levied in a case of unlawful campaign finance — and was put on probation for two years and was ordered to do 400 hours of community service.

In May 1998, following the fall of President Suharto, Indonesia witnessed a massive anti-Chinese violence across its major cities. Many ethnic Chinese business people brought their capital with them in their flight to safer haven overseas. During that time, James Riady stayed put in Indonesia and insisted that he would not leave the country and would not liquidate any big local investments. The then President B.J. Habibie appointed him a "business ambassador" to win back foreign capital and gave Lippo Bank first call on government recapitalization funds in 1999.

After two years of low-profile restructuring, James helped to bring Lippo Group to a comeback from the verge of collapse in the beginning of 2000. James also has a reputation as a wheeler-dealer, juggling dozens of Lippo deals at any one time and profiting in the stock market — he is considered Indonesia's most successful businessman at raising funds in the capital market.

Besides his business endeavours, James has also contributed to the private education sector in Indonesia. He has a vision to start 10 schools for the upper-class people, 100 schools for the middle-class people, and 1,000 schools for the lower-class people. As a result, Sekolah Pelita Harapan (SPH), which adopts a Christian curriculum, was established by Lippo Group in 1993. James is currently serving as the Chairman of a Christian university, Universitas Pelita Harapan, established by his father.

Since converting to Christianity in 1990, James has been an ardent evangelical. His management approach has an evangelical aspect that encourages his employees to attend church retreats and introduce them to the Christian faith. Apparently, many staff of the Lippo Group are also devout Christians and have fervently prayed for the success of the group's projects. James had planned to quit the family business and enter into Christian ministry.

Hoon Chang Yau

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Riady, Mochtar

(Lie Mo Tie, 李文正, Li Wenzheng, 1929–)
Businessman, banker, Indonesia

Mochtar Riady, the Chairman and Founder of Lippo Group, is a renowned banker and businessman. He was ranked #14 in *GlobeAsia* list of 150 Wealthiest Indonesians in 2010 and #38 in Forbes Indonesia 40 Richest List in 2010. His company, Lippo Group, controls over 50 subsidiaries and employs more than 50,000 people. His business empire spans across the Asia-Pacific region, with presence in areas such as financial investments, property and urban development, retail and services, information technology and a variety of industrial activities. The Lippo Group also controls the largest private healthcare and hospital group in Indonesia and sponsors an education foundation that operates schools, universities and a recently inaugurated nanotechnology research institute named after Mochtar Riady himself. Mochtar Riady has received Honorary Doctorate titles from Golden Gate University in San Francisco, California and Southeast University in China. He was also bestowed the status of Honorary Citizen by the cities of Xiamen, Nanjing, Putian and Meizhou in China.

Son of a batik trader, Mochtar Riady was born in the city of Malang in East Java on 12 May 1929. His aspiration to become a banker began since he was 10 years old. This ambition emerged from his experience of being awed by the majestic office building of the Nederlandsche Handels Bank (NHB) which he passed by everyday on the way to school. Mochtar was an anti-colonial activist and the president of the East Java Overseas Chinese Student Association during his school days in Java. He supported the Indonesian guerillas and participated in anti-Dutch demonstrations. His dream in becoming a banker was derailed in 1947 when he was arrested by the Dutch authorities and exiled to Nanjing, China. There, he took the opportunity to study philosophy at the then Nanjing University (now Southeast University). He fled to Hong Kong because of raging wars in China, and returned to Indonesia in 1950.

Upon his return to Indonesia, Mochtar's pursuit of a career in the banking industry was again postponed. In a relatively deprived environment, his father advised him against entering the banking sector which was then an industry only for the affluent. Following his marriage in 1951, Mochtar lived in the town of Jember in East Java to run a small store belonged to his in-laws. Within three years it became the largest store in town. In 1954, he departed for Jakarta, against his family's wishes, to pursue his dream of becoming a banker. He was confident that he would realize his ambition despite his lack of experience or business networks in Jakarta. He began to work for a small company in Jakarta's trading district for 6 months. This job opened up many new opportunities and allowed him to build new business relationships.

Later Mochtar opened a small shipping business with an acquaintance. His first foray into banking finally began when a friend informed him that Bank Kemakmuran, a small bank owned by Andi Gappa was in dire financial state. Mochtar convinced Gappa to appoint him as a director of the bank. Without any banking experience and accounting skills, Mochtar learned as he journeyed on. Within a year he managed to turnaround Bank Kemakmuran. He then moved on to Bank Buana in 1964, where he again made his mark by steering the bank through a recession and allowing it to emerge stronger than before.

In 1971–1975 Mochtar successfully developed the Panin Bank — a new bank from the merger of three other banks — into one of the largest private banks in Indonesia. He was poached by business tycoon Liem Sioe Leong to join Bank Central Asia (BCA). He soon became Liem's right-hand man in the bank and was given a 17.5% share. He left BCA in 1990 to focus on expanding the Lippo Group that he founded. When Mochtar was appointed to BCA, its assets were merely IDR 12.8 billion, and when he left, its assets were worth IDR 5 trillion. In each bank, Mochtar managed to craft a success story for himself. His outstanding skills and experience in revitalizing ailing banks have earned him the title: "The Magic Man of Bank Marketing". Many also respect him for continuing his business in Indonesia during the May 1998 anti-Chinese riots, when many wealthy businessmen fled overseas.

Lippo Group has become a multinational group of companies spanning the Pacific basin with interests in financial investment, property and infrastructure development, retail, education and media. As Mochtar ages, he began to delegate responsibilities to his sons, James and Stephen, who will inevitably be the successors to the business empire. At the shareholders Annual General Meeting of Lippo Bank on 4 March 2005, Mochtar resigned from his position as the Chief Commissioner of the Bank. His resignation marked the end of the Riady family's direct involvement in the management of the bank.

To create a lasting legacy, Mochtar Riady began to venture into education and health sectors over the past decade or so. Apart from establishing a private Christian university, Pelita Harapan, he has also established dozens of Christian schools, and more recently, an institute of nanotechnology, named after himself. Most of these world-class facilities, together with the Siloam Hospital for upper class patients, are housed at Lippo Karawaci — a town located west of Jakarta developed by Lippo Group, where the Riady family resides.

Mochtar Riady has a deep conviction to promoted quality education in Indonesia. He believes that education, or more precisely, the development of human resource, is the key to developing a strong nation. He is also committed to philanthropic work in the region, through the development of education and health care. He plans to build one thousand "Schools of Hope" in remote areas of Indonesia to offer free education for the underprivileged. He has financially supported the establishment of Putian University in Fujian, China, and Ma Chung University in Malang, Indonesia. In 2007, Lippo Group donated S$21 million to the National University of Singapore Business School. The funds have been used to build a Mochtar Riady Building to honour the founder of the Group, and to fund two distinguished professorships named after his sons James and Stephen Riady. In 2011, Mochtar Riady donated S$5 million to Singapore Management University to set up the Mochtar Riady Scholarships to support undergraduates from China and Indonesia.

Mochtar Riady is regarded as a visionary magnate whose business philosophy and experience have become an inspiration for budding entrepreneurs. He is an avid reader and an active writer. He has authored three books: *Searching for Opportunities amidst Crisis* (1999), *Nanotechnology Management Style* (2004) and *Ancient Philosophy and Modern Management* (2006).

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Robredo, Jesse Manalastas

(林炳智, Lin Bingzhi, 1958–2012)
Political leader, Philippines

Jose Manalastas Robredo was known for his attempt at steadfastly implementing good governance that stemed from a genuine concern for others. Born on 27 May 1958, he served as secretary of the Department of the Interior and Local Government. He was appointed by President Benigno C. Aquino III because of his success as Mayor of Naga City, as well as his untarnished reputation in the field of governance.

In the wake of the Philippines' People Power Revolution in 1986, Jesse Robredo responded to President Corazon C. Aquino's call to dedicate oneself to public service. He abandoned his executive position at San Miguel Corporation to head the Bicol River Basin Development Program in Naga, his hometown. In 1988 he won in the elections to become mayor of Naga by a slim margin. He was twenty-nine.

Once the queen city of the Bicol region, the Naga that Robredo inherited from his predecessor was a dispirited provincial town of 120,000 souls with a 8-million-peso debt. Traffic clogged its tawdry business district and vice syndicates operated at will. City services were fitful at best. Meanwhile, thousands of informal settlers filled Naga's vacant lands.

Under Robredo's leadership as mayor for three consecutive terms of three years each, Naga blossomed into a model city, regaining such a status after having been downgraded to third class during his first stint as mayor. Naga bested bigger and richer urban centres when it was recognized thrice as the "Most Business-Friendly City" by the Philippine Chamber of Commerce and Industry, thus elevating it to the Hall of Fame. Naga is also a winner of the Asian Institute of Management-Ford Foundation Galing Pook Innovations Program Award, and the recipient of the Presidential Gawad Pamana ng Lahi Award of the DILG. It was named "Most Child-Friendly City" in 2006 by the Philippine Council for the Welfare of Children, and received the Galing Pook Foundation's Award for Continuing Excellence.

During Robredo's incumbency, Naga received more than 150 awards and recognitions in diverse fields of local administration. These include being named Most Cost-Effective City in Asia by the United Kingdom's *Foreign Direct Investment Magazine* (2005); being the Public Service Awardee for Local e-Governance from the United Nations Department of Public Administration and Finance (2004); receiving the Women-Friendly City Award from the U.N.-Habitat and the U.N. Development Fund for Women (2004); being chosen Model City for Government Procurement from the World Bank and Procurement Watch (2003); being a CyberCity Awardee for its i-governance initiatives from the United Nations Development Programme (2002);

and being a Dubai International Awardee for Improving the Living Environment from U.N. Habitat (1998).

Naga is also one of only nine areas in the country cited by the United Nations Development Programme as the leading lights in the implementation of the U.N. Millennium Development Goals. It led the Bicol region in achieving the following goals halfway to the 2015 deadline: eradicating extreme poverty and hunger, achieving universal primary education, reducing child mortality, improving maternal health, combating major diseases, and providing basic amenities.

Robredo himself was duly recognized several times for his skills and competence in his work when he was given fourteen major awards including the 2000 Ramon Magsaysay Award for Government Service for being one of the Outstanding Young Men of the Philippines, the 1996 Outstanding Young Persons of the World Award, the 1998 Konrad Adenauer Medal of Excellence as Most Outstanding City Mayor of the Philippines and the first ever "Dangal ng Bayan " Award of the Civil Service Commission. In March 2008, he was also given an honorary doctor of humanities degree by the Far Eastern University in Manila.

This road to success was a constantly painstaking and uphill battle against the city's long-held traditions of patronage and nepotism. Robredo began with a strike against patronage. He introduced a merit-based system of hiring and promotion reorganizing city employees on the basis of aptitude and competence. He then moved against the local vice lords, ridding Naga of gambling and smut. Next, he relocated public transportation terminals outside the city centre, ending gridlock and spurring new enterprises at the city's edge. In partnership with businesses, he revitalized Naga's economy. Public revenues rose and by 1990 Naga was a first-class city again. Robredo's constituents took heart and re-elected him twice.

Spurning bodyguards, Robredo moved freely among the people. By enlisting the support and active assistance of Naga's non-profit organizations and citizens, he improved public services dramatically. He established day-care centres in each of Naga's twenty-seven districts and added five new high schools. He built a public hospital for low-income citizens. He set up a dependable 24-hour emergency service. He constructed a network of farm-to-market roads and provided clean and reliable water systems in Naga's rural communities. He launched programmes for youth, farmers, labourers, women, the elderly, and persons with disabilities — drawing thousands into civic action in the process. No civic deed was too small, he told the people, including the simple act of reporting a broken street lamp. He sometimes swept the streets himself.

Consistently, Robredo prioritized the needs of the poor. Through his Kaantabay sa Kauswagan (Partners in Development) programme, more than 4,500 once-homeless families moved to home lots of their own. They became part of Naga's revival. So did a revitalized city government. Applying techniques from business, Robredo raised the standards of performance, productivity, and morale among city employees. As a culture of excellence overtook the culture of mediocrity at City Hall, Naga's businesses doubled and local revenues rose by 573 per cent.

Re-elected without opposition in 1995, Robredo urged the Naga City Council to enact a unique Empowerment Ordinance.This created a People's Council to institutionalize the participation of non-profit and people's organizations in all future municipal

deliberations. When obliged by law to step down after his third term, the popular Robredo made no effort to entrench his family, as is the case with many political dynasties.

Contrary to popular belief, Robredo was neither raised nor groomed to be a public servant. Robredo's paternal grandfather was a Chinese immigrant named Lim Pay Co who arrived in the Philippines at the turn of the 20th century. Lim Pay Co later converted to Christianity and adopted the name, Juan Lim Robredo.

Amidst the emergent turbulence in political history during the period of Martial Law in the Philippines, he was never drawn to activism. However, he was neither ignorant of, nor indifferent to, political issues. His father, Jose Lim Robredo, had always encouraged his children to speak their minds and, at mealtimes, when everyone was required to be present, he encouraged lively discussions, including those on politics.

Even at a young age the value of simple living and genuine concern for other people's welfare were instilled in his heart by his parents. His father imparted to him the importance of guarding the integrity and honour of the family. From his mother, a devout Catholic, Robredo learned to pray daily, a habit which he passed on to his children. Since the family lived in an area located both near a business district and also squalor, the young Robredo made friends from both the fairly rich and the poor. These priceless life lessons became the essential foundations in setting the mould for the makings of a remarkable leader.

Robredo was a secondary school student at Ateneo de Naga — the only Catholic high school for boys in the city, run by the Society of Jesus and highly regarded for its emphasis on personal discipline and academic excellence — when then President Ferdinand Marcos declared Martial Law in 1972. He entered university in 1974 and obtained undergraduate degrees in Industrial Management Engineering and Mechanical Engineering at the De La Salle University.

Robredo was an Edward Mason fellow and holder of a Master's degree in public administration from John F. Kennedy School of Government, Harvard University, Cambridge, Massachusetts (1999). He also completed his Master's in business administration at the University of the Philippines.

Robredo died in a plane crash on 18 August 2012 and his body was found on 21 August 2012.

Bernadette Bangayan

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S

Sahat Mahakhun

(Tia Lan-chan, 张兰臣, Zhang Lanchen, 1895–1961)

Community leader, businessman, philanthropist, Thailand

Sahat Mahakhun was a prominent leader of the Chinese community in Thailand. He was elected chairperson of the Chinese Chamber of Commerce in Thailand for more than ten years, making him one of the most favoured and supported leader in the Chinese community. He arranged a delegation to Taiwan, Japan and Hong Kong in 1954, which led to the successful formation of a trade triangle among Thailand, Taiwan, and Japan. He was also noted for his efforts in implementing government policies among the Chinese, as well as protecting the interests of the Chinese community.

Sahat was born in Chao'an, Guangdong, in 1895, the second son of Zhang Suixian. His ancestors used to live in Puning, Guangdong, but had moved to Chao'an during the Qing Dynasty. Zhang Suixian was the first in the family to make a living in Thailand. He opened Zhang Tong Store in Nakhon Pathom Province, and earned his living by selling construction materials.

When he was eighteen years old, Sahat relocated to Thailand to help out in his father's business. With the aid of his elder brother, he later set up his own construction company, Yuan Lian Tai Co., in Bangkok. He contracted many public projects, such as the building of the Central Post Office and many buildings of Chulalongkorn University. In 1931 he established the Eastern Asia Match Factory with fellow businessmen from Chao'an. Later he ventured into other businesses, such as insurance and banking.

Before becoming chairperson of the Chinese Chamber of Commerce, Sahat was active in the Teo Ann Assistance Society (now the Teo Ann Townsmen's Association of Thailand). In 1934 he became the eighth chairperson of the society and continued to hold this position in the society, and, later, in the Teo Ann Townsmen's Association, until 1958, when he stepped down and became the honorary chairperson of the association. When Hiaguang-iam Iamsuri was assassinated in 1939, he was elected the seventeenth chairperson of the Chinese Chamber of Commerce in Thailand. He was also the chairperson of the board of directors of the Poh Teck Tung Foundation during the same period, and was elected the fourth chairperson of the Teochew Association of Thailand in 1941. Aside from the positions mentioned above, he held positions in other Chinese associations, for example as chairperson of the board of directors of the Tien Hua Hospital of Thailand.

In 1947 Sahat was again elected chairperson of the Chinese Chamber of Commerce in Thailand and remained in this position for fifteen years. This tenure, together with his first appointment in 1939, means he was the first person in history to undertake this position for more than ten years, implying that he was one of the most favoured and

supported leaders of the Chinese community in Thailand. As a result of his long tenure, many referred to him as "chairperson" only, instead of "chairperson Tia".

During his appointment as chairperson of the Chinese Chamber of Commerce in Thailand, he was the bridge between the Chinese community and the Thai government. He was supportive of the Thai government and responded to its various policies and appeals. For example, he took on the responsibility of raising funds for various public projects such as, the construction of the Police General Hospital and providing relief for child refugees. At the same time, he fought for the welfare and interests of the Chinese community in Thailand. In 1950, when the Thai Government announced that all foreign residents without valid passes would have to apply for one by the end of the year, Sahat negotiated with the government for the deadline to be pushed to the end of 1951, and eventually to 1953. Moreover, many Chinese associations were able to apply for the necessary permits of residence in Thailand on behalf of their members. He also urged the Thai government to allow Chinese criminals who were to be deported to remain in the country and make a living in Phetchabun Province.

Sahat Mahakhun was not only a prominent leader locally, but was also recognized internationally. In 1954 he led a delegation to Taiwan, Japan, and Hong Kong in an effort to establish triangular trade relations for the benefit of Thailand. The delegation achieved great success as a trade triangle was eventually established among Thailand, Taiwan and Japan. Furthermore, as the chairperson of the Chinese Chamber of Commerce in Thailand and leader of the delegation, he petitioned the government of Hong Kong to relax its regulations on the import of rice from Thailand. In 1959 he was invited by the Committee for International Cultural Exchange to visit various industrial facilities in the United States.

Aside from the prominent positions mentioned above, Sahat also held many other positions both in the Chinese Nationalist government and in Thailand. A few major examples include being a member of the Committee on Chinese Overseas Matters in the Chinese Nationalist government, a member of United Nations International Children's Fund in Thailand, member of the board of directors of the Thai Red Cross Society, vice-chairperson of the Tuberculosis Association in Thailand, a member of the City Appearance Rectification Committee, and a member of the Board of Trade of Thailand. In recognition of his contributions to Thailand, he was awarded the Most Exalted Order of the White Elephant several times by King Bhumibol of Thailand. The Teo Ann Townsmen's Association of Thailand has also named its auditorium in memory of him.

His wife, Huang Longzhao (黄龙招), was also actively involved in the community. She was once the chairperson of the board of directors of a children's home in Bangkok. Within the Chinese community, she was an adviser to the women's committee of the Kwong Siew Association. She was also a prominent businesswoman and was known to have invested in a fabric factory and established a cable factory.

Sahat died of illness on 29 July 1961 at the age of sixty-six. When the news of his illness spread, many high-ranking officials in both the Nationalist Chinese government and the Thai government sent their regards to him, or even paid their respects at his wake. After his death, King Bhumibol bestowed on him a golden outer coffin. Many high-ranking officials of the Thai government also attended his funeral.

Goh Yu Mei

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Salim, Anthony

(林逢生, Lin Fengsheng, 1949–)

Businessman, Indonesia

The youngest son of Indonesian tycoon and top Suharto crony Liem Sioe Liong, Anthony Salim has helmed the Salim Group since the fall of President Suharto in May 1998. Anthony has been credited with saving the group, which long was the country's largest business conglomerate, through intense negotiations with authorities after the collapse of the rupiah and a run on its flagship bank, Bank Central Asia (BCA), left Salim saddled with more than US$5 billion in debt. To settle it, he gave stakes in 108 companies to the government, which sold them. In 2004, Anthony received a "release and discharge" document saying he had met his obligations. He went on to rebuild Salim, now fully under his control, and in the process, re-established the group as one of the country's preeminent business firms.

When the chaos that engulfed Jakarta in May 1998 helped bring down Suharto's 32-year-old leadership, many people thought the end was near for the mighty Salim Group, an important support pillar of the president. Suharto's fall deprived the group of a powerful patron and the Asian financial crisis piled Salim with huge debts. BCA was crippled by a massive run, as the president's exit spawned a sharp backlash against his family and cronies like Liem, Salim's founder. Several members of the new Cabinet under President B.J. Habibie wanted the Salim Group destroyed. Efforts to try to save Salim couldn't be undertaken by the frail Liem, then nearly 81 years old, and almost completely blind. Days before the Jakarta riots, he had left for California for a scheduled eye surgery. He would never live in Jakarta again. The job of salvaging parts of the business empire he built fell to Anthony who years earlier had been understudying his father and gradually assumed leadership of the conglomerate, which at its peak, controlled some 600 companies.

Events proved Liem's wisdom in grooming Anthony as his successor, although for years, Liem sidestepped questions about his heir apparent. Traditionally, a Chinese business patriarch would make the eldest son his successor. Liem, for all the criticism that he became extremely wealthy due to his close links with Suharto, was wise, and unafraid of breaking from the norm and giving control to his youngest son. Highly intelligent and shrewd, Anthony proved a quick learner in the many businesses undertaken by the group. A master of detail, he proved adept at planning complicated corporate moves, and he changed or ended some partnerships his father had entered.

Anthony was born in October 1949 in Kudus, Central Java, where Liem settled after migrating from China in 1938. By his own admission, he was a less-than-mediocre student, often impatient with classroom learning. But from young, his father's many business ventures intrigued him and he tagged along to factories and meetings. His high school education was interrupted by chaos and the purge of alleged communists after the abortive 30 September 1965 coup that would lead to Sukarno's downfall, and to the ascendancy of Gen. Suharto. He continued his schooling in Singapore and spent two years at a college in the UK for his tertiary education. Upon graduation in 1971, he returned to Jakarta, eager to get involved in his father's businesses.

By 1975, Liem had already built up a strong level of trust in his youngest son. He had Anthony get involved in an important negotiation — getting banker Mochtar Riady on board to run Liem's BCA. Mochtar Riady had built a reputation for 'rescuing' flagging banks, was planning to leave Panin Bank, and BCA at the time was floundering. Liem found the banker receptive to the challenge to building BCA to become the country's largest private bank. However, Liem shocked and disappointed Mochtar when he sent Anthony — then aged 26 and dressed like a hippie — to conclude the negotiations. "I thought Pak Liem was not serious," recalled Mochtar. But after the meeting with Anthony the banker emerged with a different view, impressed by this "bright young man."

The 1970s were learning years for Anthony, who during the New Order was careful not to step beyond his father's shadow. Liem heeded Anthony's advice — to move to separate ownership from management; to seek good, non-family professionals to manage their businesses, to venture beyond Indonesia in order to hedge its bets (and give some distance — plus assets — away from the Suharto family, though naturally this goal was never publicly stated). Anthony also nudged his father to part ways with Liem's two brothers, so the ownership of their companies would be more clear-cut.

Over time, Anthony would prove to be a consummate deal-maker. He would make it a point to learn from those who Salim chose to partner. Besides Mochtar in banking, his 'teachers' included Ciputra, who was a partner with the Salim Group in property, and Sukanto Tanoto of Raja Garuda Mas in the palm oil business. Anthony also engineered the bulk of the Salim drive for a global presence. He and a banker friend, Manuel Pangilinan, started a business in Hong Kong in 1981 that grew into diversified First Pacific. By 1983, it bought the Dutch trading company Hagemeyer, followed by Hibernia Bank of San Francisco. First Pacific had a chequered history, performance-wise, and was billed by critics as Deal Pacific. After frequent strategy changes, it settled into having just two main, big assets — holdings in Indofood and Philippine Long Distance Telephone — rather than a hodgepodge collection of companies.

Of Liem's three sons, Anthony was most like his father in character. Both father and son had good instincts, which they relied on in conducting business. They were willing to spend top dollar to attract good people and were magnanimous to their patrons and supporters, from Suharto and his family to high ranking military officers, and to nearly anyone who came to their door. Over time, the Salim Group built a reputation of being able to outmaneuver some business rivals, and along the way, created some enmity. Some Indonesian businessmen consider Anthony ruthless, and even more shrewd than his father. "We never willingly set out to hurt others," Anthony said. For sure, Anthony has intensely pursued strong ambitions and goals. Doing business has been his life, and he has developed a reputation as a workaholic. He has an excellent memory. Liem said of his son: "Anton's mind is like a computer." Early on, the son understood what was needed to operate in Suharto's Indonesia, but added a more international approach and professional touch.

In nearly every corporate move Salim made — moves driven by Anthony — the group generated controversy. Its 1989 public offering of PT Indocement Tunggal Prakarsa upset some because the company got a waiver of a Finance Ministry rule in order to sell shares. Asset shuffles in 1992 and 1995 that involved food businesses also stirred controversy, as critics said they benefited Salim's main owners

more than minority shareholders. Anthony defended the corporate moves as "creating value" for all shareholders. Anthony sought to diversify in a way that businesses with the Suharto family became a decreasing share of the Salim empire. But to the public, the Salim name was inextricably tied to Suharto's, and the shareholding of BCA was often cited as proof — Suharto's children's (eldest daughter Tutut and eldest son Sigit) ownership of 30 per cent equity.

During the aftermath of the 1997 financial crisis, when Anthony led the effort to settle the massive debts to the government, he pursued a strategy of giving up chunks of the Salim empire while striving to secure continued control of its most important pillar, its food business. In the end, the group lost its other two pillars — cement (Indocement) and banking (BCA), but Anthony got majority-ownership of Indofood shifted into First Pacific of Hong Kong, in which Salim was the biggest shareholder. In 2004, he became Indofood's president-director.

To those who knew Anthony, his success in sustaining Salim wasn't a surprise. Although he can be charming and engaging, he is also determined and feisty. At the debt settlement negotiations with IBRA (Indonesian Bank Restructuring Agency), Anthony was tough and tenacious. But he won some kudos when compared with some other debt-saddled tycoons who did not cooperate as fully with the government. International bankers came out impressed.

Suharto's fall bred a new generation of Indonesian executives, and Anthony, after showing Salim could survive, worked with several key new figures. One was Hary Tanoesoedibjo, who took over much of Suharto son Bambang Trihatmodjo's Bimantara Group and became a media mogul. Other new partners included Chairul Tanjung, owner of Bank Mega, and Eddy Sariaatmadja, who owned plantations.

While he rebuilt significant parts of his portfolio at home, Anthony expanded outside Indonesia, particularly in China. Salim China invested in property and other businesses. Back home, he returned to a major role in auto business Indomobil, which expanded to include mining. At the start of 2012, Anthony remained chairman of First Pacific, which through a Manila unit had expanded significantly in the Philippines in water, tollroads and other infrastructure areas.

Anthony and his wife Margareth have three children — Axton, Astrid and Alston. Axton started working at Indofood in 2004 and in 2009 became a director.

Richard Borsuk and Nancy Chng

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Salim, Soedono

(Liem Sioe Liong, 林绍良, Lin Shaoliang, 1917–2012)

Businessman, Indonesia

Detractors derided him as Indonesian President Suharto's top crony, but Liem Sioe Liong (Soedono Salim) was

also one of Southeast Asia's most pivotal and skilled businessmen. Liem arrived in Java from China in 1938 with barely more than the clothes on his back. Despite his lack of formal education, he parlayed his close association with Suharto into making his Salim Group one of the region's first multinationals, and he was — for many years — the wealthiest Chinese businessman in Southeast Asia. At its peak, the group encompassed 600 companies and employed an estimated 200,000 people. Long after Suharto's fall in 1998, the Salim Group had not only survived a strong backlash in Indonesia, but was again thriving, thanks to the tenacity of Liem's youngest son, Anthony Salim. He took the group into new activities in multiple places. Salim expanded in China and, through its Hong Kong-listed First Pacific unit, invested in water, tollroads, mining and other areas in the Philippines. The Indomie brand of instant noodles, owned by Salim's core business Indofood, had many customers in parts of the Middle East and Africa.

Liem was born in 1917 in a village in Haikou district, near Fuqing, Fujian province, China. He was the second son of a farmer who had 11 children and who died in 1937. The following year, Japanese troops invaded southern China, precipitating a call to draft young men. That prospect, combined with a severe drought, pushed Liem to leave home and join his older brother Sioe Hie and an uncle in the Netherlands East Indies.

In the early years in Central Java, Liem, like many Chinese immigrants, tried various trades. Starting off as an itinerant textile and clothing peddler based in Kudus, he extended credit to his mainly Javanese customers. Liem, his brother and uncle started a peanut oil business, and later they ground, packed and sold coffee. Liem rode his bicycle many kilometres to sell his goods. Thanks to his personality and instincts, Liem soon made more money than his brother, who had come to Java nine years earlier.

The Japanese Occupation wreaked havoc on Liem's business. But there was one happy episode during those dark years — he met a pretty Indonesian Chinese student of Peranakan heritage 10 years his junior. They married in 1944.

The Japanese surrender in 1945 was followed by the struggle for Indonesian independence. As the Netherlands tried to reassert control over its longtime colony, republican units who hid in the mountains conducted raids against Dutch soldiers. Liem and some fellow Hokchia (his dialect group clansmen) suppliers took risks by running provisions such as coffee, rice, sugar and *kreteks* (clove scented cigarettes) to independence guerrillas. One of the unit leaders was a rising officer named Suharto, then a lieutenant-colonel, and that was where the two first got acquainted. Liem moved to Jakarta in 1952 in search of better opportunities. But the 1950s and early 1960s — when Sukarno railed against capitalism — were rough times for private business.

Liem's ambition to expand beyond trading was stymied by the difficulty of obtaining funds. In the 1950s, he remained a small and relatively unknown businessman. His fortunes changed dramatically following the controversial events in 1965–66 that led to Suharto becoming president. Liem's reputation as a reliable supplier — secured from his ties with Suharto and his men, which grew while Suharto commanded the Semarang-based Diponegoro Division — put him in good stead with the new president.

Contrary to popular belief, however, Liem was not the Chinese businessman closest to Suharto when he gained power. There were

several others, but as Suharto's New Order took shape in the late 1960s, Liem emerged as the president's main '*cukong*' (a financier enjoying patronage). Liem, who worked well with Javanese, was able to deliver whenever called upon by the president, whether supplying imports or raising funds.

Another businessman who was in Suharto's good books was a fellow Hokchia who had also lived in Kudus, Djuhar Sutanto (Liem Oen Kian). His late father was a friend of Liem's. Suharto suggested that they work together. The President had earlier introduced Liem to his cousin Sudwikatmono and recommended they become partners. Djuhar brought along his *pribumi* associate, Ibrahim Risjad. These four men formed what was dubbed 'The Gang of Four.' Their first venture, PT Waringin Kencana, was in trading and the manufacture of crumb rubber. Liem started a bank, Windu Kencana, with some of Suharto's generals. He also worked with foundations started by Suharto including those of Kostrad (Army strategic reserve command). By 1968, Suharto had assigned Liem to be one of only two permitted importers of cloves (the other was the president's half brother Probosutedjo). This was a big money-spinner for Liem.

A huge plus for Liem was his ability to obtain capital at a time when most Indonesian businessmen could not. In the late 1960s, Chin Sophonpanich of Bangkok Bank was seeking clients among astute and well-connected overseas Chinese businessmen. He met Liem and the two hit it off immediately. Chin provided needed funds and introduced Liem to entrepreneurs elsewhere. Chin was the link to Taiwanese businessmen who invested in and provided technical assistance for Liem's cement plants. Liem credits Chin with giving him a headstart as an industrialist.

The end of the 1960s and early 1970s cemented the extremely close ties between Liem and Suharto. In the late 1960s, when the Chinese community was urged to drop their Chinese names, Suharto gave Liem an Indonesian one, Soedono, while the 'Salim' part was derived from Liem and his two brothers – *san lin*, meaning the three Lins (Liem's Chinese surname).

Preceding Liem's cement plants was his flour-miller, PT Bogasari, for which he received help from Malaysian commodity trader Robert Kuok. Also a recipient of Bangkok Bank loans, Kuok invested in Bogasari. Backed by Bulog, the state commodities agency that had the monopoly to import wheat, Bogasari effectively elbowed out PT Prima, a miller listed in Singapore that tried unsuccessfully to have Java plants. Bogasari's articles of association stipulated that 26% of the profits go to two Suharto foundations. Helped by Bogasari profits, Liem was able to build and expand PT Indofood Sukses Makmur, which became the world's biggest maker of instant noodles.

Aside from food and cement, Liem's third business pillar was banking. His flagship bank, Bank Central Asia, was foundering until Mochtar Riady (Li Wenzheng) came in to manage it in 1975. Riady, who had a reputation of being a Mr Fix-It for ailing banks, brought his magic touch to BCA, growing it to become the country's largest private bank. The banker was a prime example of Liem's management strategy: Hire the best person for the job and give him plenty of leeway to manage. "If you don't trust the person, don't hire him," Liem liked to say.

The Liem-Suharto bond operated informally yet comprehensively on a "favours-for-favours" basis. Suharto assured that Liem's ventures would be more or less protected, or favoured, while Liem would channel some

proceeds to the president's foundations, his family members, and to wherever the leader sought. In accepting Sudwikatmono as a business partner, Liem gave him equity. Suharto's eldest son Sigit and daughter Tutut were given a total of 30% of BCA.

Liem could be counted on to build some of the industrial development that Suharto wanted, and in turn received privileges to ensure these businesses were highly profitable. In 1985, when an economic slowdown put Salim's cement businesses in serious financial trouble due to too-rapid expansion, Suharto had the Finance Ministry bail it out by injecting US$335 million for 26% in PT Indocement Tunggal Prakarsa. (Four years later, the company was given a waiver from a rule that should have blocked it from getting listed on the Jakarta Stock Exchange.) Prior to the cement bailout, Liem did Suharto a favour by investing in a specialised steel project, Cold Rolling Mill Indonesia, that the president wanted built to expand the capabilities of state-owned Krakatau Steel. (For some years, Liem got a monopoly to import the steel sheets the plant would later make.) In 1990, when Suharto was embarrassed by a scandal from $420 million in foreign-exchange losses at private Bank Duta, owned by three foundations he chaired, Liem together with timber baron Prajogo Pangestu contributed much of the money to recapitalise it.

In the 1970s, Liem began expanding outside Indonesia through a few small ventures on his own, including a spinning mill in Singapore. At the start of 1980s, overseas expansion was stepped up, much of it through First Pacific, which was started in Hong Kong in 1981. It bought a California bank, Hibernia, and Dutch trading company Hagemeyer, which was founded in Surabaya in 1904.

While Suharto was president, Liem was regularly under attack as his main "*cukong*". The overseas investments, especially those in Liem's home province of Fujian, led to strong allegations in Indonesia of capital flight and disloyalty to his adopted homeland. While Liem almost never talked to the media, he showed exasperation at a factory opening in 1991 by complaining to reporters "If I invest abroad, you call it capital flight. If I invest here, you say I want a monopoly."

During the May 14, 1998 riots in Jakarta, Liem's house was burned. He was in California at the time, undergoing eye surgery. On May 21, Suharto resigned. BCA suffered a massive run as a backlash against the Salim Group got underway. The run led to the government taking over BCA and saddled Salim Group with huge debts for injections made by the central bank.

After Suharto's fall, Anthony Salim worked to salvage the empire. Although Indocement and BCA were lost, he managed to have Salim retain control of Indofood (and its milling unit Bogasari), with First Pacific becoming the biggest shareholder. After 1998, Liem, who became First Pacific's honorary chairman, lived a quiet life with his wife in Singapore.

The couple had four children, born two years apart, starting with Albert Halim, born in 1945. After running the group's Volvo agency, Albert left to do his own businesses in the 1980s. Second son Andree Halim had an active role in Salim ventures, particularly managing BCA especially after the departure of Mochtar Riady in 1991. Following the 1998 riots, Andree withdrew to Singapore where he now runs listed food producer and distributor QAF. The remnants of the giant Salim Group were completely in the hands of third child Anthony. Youngest in the family is daughter Mira, whose husband Franciscus (Franky) Welirang

is an Indofood director and a key player in Bogasari.

A high point for Liem came in 1996 when he was awarded the Dean's Medal at the prestigious Wharton School of the University of Pennsylvania. The medal's citation read: "Entrepreneur, Industrialist, Patriot and Patriarch — In Recognition of a Lifetime of Management Leadership, Achievement and Commitment to Family, Country and the Pursuit of Excellence."

Little known among Liem's achievements was his role in helping more than half a million Chinese in Indonesia obtain citizenship. He quietly lobbied Suharto, and helping to pay for the bureaucratic procedures. "He did a great thing," said Sofyan Wanandi, a businessman active in a foundation, Prasetiya Mulya, that Liem and other Indonesian Chinese tycoons founded.

Liem died on 10 June 2012 and was buried at the Choa Chu Kang Chinese cemetery, Singapore.

Richard Borsuk and Nancy Chng

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Sampoerna, Putera

(Liem Tien Pao, 林天宝, Lin Tianbao, 1947–)
Businessman, Indonesia

Putera Sampoerna is a businessman at the helm of Sampoerna family business empire. He is a visionary business leader, who sold the family's successful cigarette business and invested in new industries. He is also known for his contributions to education.

Liem Tien Pao, later known as Putera Sampoerna, was born into a wealthy business family, whose riches stemmed from a successful cigarette company founded by his grandfather. Putera himself was born on 13 October 1947 in Schiedam, the Netherlands, as the son of Indonesian Chinese father and mother of Dutch descent. He is currently leading the Sampoerna family enterprise.

His grandfather, Liem Seeng Tee, migrated from Anxi in China to Surabaya with his father in 1898, when he was still a child. His father died only six months after they arrived, and Liem Seeng Tee lived with a foster family in Bojonegoro. He engaged in various jobs, and met his future wife, Siem Tjiang Nio, a peranakan girl, whom he married at the age of 19. Together, they started operating a provision stall in 1913, which existed until 1984.

In the stall, Liem Seeng Tee sold a variety of goods, including blends of manually rolled kretek (clove) cigarettes. Initially, each cigarette was custom made, but later, the couple pre-rolled the cigarettes and experimented with different flavors. This eventually gave rise to the famous Dji-Sam-Soe brand, which means 2-3-4 in the Hokkien dialect. Liem Seeng Tee's lucky number was nine, and it was therefore no coincidence that the numbers in the brand added up to

nine, in addition to having nine letters. This auspicious number still prominently figures in all the family ventures until today.

In 1932, the cigarette business had grown large enough for Liem Seeng Tee to buy his first real factory. The Sampoerna family also lived on the premises, in order to be close to the work floor. The grounds, called *Taman Sampoerna*, also housed a theatre that was a novelty in colonial Surabaya. At present, the place is used as the Sampoerna museum. Until the Second World War the company flourished and the cigarettes, blended and enriched with sauces according to a secret recipe, became famous.

However, when the Japanese invaded the Dutch Indies, Liem Seeng Tee was imprisoned by the Japanese, as were his two sons, Liem Swie Hwa (Adi Sampoerna) and Liem Swie Ling (Aga Sampoerna), Putera's father. Much of the family wealth was looted during this period, but the family managed to rebuild it quickly. The day Liem Seeng Tee was released from prison, August 27, became a day for annual celebrations at Sampoerna.

With the death of the founder in 1956, the business faltered and declined, until Swie Ling, Putera's father, took over the leadership and brought it back on track. Swie Ling had in the meantime married Nan, a lady of Dutch descent, and they had three children of which Putera was the middle one. Putera was born in the Netherlands in the tumultuous post-war period, where his mother escaped the violence in Surabaya, and he spent most of his childhood in Hong Kong and the United States. After graduating from the University of Houston, he went to Malaysia to start a palm oil business before returning to Indonesia in the 1970s. In 1977, he became one of Sampoerna's directors and gradually assumed the leadership role of the family enterprise.

Putera Sampoerna has a reputation of being a farsighted and visionary leader with a global mindset and a rational approach to running a business. He is credited with modernizing the family's cigarette business in almost every respect. He mechanized part of the production and improved the working conditions of the thousands of women that hand-rolled Sampoerna's kretek cigarettes. He introduced information technology and created one of the most powerful brands in Indonesia.

In addition, he reorganized the distribution system in such a way that it was fully controlled by the Sampoerna company. This was not easy, as most of the agents had been working with the firm for a long time, and had become rich and powerful. The move meant breaking away from old traditions and relationships. Yet, Putera argued the reorganization was necessary in order to successfully introduce and distribute new brands. Most people believe Putera was ahead of his time with his views. When he introduced A-mild, a light brand of cigarettes, in 1989, it quickly became a best-selling brand in Indonesia, supported by an innovative marketing campaign, including TV commercials with the motto "how low can you go".

On 27 August 1990, Putera Sampoerna took his company to the Jakarta Stock Exchange, and issued 27 million shares at 12.600 rupiah each, displaying again the family's preference for their lucky number nine. Over time, H.M Sampoerna, as the company was officially called, became one of the top-3 cigarette producers in the country and surpassed its competitors Djarum and Gudang Garam in terms of profitability. In the midst of the successful rise of H.M Sampoerna, Putera stepped back and allowed his youngest son Michael to become president

director, being only in his early twenties at the time.

Business was not the only thing on Putera's mind. He believed that the development of a nation depended on the quality of its education system, and he therefore argued that improving the education of Indonesians was of utmost importance. Hence, the Sampoerna Foundation was born in 2001, which Putera Sampoerna endowed with USD 150 million. The foundation, initially headed by his daughter Michelle, is often praised for its innovative and professional education programs.

In a move that shocked the Jakarta business community, Putera announced in 2005 that the Sampoerna family reached an agreement with Philip Morris to sell their entire stake in listed family firm H.M. Sampoerna, a move that was unprecedented among ethnic Chinese tycoons. The proceeds, around USD 2 billion, were channeled into a family enterprise, which subsequently invested in a wide range of activities, from plantations to telecoms to gambling. In addition, the family bought Sampoerna Strategic Square, an office tower complex in the Jakarta business district, which houses most of the family companies, as well as the Sampoerna Foundation.

Putera Sampoerna is married to an American Chinese woman, Kathleen Chow, and has four children: Jacqueline Michelle; Jonathan Bradford; Farah Khristina and Michael Joseph. Aside from his modern business ideas, Putera is also known for his expensive hobbies, including gambling and private jets. His daughter Michelle created an illustrated family and business history entitled *The Sampoerna Legacy* in 2007.

Marleen Dieleman

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Sarasin Viraphol

(吴汉泉, Wu Hanquan, 1946–)

Scholar, diplomat, business executive, Thailand

Known to many as a fine scholar, a leading diplomat, and a successful business executive, Dr Sarasin Viraphol is a third-generation Chinese-Thai. Born in Bangkok on 2 September 1946, his grandfather migrated to Thailand from Shantou, Guangdong, China. His father, Ngow Hong Gim, (吴逢金) is a self-made entrepreneur while his mother, Ow Po Tieng (胡宝珍), is a housewife. Sarasin received his primary education in Bangkok. His parents sent him to St Stephen's College in Hong Kong for his secondary school education (1959–63). He finished his secondary schooling at Woodside Priory School in California (USA) in 1964.

Sarasin received his B.A. major in International Relations from the American University (Washington D.C., 1967), an M.A. (in Area Studies — East Asia) from Harvard University (1971), and a Ph.D. (in History and East Asian Languages), also from Harvard University (1974). His dissertation entitled, "Tribute and Profit: Sino-Siamese Trade, 1652–1853," was later (1977) published as one of the Harvard East Asian Monographs. This is the first published work which gives a detailed analysis of the actual trading relationships within the tributary framework between China and a Southeast Asian country. Both Qing China and Siam used the tributary relations to legitimize and promote trade to the benefit of both. John K. Fairbank wrote

in his "Foreword" that the subject of "how international commerce was conducted within the tributary framework makes an absorbing study, and we are accordingly indebted to Dr Sarasin Viraphol for his basic account of the two centuries of Sino-Siamese trade before the modern world." Fairbank also noted that "His book opens the way for further studies of a complex political and economic relationship". It also corrects the conventional view that the East Asian economy was stagnant in pre-modern times. In Fairbank's words, "In short there was a Maritime China active overseas in East Asia before Maritime Europe expanded into that region".

Between 1968 and 1976 Sarasin was employed first as a lecturer and later as an assistant professor at the Chulalongkorn University. But it seems that he was more attracted to the diplomatic world. His expertise on Sino-Thai history and his good command of many languages: English, Thai and Chinese (Mandarin, Cantonese and Chaozhou or Teochew) would make him an ideal Thai diplomat in China. Not surprisingly he was sent to the Royal Thai Embassy in Beijing where he was Second Secretary between 1976 and 1979. After returning from Beijing, he served in the Ministry of Foreign Affairs (MFA) in Bangkok, first as First Secretary, Political Department (1979–1981) and later as Counsellor, Office of the Permanent Secretary (1981–1983), and Director, Policy and Planning Division as well as Assistant to Foreign Minister, ACM Siddhi Savetsila (1983–1984). From 1984 to 1986 he was sent to Japan as Minister Counsellor at the Thai Royal Embassy in Tokyo. Between 1990 and 1992 he was Ambassador to the Republic of the Philippines, where he received the Datuk Sekuna Order from the Government of the Philippines. After the completion of his term he returned to the Ministry of Foreign Affairs. His highest position in the MFA was Deputy Permanent Secretary (1995–1996). In 1995 he was awarded Knight Grand Cordon (Special Class) of the Most Noble Order of the Crown of Thailand (Maha Vajira Mongkut). He also received other honours from the governments of Brazil and Japan.

After spending 20 years in the diplomatic service, Sarasin took early retirement and left the government to join the private sector. He was recruited by Charoen Pokphand Group (known as CP) and has been its Executive Vice President since 1996. His "primary responsibilities are in international business development focusing on new business startups." CP is a Thai multinational enterprise engaged in agribusiness. It is best known for its involvement in animal feed production, vertical livestock integration, crop integration, aquaculture, and food processing. Apparently Sarasin has been able to bring his knowledge, experience and connections to this major multinational corporation and help the company further develop. He travels widely and most often he goes to India and China. In October 2006, he was interviewed by Umesh Pandey, a reporter from *Bangkok Post*. He responded when asked about the CP group and the challenges it faced:

> China has now turned into a huge global factory consuming 40% of the world's natural resources, the country is now proving to the world that it is not just the world's largest marketplace but also the world's largest factory ... India, on the other hand, is looking to open its agricultural sector to more input from other countries and Thai companies should take advantage of this. Opportunities to develop

> infrastructure in India are also plentiful.

He further explained:

> The opening up of the Indian market in the agricultural sector is inevitable and is only a matter of time ... CP is ready to expand its presence in India as the need arises. However, the biggest challenge CP faces in its various ventures across the globe is finding the human resources to expand its operations. Business potential in Africa, for example, is going untapped because of a lack of people skills.

When asked about the future of the Thai economy, Sarasin noted that vision is needed. He was of the view that "Thai businesses and government agencies should step up the effort to help create a niche for Thai industries to thrive in the globalised world; if not, the country could be left out in the cold."

Regarding the impact of China on Southeast Asia, Sarasin noted in an international conference in Singapore in April 2005, "The rise of China's economic influence should galvanize governments and businesses of ASEAN states to devise collective approaches and trade and investment strategies." He also stressed that "For Southeast Asian businessmen, they realize the necessity in meeting the challenge of a rising China for their own ultimate survival, which calls for working realistically and creatively to boost their interaction with China in trade and investment."

Although Sarasin is executive vice president of Thailand's largest agribusiness conglomerate, he has also been engaged in academic activities. He has been invited to participate in various seminars and conferences, especially on China and Southeast Asia. He delivers lectures on the rise of China and its impact on Southeast Asia with special reference to Thailand, ethnic Chinese and Sino-Thai relations, Chinese business etc. Through the international forums, Sarasin has been able to share his knowledge and experience with his fellow academics.

Sarasin is a unique figure. He spent eight years in the academic world, twenty years in the diplomatic world and fifteen years in the business world. He is a product of three cultures: Chinese, Thai and Western (mainly English and American) and is a bridge for Thailand and the outside world.

Leo Suryadinata

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Savanvaly, Thao Leng

(张贵龙, Zhang Guilong, 1946–)

Entrepreneur, community leader, Laos

Thao Leng Savanvaly was born in 1946 in Savannakhet Province, Laos. His parents had migrated to Laos in the early 1940s

from NigouVillage, Puning City in Guangdong Province. They were engaged in the grocery business and were prominent Chinese leaders actively involved in community service in Vientiane. Savanvaly holds the directorships of seventeen companies and is chairman cum Laos representative of the Association for the Peaceful Reunification of China.

After graduating from high school at Ecole Chinoise Lieu-Tou (寮都公校), Savanvaly was unable to continue his education due to the lack of higher learning institutions at the time. Therefore, he started helping out at his parents' grocery business in his teenage years. At the age of twenty-five, he established the Victory Trading Export-Import Co. Ltd. and focused on importing goods from Thailand and Hong Kong, which were in high demand in Laos. At the same time, he was able to foresee the need for timber in the construction industry in countries such as Thailand, Hong Kong, Taiwan, and China, and started exporting timber from Laos to those countries. His business acumen, insight on the supply and demand of the market, and entrepreneurship, enabled him to set up his second company, Dragon Wood Industries Corporation, in 1990. Currently his factories produce various kinds of fabricated wood products for export to global markets. He is director of seventeen companies doing businesses ranging from commodities, to telecommunication equipment, and real estate to construction.

The fact that Savanvaly only finished high school has not deterred him from pursuing a bachelor's degree in arts, majoring in sociology, when he was in his sixties. He is interested in the study of human behaviour, especially its origins, organizational behaviour, and relations between the individual and society. Biographies of prominent Chinese personalities, their management philosophies, and successful life histories in particular fascinate him. The life stories of Chinese leaders such as Tan Kah Kee and Li Ka Shing have been a powerful source of motivation for him.

Savanvaly is chairman cum Laos representative of the Laos Association for the Peaceful Reunification of China (老挝中国和平统一会) which has about 200 members. He firmly supports the anti-secession law, China's promotion of developing peaceful relations across the Taiwan Strait, and the peaceful reunification of China. He believes that the anti-secession law is an act of peace to bring about the smooth development of cross-strait relations. He represents Lao PDR in the annual worldwide meeting of the various associations for the Peaceful Reunification of China.

Concurrent with this appointment, he holds the chairmanship for the Laos Teochew Association (老挝潮州乡亲会) and travels regularly to other countries to attend the meetings of the World Teochew Association (世界潮团谊会). He also sits on the advisory board for the Laos National Education Foundation and is one of the governors of the Association Chinoise de Vientiane (Vientiane Chinese Association) and the Laos Commerce Association. At the same time, he holds directorships in Ecole Chinoise Lieu-Tou, Sino Chote Public School (Laos Savannakhet Public School), and the China Guizhou Overseas Exchange Association as well. He pays regular visits to these organizations and makes himself available as much as possible for meetings and discussions.

Savanvaly has received many national certificates, medals, and badges from the Lao Government in recognition of his contributions to the economic development of the country. In 1993 he cooperated in a joint venture with Sop Sisomphou to establish the first private commercial bank in Lao PDR — Vientiane Commercial Bank Limited. Today the bank has developed into a private bank with world-

class credentials. ANZ in New Zealand began operations as ANZ Vientiane Commercial Bank Ltd. in September 2007 with the purchase of a majority shares in the bank. It moved to 100 per cent ownership in August 2010.

In conjunction with the progressive development of tourism in Lao PDR in the 1990s, Savanvaly invested in a joint venture to build the first five-star hotel in Vientiane, the Lao Plaza Hotel, in 1997. Besides providing accommodation to tourists, Lao Plaza Hotel has since become the choice hotel for visiting foreign leaders and diplomats.

Outside of Lao PDR, Savanvaly has made huge monetary donations to victims of natural disasters such as floods and earthquakes in China. In the early 1990s, owing to his patriotism to his country and his good communications and interpersonal skills, he was selected as one of the permanent Lao representatives to attend diplomatic exchanges and national conferences. In 1991, he participated in a ministerial strategic conference on the Mekong River Basin development in Kunming in Yunnan, China. In 1993 he was selected as the Laotian representative to visit China on a friendship exchange trip that allowed leaders of mainland China and prominent overseas Chinese to network. In 1997, he represented the Government of Lao PDR as one of the invited guests to witness the historic return of Hong Kong to the People's Republic of China as a "special administrative region" (SAR). And in November 2000, he was one of the delegates to receive President Jiang Zemin during the latter's official visit to Lao PDR.

Savanvaly is married with one daughter.

Lim Boon Hock

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Personal interview with Thao Leng Savanvaly, May 2008.

Seah Cheng Siang

(佘正祥, She Zhengxiang, 1922–90)
Leading physician, educationist, Singapore

Seah Cheng Siang was a clinical physician, gastroenterologist and educationist. He was also known as Singapore's Father of Gastroenterology. Seah was born on 9 March 1922 in Singapore and was educated at Anglo-Chinese School (ACS) and later at Raffles Institution. A keen cricketer and hockey player, he represented ACS, the YMCA, King Edward VII Medical College, University of Malaya, and Singapore Chinese Recreation Club in both sports. He was an outstanding student, topping his Junior Cambridge class in History and his School Certificate class in Religious Knowledge. In 1940, Seah entered the King Edward VII Medical College to study dentistry. Once again, he demonstrated his scholastic prowess, becoming Exhibitioner in his first year. However, his studies were interrupted by the onset of War and when he returned to the College in 1946, he opted to continue his studies in medicine instead.

Seah graduated with an MBBS in 1951, winning the Lim Boon Keng Gold Medal for Medicine and the Brunel Hawes Gold Medal in Clinical Medicine. Upon graduation, he became a houseman at Medical Unit 1 at the Singapore General Hospital. The following year, he was named one of two Queen's Scholars, alongside Poh Soo Jin. The scholarship enabled him to further his studies in the United Kingdom. In 1957, he obtained his Doctor of Medicine (MD) degree from the University of Malaya for his thesis, 'A Study of non-specific Lung Abscess'. Seah was thereafter appointed Senior Registrar of Medical Unit I.

In 1960, Seah was appointed Consultant Physician and Head of the Medical Unit at Toa

Payoh Hospital (now converted into Changi General Hospital). That same year, he was elected Master of the Academy of Medicine, a post he held till 1973. In 1970, he succeeded Dr Gwee Ah Leng as Head of the Outram General Hospital's Medical Unit III, and was himself succeeded at Toa Payoh Hospital by Dr Lee Yong Kiat. Seah held the headship of Medical Unit III for a remarkable 17 years till his retirement in 1987. Upon his retirement, Seah was appointed Visiting Consultant and Advisor to the Hospital and continued treating patients right up to a week before his death.

As a researcher, Seah focused on diseases of gastrointestinal tract and liver, especially peptic ulcer, primary cancer and chronic diseases of the liver. In his distinguished career, Seah published over 80 articles and papers in medical journals. In 1967, together with Drs Chua Kit Leng and Jeyeratnam, Seah pioneered the flexible gastroscopy procedure in Singapore. He has also served on the editorial board of the *Medical Journal* and the Medical Research Council. He is acknowledged as the Father of Gastroenterology in Singapore. In the mid-1980s, he founded the Gastroenterology Society and served as its first president.

Seah was a legendary clinician and teacher. A student of the great Gordon Arthur Ransome, he was said to have inherited his teacher's mantle in his ability to diagnose ailments through good history-taking, examination and diagnosis. He taught his students not to rely entirely on sophisticated medical technology but their own instinctive feel and touch. In 1982, when the National University of Singapore began conferring professorships on government doctors and dentists to recognise their roles in medical and dental education, Seah was conferred the title of Senior Professor of Clinical Medicine.

Ever a believer in lifelong learning, Seah played an instrumental part in establishing the Postgraduate Medical Studies as well as the Master of Medicine degree in 1970. He was Deputy Director of the school and chief examiner in internal medicine from 1970 to 1988.

In 1973, Seah was elected President of the Singapore Medical Council (SMC) and served in this position for sixteen-and-a-half years till ill health forced him to step down. That year, he was also elected President of the ACS Old Boys' Association. In his first year as President of the SMC, Seah called for the establishment of an Institute of General Practice.

He was also Fellow of the Royal Australasian College of Physicians (since 1969); Fellow of the London and American Colleges of Physicians, and Honorary Fellow of the Singapore College of General Practitioners. Among the many other positions Seah held were: Member, Medical Faculty; Chairman, Expert Committee on Australian Antigen, and Committee for Internal Medicine; Member, Drugs Advisory Committee, Singapore; and Chairman, Penal Cases Committee, Credentials Committee. In recognition of his public service, he was conferred the Public Administration Medal (Gold) in 1970 and the Meritorious Service Medal in 1975. In 1980, Seah was conferred a Datukship by Sultan Iskandar of Johor for his contribution to medicine in Johor.

Ironically, it was liver disease that claimed Seah prematurely. He died on 23 June 1990 after a battle with liver illness. He was survived by his wife, Dr Maureen Lim, whom he married in 1953, and four children.

As tributes poured in, the Academy of Medicine decided to set up a Seah Cheng Siang Memorial Fund and to raise a sum of between $4 million and $5 million to endow it. The fund will be used to organize an annual lectureship; award an annual medal to the top candidate in the Master of Medicine examinations in

internal medicine; and sponsor and promote medical research projects in Singapore. The Seah Cheng Seah Lecture was inaugurated in 1992. Held annually in conjunction with the Annual Scientific Meeting of the Chapter of Physicians, Academy of Medicine, it is open to distinguished members of the medical profession by invitation.

Kevin Y.L. Tan

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Seck Hong Choon

(宏船, Hongchuan, 1907–90)
Buddhist leader, educator, Singapore

Venerable Seck Hong Choon (宏船法师) was a Buddhist leader with international influence. His contributions extended from China to Singapore and the region, including the improvement of diplomatic ties among them through Buddhism. He developed the Kong Meng San Phor Kark See Monastery (光明山普觉寺) into Singapore's largest Buddhist temple and was active in education and social welfare.

Seck Hong Choon, whose vernacular surname was Zhu (朱), was born on 3 September 1907 of the lunar calendar, which would be 9 October in the solar calendar, to a middle peasant family in Xiafu Village (霞福村), Jingjiang (晋江) in Fujian, China. He had five sisters, and being the only son in the family, was given intense care, receiving an education at home at an early age. His mother passed away when he was nine, and soon afterwards, he was sent to a private school in his grandmother's village to learn Chinese classical literature. Under the influence of his grandmother, he became a vegetarian and began to have a better understanding of social life.

In 1922, at the age of sixteen, he decided to become a monk and was ordained by Ven. Huiquan (会泉法师), his master, at Chengtian Temple (承天寺) in Quanzhou (泉州), and was named Benci (本慈) and Hong Choon (宏船). He then received his precepts' order under Ven. Benru (本如) at Guanghua Temple (广化寺) in Putian (莆田). Ven. Seck Hong Choon followed his master to Nan Putuo Temple (南普陀寺) in Xiamen the following year, which broadened his outlook and inspired him to be more committed to his Buddhist studies and practice. This was also the place where he met Ven. Taixu (太虚大师), from whom he sought guidance for three years, specializing in the *Vidyamathnsiddhi-Tridasakarika-Sutra and Vijnaptimatrasiddhi Sutra* especially.

During the Japanese invasion, Ven. Seck Hong Choon and his master fled to the south to seek refuge and arrived in Singapore in 1938, where they resided at Leong San See Temple (龙山寺) and Phor Kark See Monastery for six months. They then proceeded to various places, including Rangoon, Medan, Indonesia, and finally settled down at Meow Siang Lodge (妙香林) in Penang. After the war and the demise of his master, Ven. Seck Hong Choon succeeded as abbot, and was invited to Singapore by the Singapore Buddhist Lodge, Putuo Temple (普陀寺), and the Chinese

Buddhist Association in 1943, to take charge of Phor Kark See Monastery.

As the abbot, Ven. Seck Hong Choon developed Phor Kark See from a small monastery with only two shrine halls and a piece of farmland, into the largest temple in Singapore. His active personal involvement in the preaching of Buddha Dharma was one of the factors which drew him an extensive number of followers. He even travelled to Malaya to deliver his lectures. The main expansion plan took place after 1971, when he organized the Great Compassion Dharma Meeting in water and land (水陆法会) in 1966, which was the first meeting of such a scale out of China. These ceremonies were to commemorate Ven. Seck Hong Choon's master Ven. Zhuandao (转道法师) and to nurture potential Buddhists.

Ven. Seck Hong Choon was a critical influence on the Buddhist and religious landscape of Singapore in many ways. He lead a committee that successfully appealed the government to gazette Vesak Day as a public holiday. He was the founder of the Singapore Inter-religious Organisation in 1949; and in 1964, after the merger of Singapore and Malaysia, managed to unite all the religious leaders to promote racial harmony and peace during the racial riots. In 1965, he organized the Singapore Buddhist Sangha Organisation and was appointed its chairman, and also formed the Buddhist Precepts and Decorum Society the following year. He was the founder of the *Nanyang Buddhist* journal, which saw its first publication in 1969, with Ven. Siong Khye as the publisher. This Buddhist journal has existed for the longest period in Singapore and is still in print today. He also paid attention to female Buddhists, sponsoring the formation of Wan Shi Female Buddhists Classes (万石佛学女众班), now known as "Minnan Female Buddhists Classes" (闽南佛学院女众班), at Wan Shilian Temple (万石莲寺). Other important appointments Ven. Seck Hong Choon took up were as president of Singapore Buddhist Federation, religious adviser of the Singapore Buddhist Lodge, among others. In education, he assisted in the expansion of the first Buddhist school in Singapore, Maha Bodhi School (菩提学校). He also led in the establishment of the first and only Buddhist secondary school, Manjusri Secondary School (文殊中学), officially opened in 1982, and was appointed the chairman of its board of directors thereafter.

Ven. Seck Hong Choon was very involved in charity and social welfare as well. In 1967, he used the remaining donations from the first Great Compassion Dharma Meeting held the previous year as development fund for the Buddhist Free Clinic's Foundation, and was appointed chairman on its completion in 1969. The clinic saw its first branch established three years later, and the second in 1979, both under the charge of Ven. Siong Khye. Ven. Seck Hong Choon also looked into other aspects of social needs, including forming the Drugs Rehabilitation Counselling Service within the Singapore Buddhist Federation, together with Ven. Siong Khye, and setting up "Evergreen Home", an old folks' home in Phor Kark See.

He was also the bridge connecting Singapore to the region and China. He was abbot of Meow Siang Lodge in Penang, abbot of Xinyuan Temple (信愿寺) and Huazang Temple (华藏寺) in the Philippines, and director of Nengren Secondary School (能仁中学) in the Philippines as well. In the last eight years of his life, from 1982, he led devotees to China eight times, visiting famous and historical temples, establishing contacts with Buddhist colleges and associations, and

improving the understanding between China and overseas Buddhists. Some highlights of the trips included the pilgrimage homage to the four Buddhist Sacred Mountains, and the paying of homage to His Holiness Panchen Lama (班禅喇嘛) twice. Ven. Seck Hong Choon also invited prominent Buddhist representatives from overseas to Singapore, notably Zhao Puchu (赵朴初), president of the China Buddhist Association, who visited in 1988. This series of visits were of diplomatic significance. It can be perceived as informal diplomacy in the absence of formal diplomatic channels between Singapore and China, prior to the official establishment of diplomatic ties.

In 1987, he was awarded the title of "Supreme Chinese Monk" (Phra Ajancin Bodhi Sangvara Sinhanakorn Kanachan) by the Thai king for his contributions to Buddhism. He was the first in Singapore to receive such honour from the king. There are memorial halls in China and Singapore to commemorate the Ven. Seck Hong Choon at the Chengtian Temple and Phor Kark See Monastery respectively.

Ven. Seck Hong Choon died on 25 December 1990 at Phor Kark See Monastery.

Ho Yi Kai

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See Chinben

(施振民, Shi Zhenmin, 1932–86)
Academic, social activist, Philippines

Chinben See was a leader in the Chinese-Filipino community who advocated national integration of ethnic Chinese into mainstream Philippine society and considered Philippines as their homeland and country. He was also a scholar who helped to develop Chinese-Filipino studies. His untimely death was a blow to the movement but his wife, Teresita Ang-See, and close friends continued his unfinished work in his memory.

See Chinben was born in Hui Liao, Jinjiang, Fujian, China on 19 April 1932. In 1936, accompanied by his mother (a daughter of a Chinese physician) and younger brother Tekben, he left China and joined his father, See Chay (施至菜) (a small trader) who had earlier migrated and settled in Cebu, Southern Philippines. See Chinben considered Cebu as "the hometown of his childhood" (童年的故乡), not Jinjiang, where he was born as he left China when he was four years old and too young to remember anything. He wrote: "We also have dreams, but the dream never brought us back to the moonlit beaches of Southern China but to the fabulous sunsets along the banks of Manila Bay. …Coconuts and pineapples figure in our dreams but never the longans and the lychees."

See often reminisced about his early experiences in Cebu, even if it was a difficult one, especially when the Japanese occupied and ravaged the province during the war. He

learned to speak the Cebuano dialect like a native due to early exposure to exclusively Filipino neighbors. These unforgettable early experiences had profound impact on his outlook and his life.

See received primary education and junior high school in Cebu and then he and youngest brother Huybin, transferred to Chiang Kai Shek High School in Manila where he finished his senior high school. See went back to Cebu after high school to help his father manage their business but when his second brother, Tekben, himself finished high school, See convinced his father to allow him to continue his tertiary education. See left for Taiwan in 1956 since the cost of education was much cheaper there. He took up history at first but after attending a lecture given by the world famous anthropologist and archaeologist, Professor Li Chi, See found his niche and love for anthropology. He obtained a Bachelor of Arts degree in Anthropology from the National Taiwan University and applied for graduate studies with the *Harvard-Yenching Fellowship*. He was accepted to Harvard University (1962–65) where he received a Master of Arts degree in Anthropology.

Returning to the Philippines, See taught at the Xavier University in Cagayan de Oro City southern Philippines in 1969-70, after which he became founder and director for Southern Philippines of Pagkakaisa Sa Pag-unlad (合一协进会). He met his future wife, Teresita Ang (Hong Yuhua 洪玉华), who was a member of Pagkakaisa in the activities of the association. Despite the age gap, love sparked due to the common interest and shared vision. They got married in 1975. In 1975–78, he was part of a Harvard-Yenching Foundation funded interdisciplinary research project at the Academia Sinica in Taiwan to study the settlement of the Changhua Plain in Central Taiwan and another research project on the study of the San Francisco Bay Area in the United States. When See and his wife Teresita returned to the Philippines, See taught at the De La Salle University (1978–80) as an assistant professor, and the Asian Centre at the University of the Philippines (1981–85) as associate professor. See was consciously building the Chinese-Filipino studies and gained acceptance and popularity among the students. He also continued to participate in international conferences and submitted many thought-provoking papers.

See had published a number of fine academic papers, including the studies on the Chinese in Taiwan and the United States, but his most valuable works and the largest in number were his works on the Chinese in the Philippines. According to Professor Edgar Wickberg, See's studies on Chinese organizations in the Philippines are "more detailed, more historically treated and raise more questions of analysis and explanation… they raise the questions that should help guide the rest of us as we continue the work."

Apart from the academic works, See also published numerous popular articles on the Chinese in the Philippines as he saw himself not only as an academic but also a member of the Chinese-Filipino society and wanted to contribute to its development. Not surprisingly, he was one of the founders of the Pagkakaisa (Unity) Sa Pag-unlad (Progress), a non-government organization made up of idealistic and socially conscious Chinese Filipinos. It was established in 1970 and advocated a pioneering concept of unity in cultural diversity in the Philippines. The aim was to push an amendment of the 1935 constitution which was based on *jus sanguinis* (by blood) rather than *jus soli* (by birth place)

which denied citizenship to many Philippine Chinese who were born, grew up and educated in the Philippines.

See became director of the organization's Southern Philippines chapter and as such, he went around the southern regions (from Visayas to Mindanao) to drum up support for the idea of integration as well as preparation for the campaign for the Constitutional amendment for the *jus soli* citizenship provision. This was, at the outset, a very arduous task because at that time, the idea of integration was not heartily embraced by the Chinese community. The older generation Chinese mistakenly thought that with integration, they were being asked to give up their heritage and traditions. See had thus to point out their misperception. He used his network of relatives, classmates and friends in gathering support for Pagkakaisa and for the objectives and activities of the organization.

The new Constitution, promulgated in 1973, did not adopt the *jus soli* principle of citizenship but in 1975, then President Ferdinand E. Marcos, passed a decree allowing for easy access to naturalization of citizenship by administrative means. See himself was among those who were granted Filipino citizenship under the decree. The decree was meant to prepare for diplomatic recognition of the People's Republic of China (PRC). Marcos did not wish to have a sizeable number of Chinese citizens owing allegiance to a communist PRC. To a large extent, the road towards preparing the ethnic Chinese community towards this end had already been paved through the efforts of See and his Pagkakaisa organization.

From 1979–80, with Pagkakaisa colleagues, See started a weekly column entitled "Crossroads" (十字街口) for the Chinese newspaper *Orient News* (东方日报). The writers' insights had a lot of impact on the Chinese-Filipino community. The theme "we are all Filipinos in our national identity but we should take pride in our Chinese heritage" resonated in the hearts and minds of young Chinese Filipinos.

On 23 February 1986, the EDSA People Power Revolution broke out. At that time, See was undergoing a battery of tests to find out what was wrong with his failing health. Even though he was wracked with fever, he went out to his friends to solicit support for the revolution and to convince the Chinese-Filipino community that "this is our revolution too because we are integral parts of this society." When Marcos was deposed and President Corazon C. Aquino was sworn in as President, See gathered his friends to resurrect the Pagkakaisa Sa Pag-unlad, which was forced to hibernate during Martial Law. Unknown to him he had liver cancer. He was undaunted when he learned of the shattering prognosis that he had few more months to live. He lived each day fully and doubly treasured each bonus moment. He worked on proposals to improve the Chinese-language teaching in the country and to put up a Chinese-Filipino cultural center. Despite his illness, he continued giving talks in conferences and discussion groups on what the Chinese Filipinos could do to help rebuild the country ravaged by 20 years dictatorship. At his death bed, See completed his last academic paper to be presented at the October 1986 International Association of Historians of Asia (IAHA) conference at Singapore.

On 29 November 1986, See finally succumbed his illness leaving behind his wife, a nine-year-old daughter Carmelea, and an one-year-old son, Sean. His good friends Go Bon Juan (in the Philippines) and

Lily Chua (in the United States), launched a fund-raising campaign via *World News* (世界日报) to establish a memorial scholarship fund and a book procurement fund in his memory. His wife also published a 550-page collection of his writings, *The Chinese Immigrants*, in 1992.

In 1987, the Kaisa Para Sa Kaunlaran, successor to the Pagkakaisa group, was organized. In 1999, See's proposal for a cultural center, written with his frail hand on his death bed, came to fruition. With the help of Dr Angelo King, who had read the proposal, the Kaisa Heritage Center with the Bahay Tsinoy — Museum of the Chinese in Philippine Life — was inaugurated. In memory of See's life of continuous learning, his entire library collection and an endowment fund of P3 million was given by his wife and children for the Kaisa Heritage Center where the library, Chinben See Memorial Library, was named to honor him.

Leo Suryadinata

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Seow Houtseng Sribunrueang

(萧佛成, Xiao Focheng, 1864–1939)

Leading Thai-Chinese journalist, community leader, Thailand

Best known as Seow Houtseng, he was a leading Thai-Chinese journalist who supported the revolutionary activities of Sun Yat-sen. He had special relationships with Rama VI, which made it possible for him to survive despite his ardent Chinese nationalist views. He got into trouble after Rama VI passed away.

Seow Houtseng was born in British Malaya in 1864 to Seow Liang-an and Yiew, but his family relocated to Bangkok when he was still an infant. His father became the owner of one of Thailand's first few rice mills. The Seow family was quite cosmopolitan. Though he grew up mostly in Thailand, his father had him registered as a British subject from a very early age. Seow and his brothers were well educated in both the Thai and Chinese languages. This would later play a major part in his role as a bilingual news editor, and his image as the model transnational Chinese-Thai citizen or *Chino-Siam* as they were popularly known during the early twentieth century.

The young Seow Houtseng helped his father run the family business, but later chose not to carry on with this when his father passed away. Seow instead pursued a personal interest in both the Thai and Chinese languages. He launched three daily and monthly newspapers: the Thai daily, *Chino-Siam Warasap*, the Chinese daily, *Hua Siem Sinpao* (《华暹新报》), and the monthly, *Phadung Witthaya*.

Chino-Siam Warasap commenced publication on 15 April 1907. Apart from

advertisements, it also published articles and news stories, carried government and business announcements, and printed obituaries of prominent people. Through this paper, Seow occasionally expressed or exchanged personal views with His Majesty King Wachirawut (Rama VI), with the monarch adopting the pseudonym, Atsawapahu.

As a journalist, Seow could not avoid getting involved in politics. Questions were raised as to whether *Chino-Siam Warasap* had supported the foiled rebellion of 1911, and whether it had exhorted Thais to boycott Japanese products towards the end of World War I. In fact, Seow himself was quite keen on the politics of both Thailand and China. He was a loyal supporter and close associate of Sun Yat-sen from the earliest years of Sun's revolutionary activities in Overseas Chinese communities throughout Southeast Asia. He helped facilitate Sun's four visits to Thailand during the first decade of the twentieth century and assisted him in garnering support from the Chinese community in Thailand through his various publications.

During the early years of the Republic of China, Seow was continuously recognized as the leader of the Siamese branch of the Kuomintang. His newspapers were frequently used to promulgate Chinese Nationalist propaganda. As dynasties were being toppled one after the other in the early twentieth century, it was only natural that the Thai ruling class soon began to be suspicious of Seow's close relationship with Sun Yat-sen and the Chinese Republic. Moreover, with King Wachirawut's promotion of a brand of nationalism that had a rather obvious anti-Chinese overtone — Atsawapahu's *Jews of the Orient* being the prime example — it was almost unavoidable that a character such as Seow would come into direct ideological conflict with the fledging Thai nationalist movement of that era.

At one point, Prince Thewawong Warophakon branded the *Chino-Siam Warasap* a public enemy and proposed to King Wachirawut that Seow Houtseng into exile. However, the monarch opposed the idea, reasoning that Seow's wife was Thai, his children were all raised mostly in Thailand, and the majority of his relatives and business associates resided in Thailand. The king believed that Seow was propagating Chinese nationalism mainly to sell his newspapers, and that he would have great difficulties if he were to be banished to China.

Moreover, King Wachirawut was a staunch supporter of the free press and insisted on being as lenient as possible towards the news media. He suggested a much subtler way of dealing with Seow Houtseng and his publications; he decided to offer subsidies to some of Seow's publications in exchange for Seow's regular reports on crucial news and developments within the Chinese community in Thailand. Consequently Seow served as King Wachirawut's secret agent within the Chinese community in Thailand, while the crown secretly supported Seow's publishing business. While engaging in this secret cooperation, Seow, on the one hand, made certain that his published statements supported republicanism only in the context of China, and openly expressed his loyalty to the crown in the case of Thailand. King Wachirawut, on the other hand, was willing to tolerate Seow's dissenting views and continued to engage in journalistic debates with Seow to the end of his reign in 1925.

Seow, however, did not enjoy such a cordial relationship with the crown in the reign of King Prachathipok (Rama VII). With political tension constantly escalating in Thailand, Seow's publications began to be shut

down soon after the death of King Wachirawut. Without his royal patron, Seow began to fade from the Thai political scene and became more involved in Chinese politics, especially after Japan began its expansion into China with the invasion of Manchuria in 1931. Seow was then at the forefront of the underground movement in Thailand for Chinese national salvation. In the early 1930s, he accepted a ministerial position with the Chinese government, and relocated to China, remaining there until his death in 1939.

Seow's wife was Rian Yamitrai, and they had four children.

Wasana Wonsurawat

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Setiono, Benny Gatot

(Khouw Thian Tong, 许天堂, Xu Tiantang, 1943–)

Community leader, writer, Indonesia

Benny G. Setiono is a community leader and head of the Chinese Indonesian Association, Jakarta Branch. He is also the writer of *Tionghoa Dalam Pusaran Politik* (1,137 pages), published by Elkasa in Jakarta in 2003, with an introduction by Daniel S. Lev, the late American political scientist and authoritative commentator of Indonesian politics from the Washington University in Seattle. Setiono received the Wertheim Award 2008 from Wertheim Stichting (Wertheim Foundation) in Leiden-Amsterdam for his efforts and work for freedom in the Indonesian nation.

He was born on 31 October 1943 in Kuningan, West Java. When he was little, Benny's house was burnt down by a mob calling themselves the "People's Army", and his grandfather was killed by the Hisbullah group. The incident happened in 1947, during the first clash between Indonesian nationalists and the Dutch. After the incident, his parents and their children moved to Cirebon city, West Java, before moving again to Jakarta, where the family settled down. The young Setiono went to school and grew up in Jakarta. His father, Khouw Sin Eng, later known as Endang Sunarko, was able to speak Dutch, English, and French. He was a freelance writer who often contributed articles to *Sin Po* daily and *Pantjawarna* magazine, also under the management of *Sin Po*. Khouw was also an activist in Xiongdi Hui, an anti-Japanese resistance organization before World War II.

Setiono went to three different primary schools in Jakarta, the last one being a Dutch school, which was closed down in 1954 together with other Dutch schools. He was then transferred to an Indonesian primary school at Gang Komandan, where Soe Hok Gie (political commentator, college instructor, and former student leader) was also schooled, albeit at a different time. After finishing his primary education in 1956, Setiono studied at a Christian junior high and senior high school in Jakarta and graduated in 1962. He was admitted to the Faculty of Economics at Res Publica University (known as URECA), a university established by Baperki (Badan Permusyawaratan Kewarganegaraan Indonesia. The Consultative Body for Indonesian Citizenship), a Chinese social organization that was close to President Soekarno. When

he was in his third year, there was the 1965 upheaval in Indonesia, known as the G-30-S, which led to the fall of Soekarno, the banning of the Communist Party of Indonesia, and the emergence of the military. In the turbulence, the Ureca campus was burnt down in October 1965 by an illicit group supported by the militia. The new authority took over the campus soon after that and renamed it Trisakti University.

Setiono was then compelled to leave the university. When in Ureca he was active in the Students' Council and made many friends. According to his recollection, his short university life had a profound impact on his thinking. After leaving the university, he went into several business ventures, and his longest involvement was with PT Dewi Sani Mustika, which introduced TV Satellite in 1985. He also established another business, PT Jaya Sakti Indonesia, which supplied maintenance equipment for golf courses. However, being a social activist at heart, he began to organize social and political parties just like his Indonesian counterparts, when Soeharto was forced to step down in May 1998, after a series of riots which ushered in the era of Reformasi. Together with other Chinese, Setiono helped found Perhimpunan Indonesia-Tionghoa (INTI, Chinese Indonesian Association) in Jakarta in April 1999. He then sold his businesses in order to concentrate on the organization.

When Johanes Herlijanto from the University of Indonesia asked him for the reason he joined INTI, Setiono explained that during the Soeharto administration, like other Chinese, he had no choice but to become a middle-class entrepreneur, something he did for more than thirty-two years. It took none other than the 1998 May Riots to make him aware that throughout all those years, the Chinese "had been made so powerless, put in the cage, led only to do business, and finally made as scapegoats". Thus he now realized that "the Chinese should wake up and do something, at least to increase their political awareness in order to be able to struggle for equality as citizens" (Herlijanto 2004, p. 71). Setiono also expressed his idea of "bring[ing] as many Chinese as possible into the mainstream of Indonesian nation, without giving up their Chinese-ness". He strongly believed that "the Chinese should work together with other Indonesian groups to build a democratic and pluralistic Indonesia which is free from poverty, injustice and corruption", so the gap between the rich and the poor "could be diminished".

In 2002, he and several friends established ELKASA (Lembaga Kajian Masalah Kebangsaan), Institute for the Study of National Problems, which published his book, *Tionghoa Dalam Pusaran Politik* (Chinese in the Political Turbulence) in 2003, with an introductory note from Daniel S. Lev. Lev noted that although Setiono was not a "professional scholar", he "has a brain and a heart of a real scholar who is interested in historical details and want to understand the puzzling mystery of an evolutionary process by reviewing and asking various new questions". Lev further noted that "the focus of that book is actually Indonesian history, within which Chinese minority also has a role, and their perspectives are changing and a balance is always sought among many actors in a very complex history in order to obtain a realistic picture of history of the people who have long become part of Indonesian society, as an Indonesian who due to the making of a history is coincidentally a minority". The book has also been translated into Chinese by Professor Zhou Nanjing of Peking University in 2004.

On the practical side, Setiono at INTI — Jakarta Branch — together with other

managerial members, has developed a "clinic on the move" programme which provides free medical charity for the poor, Chinese and non-Chinese alike. The programme is under the chief of the committee of social service, Dr Hapsarini. The coordinator of the programme is Dr Lie Dharmawan. According to Setiono, "his organization was reaching out to poorer Indonesians of all ethnicities and providing food and medicines" (Fuller 2006). "Ethnic Chinese," he said, "also need to be more mindful of the wealth gap and must work to reduce it if racial harmony is to be maintained" (Fuller). On Sunday, 2 March 2008, the organization established the fantastic record of providing 11,136 of residents of Tegal City and its surrounding area with free medical treatment. This feat was acknowledged and recorded by Indonesian Record Museum (MURI).

Besides being the head of the INTI Jakarta branch, Setiono is also known as a social observer on the ethnic Chinese. He has written numerous articles for the mass media and the Internet, such as "Bung Karno and Etnis Tionghoa", *Indonesia Media Online*, December 2002, and "Kebangkitan Organisasi Tionghoa di Indonesia Jangan Sampai Kebablasan", *Berpolitik.com*, 27 August 2007.

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Shaw, Runme

(邵仁枚, Shao Renmei, 1901–85)

Movie magnate, philanthropist, Singapore

Runme Shaw was a China-born movie magnate and philanthropist, and co-founder of The Shaw Organisation.

Runme Shaw was born in Shanghai, China on 24 October 1901, the third of 10 children of textile merchant, Shaw Yuh Hsien (1867–1920) and his wife Wang Shun Xiang (1871–1939). The Shaw children grew up in Shanghai and were educated in traditional Shanghainese schools learning Confucian classics and classical Chinese literature. When he was older Runme worked in his father's trading company as sales manager.

In his spare time, he and his older brother Runje (1896–1975) would produce plays in a small family-owned opera theatre called the Laughter Theatre. Once, during a performance of Runje's play *The Man from Shensi*, the stage collapsed and the hero fell through the floorboards. The audience found this very amusing, so Runje and Runme incorporated the incident into the play. The play's success encouraged the brothers to buy a primitive movie camera and set up a film company, Unique Film Productions. They then made a silent film based on Runje's play, which was a great success. They followed this up with a string of other successful silent movies. Casting their eyes beyond the China's shores, the Shaw brothers looked to promoting their films in Southeast Asia, and as Runme was the company's distribution manager, it was his task to open up the markets. At age 23, he left Shanghai and headed for Indochina where he

hoped to meet up with some film distributors. However, he was denied a permit to land and he looked further south, choosing Singapore as his base to distribute Shaw films to the large Chinese migrant population in the region. Two years later, his younger brother Run Run (b. 1907) joined him in Singapore. Runje remained in Shanghai and continued to make films.

In 1924, Runme established Hai Seng Company at 116 Robinson Road for film distribution. This company later became Shaw Brothers Pte Ltd, and then Shaw Organisation. The Shaws found the Singapore film market cliquish and protected and monopolized by established players. They decided that the only way for them to expand their market share was to operate their own cinema, which they did. In 1927, they leased a cinema in Tanjong Pagar for the princely monthly rental of $2,000 and started showing their own films. Their movies were a hit.

To expand his business into Malaya, Runme hoisted a projector on his back and travelled around Malaya and started showing films in major towns like Ipoh, Penang and Kuala Lumpur, often in tents or in the open air with a makeshift screen. When talking films were introduced, the Shaw brothers began making their own 'talkies'. The first one, which was a great hit, was called *Romance of the Opera*. They also attempted some Malay movies at a film studio, Malay Film Productions Ltd in Jalan Ampas, but the early ones were failures as the directors were Chinese and did not understand Malay culture very well. The Shaws did, however, revive their Malay movie business after the War when it engaged two popular Indian film directors, BS Rajhans and Phani Majumdar to direct their films. From 1947 to 1967, the Shaws produced over 300 Malay films, many of which have become classics. Among the most famous actors to emerge from these studios was the multi-talented P. Ramlee.

By 1939, the Shaw brothers owned and operated a chain of cinemas in Singapore, Malaya, Thailand, Indonesia and Indochina. Among the famous Singapore cinemas were: Pavilion, Roxy and Alhambra (Singapore's first air-conditioned cinema). Having established themselves in the movie world, the Shaws diversified into other entertainment ventures. These include amusement or entertainment parks similar to those in Shanghai, offering a variety of programmes, such as magic shows, gambling tents, cabaret stages, Malay bangsawan and Chinese opera stages, and cinemas that showed Indian, Chinese, Indonesian, Middle Eastern and American movies. Between the mid-1930s and the 1980s, the Shaws owned and operated two of the three amusement parks in Singapore: New World (on Jalan Besar) and the Great World (on Kim Seng Road). The Shaws later started parks in the Malayan towns of Malacca, Ipoh, Taiping and Alor Star.

The entertainment world came to an abrupt halt when the Japanese invaded Singapore in February 1942 and took over all theatres and amusement parks. Runme tried unsuccessfully to hide from the Japanese who captured him and offered him a salary of $350 in Japanese currency to run the cinemas and screen propaganda films produced by the Japan Film Distribution Company. When the Japanese Occupation ended in 1945, the cinemas and parks were returned to the Shaws and they were able to commence business again. The post-War years were particularly profitable ones for the Shaws, especially after the privations of the Occupation. Demand for movies – one of the most affordable forms of entertainment — was so great that in the late 1950s, Run Run left Singapore for Hong Kong to make movies to meet this demand. The Shaw studios churned out up to 60

movies a year and Runme continued in his role as master distributor. Later, the Shaws also became exclusive distributors for Universal, Warner Brothers, United Artists and British Pathe.

By the 1970s, the Shaw chain of cinemas comprised some 230 theatres worldwide, including cinemas in Hong Kong, Japan, Indonesia, North America, Canada and Australia. When cinema audiences began dwindling in the 1980s, the Shaws started developing cineplexes, opening Prince and Jade cinemas in 1988. In 1993, they transformed their landmark Lido cinema into a 22-storey mixed development complex that included shows, restaurants, offices and an 8-screen Cineplex. By the 1980s, management of the sprawling business devolved to the second-generation of Shaws: Runme's sons, Vee King and Vee Foong; and Run Run's son Vee Meng. In 1982, Runme was forced into retirement when he suffered a serious fall and went into a coma.

Runme Shaw was very active in public life as well, serving as Chairman of the Singapore Tourist Promotion Board (1969–76); Chairman of the Singapore Turf Club (1964–83); President of the St John's Ambulance Service Council and the Alliance Francaise; Vice-President of the National Kidney Foundation; and Patron of a large number of charities including the Singapore National Heart Association, the Singapore Association for Mental Health and the YMCA.

His public service work was recognised with a series of awards and titles including: *Darjah Indera Mahkota Pahang*, by Sultan of Pahang (1968); International Dag Hammarskjold Award (1982); Honorary Doctor of Letters, National University of Singapore; Meritorious Service Medal, Republic of Singapore; *Panglima Mangku Negara*, awarded by *Yang di-Pertuan Agong* of Malaysia; *Dato Kurnia Perkasa*, by Sultan of Pahang; Knight of the Order of Merit of the Republic of Italy; Grand Officer of the Order of Merit of the Italian Republic, conferred by the Italian President; Order of the Holy Sepulchre, His Holiness Pope Paul VI Officier de la Legion d'Honneur, French Government; and Associate Knight Officer, St John.

Despite his numerous contributions to business and public life, Runme Shaw is perhaps best remembered as a philanthropist. He began his charitable work in 1948 when he and Run Run distributed money and gift bags to the aged in Singapore, Malacca, Ipoh, Kuala Lumpur and Penang during Chinese Yew Year. In 1957, the brothers established the Shaw Foundation, believing that wealth should be returned to society. Since its establishment, it has given away hundreds of millions of dollars to various charities and to the cause of education, welfare, medicine, arts and heritage. It is one of the largest philanthropic organisations in Asia.

Runme never recovered from the coma he went into after his 1982 fall. On 2 March 1985, he suffered a stroke and died at the age of 84. He was survived by his wife Peggy Soo Wei Ping and six children: Doris, Vivien, Nora, Sylvia, Vee King and Vee Foong.

Kevin Y.L. Tan

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Shen Demin

(Shen Teh Min, 沈德民, 1936–)

Cardiac surgeon, founder of Humanity Foundation Bandung, community leader, Indonesia

Shen Teh Min, better known as Shen Demin, is a pioneering cardiologic surgeon in Indonesia, general chairman of the Humantiy Foundation (Bandung), director of Rajawali Hospital (Bandung), and president of the Perhimpunan INTI West Java Branch.

Shen was born in Jakarta in 1936 into a middle-class family. His father, Shen Woo Pow, was a technician at Shanghai Colour Printing who had migrated to Indonesia before the outbreak of World War II. In 1948, he established the Shanghai Lithograph Company in Bandung that later became the Friendship Colour Printing Work which did well. Shen Demin is his eldest son.

The young Shen Demin received his primary and secondary education in Chinese schools in Bandung and graduated in 1953. Although he was Chinese educated, he paid special attention to his study of the Indonesian language and was able to pass the Indonesian national examination with excellent results. He was admitted to the School of Medicine at the University of Indonesia (Jakarta), which was difficult to get into, especially for ethnic Chinese. He performed very well at the school and graduated as a doctor in 1960. According to *Tempo*, he decided to become a doctor because of the encouragement of his mother. At one time his elder sister was very ill the family sent for a doctor who never showed up; she passed away subsequently. "After that my mother never stopped encouraging her children to become doctors," Shen noted.

After his graduation Shen worked in the Yang Seng Ie (养生院, later renamed Husada Hospital) in Jakarta and learned more about surgical operations. The following year he moved to the Chinese Hospital in Bandung, where he was encouraged by its director and colleagues there to go overseas for further studies. He thus applied to the University of Pennsylvania in the United States to study general surgery. He was accepted and spent five years (1962–67) getting a Doctor of Medicine (M.D.) degree. From 1967 to 1968 he worked at the St Vincent Hospital specializing in cardiac surgery. Later he joined the Cleveland Clinic in Ohio where he specialized in cardiology and worked under the supervision of two leading pioneering cardiac surgeons, Dr Donald B. Effler (1915–2004) and Dr Rene G. Favaloro (1923–2000). He also received further training in thoracic surgery and cardiac surgery, and assisted in heart transplant work. Shen was at the time only thirty-three years old and, already recognized as a young cardiac surgeon. He became a fellow of the American College of Surgeons (FACS) and later, a fellow of the Royal College of Surgeons of Canada (FRCSC), a recognition that he gained after working at the Royal Victoria Hospital of the McGill University in Canada before returning to Indonesia.

In 1970 Dr Shen Demin returned to Indonesia to work as a deputy head of the Intensive Care Unit (ICU) of the Hasan Sadikin General Hospital in Bandung. The lack of basic facilities for conducting cardiac operation at the hospital prompted him to remark that without aequate equipment, he felt as if his hands were tied up during an operation. His vision to build a modern and well equipped hospital was shared by some of his Indonesian colleagues. Together with Dr Soegijanto Soegijoko, Sanusi Hardjadinata,

and Suhadi Sutisnahmidjaja, Shen set up a Humanity Foundation (Yayasan Kemanusiaan) in 1975 with the view to establishing the dream hospital. The team found a piece of land in Rajawali Street and began work building the Rajawali Hospital. According to *Tempo*, its initial capital of only 17 million rupiah came from the revenue of the badminton world champions tour in Bandung, Semarang, and Bali in 1976. The local authorities, Shen's father, and the local Chinese communities were all enthusiastic about helping this young doctor to realize his dream. It took a few years to build such a modern hospital and, when it was ready, it came with a special room for conducting emergency operations and an ICU. It is worth noting that there is also an acupuncture and TCM (traditional Chinese medicine) department. It is under Dr Shen Demin's leadership that the Rajawali Hospital in Bandung has developed into a well known heart centre in Indonesia. Reportedly Dr Shen himself conducted an open heart surgery in 1980, the first of such operations in Indonesia.

Shen was interested in medical research. He enrolled in the Ph.D. programme at the post graduate school of the Institute of Agriculture in Bogor (Institut Pertanian Bogor, IPB), West Java, to do research on heart-related disease and submitted a dissertation on the influence of the EDTA on atherogenesis in high risk monkeys. He obtained his Ph.D. from IPB in 1991. In 1998 he also obtained a Master's degree in Health Care Management from the University of Gajah Mada (UGM), Yogyakarta, after submitting a thesis on an analysis of the shortage of heart specialists in the Rajawali Hospital.

As an Indonesian of Chinese descent, Shen was aware of the situation of the Chinese in Indonesia. In fact, he could have stayed overseas after completing his post-graduate education. But, he chose to return to Indonesia. He stated that he wanted to contribute to the development of Indonesia as it was his country. Nevertheless, he felt that he was still being discriminated against as a member of a minority group and that he was not accepted by mainstream society. Not surprisingly Shen noted that he is recognized internationally as a cardiac surgeon and has been invited to various countries for his expertise, yet he was not given a professorship in Indonesia although a professorship was conferred on him by the Peking Union Medical College in 1995. This has not deterred him from advocating meritocracy and all Indonesians working together for the success of their country.

When Soeharto stepped down and Abdurrahman Wahid (Gus Dur) became president and advocated cultural pluralism in Indonesia, Shen became an ardent supporter of Gus Dur. He took the view that Gus Dur made a major contribution by introducing pluralism to Indonesia, which benefited all communities, including the Chinese. He noted that without Gus Dur, Chinese Indonesians would not be able to enjoy the cultural freedom they do now. Gus Dur passed away on 30 December 2009, and on 9 February 2010, coinciding with forty days after Gus Dur's passing, and also coinciding with the lunar (Chinese) new year, Shen organized a commemoration service for Gus Dur rather than a Chinese new year celebration in order to remember Gus Dur's contributions.

When asked by a reporter from *Pikiran Rakyat* (a Bandung daily newspaper) whether Gur Dur's ideal of "pluralism" had been realized in Indonesia, Shen stated that the situation had improved, but racial discrimination still existed. Chinese doctors were taken on by Indonesian state hospitals, but they were always put into less important positions.

Shen has been active in the Chinese community to promote its integration into

mainstream of Indonesian society. He joined INTI (General Organization of Chinese Indonesian) and most recently was elected chairman of the INTI West Java Branch (2010–14). In 2011, a group of Chinese Indonesians who had received some Chinese education decided to establish an ASEAN Nanyang University (ASEAN NU) in Indonesia. An ASEAN NU preparatory committee was set up in Bandung of which Shen was elected chairman. On 6 June 2011 a declaration was made stating that the ASEAN NU (later renamed ASEAN Nanyang International University) was to be established with the advent of the rise of China as an economic power; it was time for Indonesians to promote cultural exchange between China and ASEAN. It also stated that the setting up of ASEAN NU was inspired by Tan Kah Kee (who established the Xiamen University in China for overseas Chinese), Tan Lark Sye (who established the Nanyang University in Singapore), and Lim Lian Giok (who was an advocate of Chinese education in Malaysia). No definite date for the establishment of the university has however been set.

Shen is married to Geraldine Waligorski, an American anaesthetist whom he met when he was studying in the United States. The two were married on 4 July 1967 and have one son (Paul) and one daughter (Michelle). Shen likes playing volleyball and table tennis, and doing judo for which he is the holder of a brown belt.

Leo Suryadinata

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Shen Ren Shi

(沈仁史, 1886–1964)

Businessman, community leader, Brunei

Shen Ren Shi was a businessman and a community leader in the oil-producing Belait district of Brunei Darussalam, which grew from a backward monarchy to a cash-rich state. He was a leader of the Chinese in business, education, and community matters, and was eventually regarded as an unofficial Chinese Kapitan.

Shen was born and educated in Tai-pu county (大埔县) of Guangdong Province at a time when China, under the rule of the Qing Dynasty, was in a state of turmoil. In 1907, just four years before Sun Yat Sen and his fellow revolutionaries succeeded in overthrowing the feudal dynasty, Shen, aged twenty-one then, made up his mind to migrate south, hoping to seek a better future in Bau, in the Kuching Division of Sarawak, a place well known to the Hakka for it is where their predecessors made their fortune through gold-digging.

In Bau, Shen was employed by a fellow inhabitant from Tai-pu, who ran a blacksmith shop. Not long afterwards, he

became acquainted with Xie Zi Cheng (谢紫臣), who ran a roaring business, importing drapery and other sundries into Miri, an oil town that sprang into being when 1910 the first oil well drilled by Sarawak Shell struck oil. At Xie's prompting, Shen went with him to Miri to work in his shop as secretary and bookkeeper.

In 1929, twenty-two years after Shen's overseas venture, he decided to seize the business opportunities opened up by the discovery of oil in the Belait District, which is over twenty miles from Miri. He migrated to Kuala Belait and started his own drapery and sundries shop under the business name of Hua Qiang (华强). With his encouragement, quite a number of fellow Tai-pu inhabitants followed him to Kuala Belait — Zheng Cheng Chang (郑诚昌), Nyau Tze Lim (饶梓琳) etc. being notable examples.

By 1931, the sleepy fishing village had developed into a town, complete with a row of wooden shops erected on concrete floor and some ten makeshift shops built with palm leaves (*atap*) along the river bank, now known after the name of the river, Belait, which is also the name of the tribe living along it.

Though the condition was harsh and primitive, it had by then attracted a considerable number of immigrant workers, mainly Chinese, comprising Hakka, Cantonese, Hokkien, Foochow, Hainan, and some other minor dialect groups. They were the customers that sustained the early pioneering shops such as coffee shops and restaurants, bicycle shops, barber salons, provision stores, etc. Shen's Hua Qiang was one of the most prominent shops.

By now, the provision of education to the children of school age became a pressing matter. The British Resident then would rather leave the Chinese community to sort out the problem. Out of an esrit de corps, Shen, along with nine other prominent community leaders representing various dialect groups, co-founded Chung Hwa Chinese School, sited at the present-day car park off Jalan McKerron. There were forty-two pupils in the first batch. It was headed by Liang Shuo Fu (梁硕夫), from Tai-pu. Two years later, this school was relocated to a new, two-storey wooden building in Jalan Bunga Rambai, constructed on a concrete floor, and comprising a hall, a library, an office, eight classrooms, and staff quarters. This new school building was the fruit of strenuous fund-raising efforts made by Shen and his cohort, and it stood as a symbol of Chinese unity and the Chinese spirit of self-help within the community.

After the war, Brunei Shell made great efforts to rebuild the oilfield, which was set on fire just about the time the Japanese retreated for home. There was then a surge of new immigrants, mainly oilfield workers from Hong Kong, Malaya, and Singapore. Kuala Belait was booming. However, the Chinese community was not properly organized and at times clannish tensions flared up. There was a clear need to form a Chinese Chamber of Commerce to represent and speak for all shopkeepers (*taukay*). In June 1951, Shen publicly proposed the formation of a Chamber of Commerce to the shopkeepers in Seria and Kuala Belait. The response was overwhelming. A pro tem committee headed by Nyau Tze Lim was subsequently established. It consisted of eight persons, four from each of the two towns. This was supported by the then Assistant British Resident G.A.T. Shaw, who went out of his way to grant Shen a prestigious site in Jalan Pretty especially for the construction of the proposed association.

In due course, the groundwork for the foundation of a Chinese Chamber of Commerce was completed, and the association was officially established in 1955. The first management committee was sworn in on

1 January 1956, headed by Shen. Construction of the association's premises commenced in April 1956, and was completed in less than a year at a cost of over $100,000. It was officially declared open on 28 April 1957 with great pomp and fanfare. The new concrete modern building was an impressive landmark, another milestone in Shen Ren Shi's personal contribution to Brunei Darussalam — with the collective help of local community leaders.

In the course of thirty-five years living in Brunei — from the year he settled down in Kuala Belait in 1929 to the year he passed away in 1964 — Shen had served his community selflessly. The then assistant British Resident valued his service very highly, passing all matters relating to the Chinese community to him for resolution. These often included the registration of marriage according to Chinese customs, the dissolution of Chinese marriage by agreement, and settling disputes within the Chinese community. He was seen acting as a bridge between the colonial government and the people, promoting understanding, and improving communication between them. He also played a crucial role in promoting racial peace and harmony. His duties were many and his sense of responsibility to the public wore him down. He hardly had time and energy to attend to his own personal interests. His shop, Hua Qiang, actually suffered due to his negligence. In an interview with his eldest son, Shen Wei Huai, conducted by Niew Shong Tong when he was doing research in Brunei in the 1980s, Shen Wei Huai lamented his father's failure to look after his own shop or exploit any business opportunities presented to him as a popular, well-liked *taukay*. In the words of his son: "My late father in the eyes of the community is a very nice person, not mercenary, never seek or expect reward whenever he helps out. He has done many a good deed, earning the respect of his community…"

Because of his influence and the respect he gained from the Chinese community, Shen Ren Shi was often regarded and addressed as "Chinese Kapitan", although he was not officially appointed as such.

Law Fah Ngin

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Shen Ting

(沈亭, 1915–91)

Educationist, Malaysia

Shen Ting, a distinctive Chinese educationist in Malaysia, had been the principal of an independent Chinese secondary school. Under the Education Act 1961, all Chinese secondary schools were required to be converted into national type schools with a subsidy provided by the government. Those Chinese secondary schools which did not accept the conversion would not receive any such subsidy and were thus considered as "independent" schools. Many of these independent Chinese secondary schools were facing financial difficulties and low student enrolment.

In Perak, there were at the time nine independent Chinese secondary schools. These schools could only attract students who could not enter the government or national type secondary schools because they failed the government entrance examination. Most of these schools were on the verge of closing down. In such tough circumstances, Shen

Ting had played a pivotal role in the history of Chinese education in Malaysia by starting a revival campaign for independent Chinese secondary schools in Perak. This campaign had far reaching impact and it later expanded into the National Revival Campaign for Independent Chinese Secondary Schools. It was this nationwide campaign that saved the many independent Chinese secondary schools in Malaysia from collapse and laid the foundation for their subsequent development into dynamic and reputable educational institutions in the country.

Shen Ting was born in Zhao'an (诏安) in Fujian (福建) province in 1915 and was the fourth child in his family. He attended a traditional private school when he was young and later studied in a modern school. In 1934 he completed his secondary education at Ping Min Secondary School (平民中学) in Quanzhou (泉州). Subsequently he took another year to study Education for Agricultural Villages as he had decided to devote himself to teaching the children in the villages. He moved to Penang soon after his wedding in 1935 and was employed the following year to teach language, history, and geography at Chung Hwa High School (中华中学) in Penang. During the Japanese Occupation, he operated a small business to earn a living. After the war, he resumed his teaching career and taught at Poi Lam Secondary School (培南中学) in Ipoh in 1955. When the government implemented the conversion of Chinese secondary schools in 1962, he was appointed vice-principal of the converted Poi Lam National Type Secondary School, a post which he held only in name without any extra allowance received. In order to supplement his income, he worked part-time as the head of general affairs in the newly established Poi Lam Independent Chinese Secondary School. He retired from his post in Poi Lam National Type Secondary School in 1975 at the age of sixty.

Soon after his retirement, Shen Ting was employed as principal of Shen Jai High School (深斋中学) in Ipoh. He served the school for ten years and during this time he was also actively involved in the revival campaign for independent Chinese secondary schools in Perak. Riding on the momentum of this campaign and with the cooperation from the board of directors as well as staff of the school, he was able to transform Shen Jai High School from an insignificant independent school into a reputable private educational institution in Malaysia. By the time he left Shen Jai High School, he had served in the education sector for about half a century.

Shen Ting had served in independent Chinese secondary schools in Perak for many years and knew the plight of these schools too well. In 1972, he was already brooding over the idea of raising funds for these independent Chinese schools. On 1 April 1973, representatives from the nine independent Chinese secondary schools in Perak held a joint meeting at Yuk Choy High School (育才独中) in Ipoh to discuss ways to improve their schools. Shen Ting was then vice-principal of Poi Lam National Type School and head of general affairs in Poi Lam Independent Chinese Secondary School. It was at this meeting that he first proposed the idea to launch a fund-raising campaign to establish a development fund totaling RM1 million for the nine independent Chinese secondary schools in Perak. In 1974, the Council of Perak Chinese School Committees (霹雳董联会) officially launched this fund-raising campaign and Shen Ting was elected honorary secretary of the council. He served in that capacity with utmost dedication and

assisted the council to launch many activities, thus contributing much to the Chinese education movement in Perak.

Shen Ting was the actual mastermind behind the revival campaign for independent Chinese secondary schools in Perak. At a time when these schools were facing threats to their survival due to declining student enrolment and distrust from many parents, Shen Ting was confident that the independent Chinese secondary schools were the real Chinese schools. He realized that if these schools could not survive, then Chinese education in Malaysia would die a natural death. It was, in fact, such a realization that motivated him to initiate the revival campaign for these schools. The idea to launch a fund-raising campaign for these schools was born out of his real experiences and far-sightedness. In managing the fund-raising campaign, he had to face many parents and members of the public who would always make scornful remarks and describe the independent Chinese schools as mere tuition schools. However, despite the challenges and hardships, Shen Ting had no regrets working with the various leaders of the Chinese education movement to seek donations from all corners of the Perak state. His significant role in the revival of these independent Chinese schools was unrivalled. In recognition of his dedication and contributions to the development of Chinese education in Malaysia, he was presented with the Spirit of Lim Lian Geok Award in 1991. Shen Ting died the same year in Ipoh.

Lew Bon Hoi

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Shih Choon Fong

(施春风, Shi Chunfeng, 1945–)

Engineer, educationist, Singapore

Shih Choon Fong, who was born in 1945 in Singapore, is often credited for being the president of the National University of Singapore (NUS) who elevated the country's foremost tertiary institution into a "world class university". However the truth is most NUS students have no idea who he was or what he did in the university.

Originally educated in Monk's Hill Primary School and thence Beatty Secondary School, Shih did not go to university immediately after his secondary education, choosing instead to head to the Singapore Polytechnic where he obtained a diploma in engineering. This did not deter him from further bettering himself for he obtained his Master's and PhD from Harvard University in 1970 and 1973 respectively, after which he decided to dedicate his career to research and education. Accordingly, he led the Fracture Research Group at the GE Corporate Research Lab in the United States following the attainment of his PhD. In 1981, he joined Brown University as an academic. When he became a full professor, he returned to Singapore and headed NUS Institute of Materials Research and Engineering as its director. In 1997, he was promoted to deputy vice-chancellor, and in 2000, president of the university.

In his nine years as NUS president, Shih was widely credited with creating the university's research-intensive focus, as well as enhancing NUS reputation internationally. Shih utilized his experiences in Harvard and Brown universities to initiate a performance and market-based evaluation system for the

academics in NUS, which determined the academic staff's marketability and research potential. He was also credited for drawing on his American experience in injecting more flexibility and responsiveness to the rigid, British-based Singapore higher education system through the implementation of new teaching and grading methodologies from the American system. In doing so, the *Times Higher Education Supplement* claimed that Shih's efforts had successfully augmented NUS growing international recognition and achievements. In order to promote NUS global profile, Shih presided as chairman emeritus of the Association of Pacific Rim Universities (APRU), a consortium of forty-two leading research universities along the Pacific Rim, which was modelled after the prestigious Association of American Universities (AAU). He also sat on the governing boards of several university consortiums, including Universitas 21 and the International Alliance of Research Universities (IARU), and chaired the Governing Board of the APRU World Institute, an institute of advanced studies to address scientific, social, and economic issues of global importance.

Shih did not spend his time only in the administrative running of NUS, but also continued to pursue his interest in academia. Indeed, he was in the list of highly cited engineering researchers in the world compiled by the Institute for Scientific Information (ISI). Likewise, in his academic capacity, Shih made significant contributions in non-linear fracture mechanics and computational methods for fracture analyses. He had some 150 publications in top scientific journals to that effect. Among his academic honours were the Swedlow Award and the George Irwin Medal, both from the American Society for Testing and Materials (ASTM).

Given his continued interest in the development of technologies in the field of engineering, it was not surprising to discover that Shih was a foreign associate of the U.S. National Academy of Engineering and a foreign honorary member of the American Academy of Arts and Sciences. He was the inaugural recipient from the Asia Pacific of the Chief Executive Leadership Award, presented by the Council for Advancement and Support for Education. He also received the decoration of "Chevalier" or Knight of French Legion of Honour. Brown University similarly honoured him by bestowing on him an honorary doctorate of science in recognition of his contributions to higher education and research.

Outside of academia and the administration of NUS, Shih was a former consultant to the National Aeronautics Space Administration, Oak Ridge National Laboratory, and the Nuclear Regulatory Commission, and a member of the MIT Corporation Visiting Committee for the Department of Materials Science and Engineering. Locally, Shih served on several national level committees in Singapore. He was chairman of the Singapore-MIT Alliance Governing Board, as well as an executive committee member of the Economic Development Board. Professor Shih was a founding member of the Singapore International Foundation, as well as a board member of the National Research Foundation chaired by former Deputy Prime Minister Dr Tony Tan. In 2002–03, his performance and market-based evaluation system for academics in NUS attracted the attention of then Deputy Prime Minister Lee Hsien Loong. This in turn resulted in Shih's seat on the Economic Review Committee, whereupon he and others in the committee crafted wide-ranging strategies for remaking Singapore.

Shih stepped down from his position as president of NUS at the end of 2008 and has served as founding president of the King

Abdullah University of Science and Technology (KAUST) in Saudi Arabia since 1 December 2008. Shih's successor is a Singaporean physician, Professor Tan Chorh Chuan, who is concurrently the deputy chairman of A*STAR.

Ho Khai Leong

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Sia, Isidro C.

(谢西乐, Xie Xile, 1953–)
Medical doctor, Philippines

Dr Isidro Sia is a medical doctor who has focused on two underserved fields in medicine — community pharmacology and ethnopharmacology. Sia's work has benefited both national and international organizations such as the World Health Organization, the Ministry of Health of Vietnam, and the ASEAN Technical Committee on Traditional Medicines and Health Supplements.

It is rare to find among Filipino medical doctors one who has devoted an otherwise lucrative career to these two underserved fields in medicine or to scientific study correlating ethnic groups, their health, physical habits, and methodology in creating and using medicine. Dr Sia is this rare find, and is truly deserving of the many awards he has garnered for his pioneering work in documenting and applying his findings on the healing traditions and medicinal plants used by indigenous tribes in the Philippines.

Sia readily says that it was his Chinese heritage and his environment that were influential in instilling in him the passion for his life's work. Growing up in the province of Tayabas, Quezon, he was fascinated by life in the countryside. As a boy, he observed and interacted with the Aeta people until it was time for him to study at a university in Manila. While in Manila, he developed a special interest in herb vendors of Quiapo, Manila, and the Chinese drug stores in Ongpin (Chinatown). Sia's father used Chinese traditional medicine and this added to his interest in the use of traditional medicine, particularly the practices of Philippine indigenous groups.

One of his most significant works is the documentation of the healing traditions of more than twenty ethno-linguistic groups in the Cordillera Region, the Sierra Madre mountains, provinces of Mindoro, Palawan, and Davao — areas that span different islands from the northern to the southern parts of the archipelago. This documentation is a rich source of study materials for potential medicinal agents and a rallying point for forest conservation in the country.

Drawing from the deep belief that trees and plants in the forest are what give people health and life, indigenous tribes have learned the value of cherishing their environment. Sia's research highlights the potential of using traditions and beliefs to safeguard the forests. He says there have been numerous results of

his research that have benefited indigenous communities. The establishment of a medicinal plant herbarium is planned on his research team's findings. As well, his research is used to promote advocacy for the rich traditions for health of the indigenous peoples, while developing culture-sensitive health education materials that incorporate beneficial local practices with acceptable western medicine practices to be used by indigenous communities.

This is not commonly done even among action-oriented researches. With this undertaking, he emphasizes that indigenous peoples are the object and not the subject of his research. With his writings and when he is teaching, he underscores participatory research and looking at research from the point of view of indigenous peoples.

The communities are also encouraged to use results of the research for their advocacy on protecting their ancestral domain. In fact, the National Commission on Indigenous Peoples has recognized the weight of his ongoing research into the Aeta peoples in Aurora Province and offered to partner his team. Research results will be used for the promotion of the protection of the Aeta ancestral domains and the founding of an area-based cultural studies centre in a local institution in Aurora. He and his team believe that specific programmes and projects should cater to the uniqueness of individual indigenous communities, so government projects would be more meaningful for them. It is through these programmes that existing legislation to protect the rights of indigenous peoples is given more strength.

Sia has also conducted community-based research to determine the efficacy, safety, and acceptability of medicinal plants used in indigenous communities for common ailments such as scabies, skin fungal infection, rheumatism, diarrhoea, and cough.

His other research activity, done among the communities of lowland cultural groups in Luzon, resulted in beneficial home remedies from plants that may be used by family health care providers. His involvement in an integrated, multidisciplinary programme on medicinal plant research has brought attention to the use of scientifically validated medicinal plants among people living in urban areas.

Working with a team from various disciplines, Sia has determined the efficacy and safety of certain medicinal plants, including lagundi (*Vitex negundo*) for cough, and sambong (*Blumea basamifera*) for urinary stones. These and other plants have since been accepted and endorsed by the Department of Health for popular use around the country.

One of Sia's published research works, "Parmakolohiya sa komunidad: Mga nakatagong gamot sa mga bahay sa Brgy. Bungo, Gapan, Nueva Ecija", (Community Pharmacology: medicinal plants in Barangay Bungo, Gapan, Nueva Ecija) was recognized as an Outstanding Research Publication by the National Academy of Science and Technology in 1995. The paper focused on medicine used at home in general, and was not specific to medicinal plants. Of the numerous awards that Sia has received, he says, this has a personal significance. His co-researchers were community health workers, who were overwhelmed on receiving the award at ceremonies held at the Department of Science and Technology. The research paper, which was written in Filipino, was later published in the *Acta Medica Philippina*, the scientific journal of the University of the Philippines College of Medicine.

Regardless of the accolades and awards he has already won, Sia has even bigger hopes for his projects. When permitted by the community, he puts information gathered from research in a national database as documentation on the

cultural heritage of the health of Philippine indigenous communities. Further research on their medicinal plants may also be done to look into their efficacy and safety in order to develop new medicinal agents, for which the intellectual property rights of the indigenous peoples to any product that is developed will be respected.

Sia has also been serving as community physician in Nueva Ecija, Pangasinan, and Rizal during weekends since 1982. He gives importance to training community health workers so that they become competent in health education, nutrition, hygiene, management of simple illnesses, proper use of medicine and herbs, recognition of and referrals for serious medical problems, community leadership, and organization.

National and international organizations such as the World Health Organization, the Ministry of Health of Vietnam and the ASEAN Technical Committee on Traditional Medicine and Health Supplements have benefited from Sia's work. His principal focus with WHO and with the Vietnamese Government is the rational use of medicine. With ASEAN, it is the harmonization of the regulation of health supplements and traditional medicine. On the side Sia always discusses with colleagues work in ethnopharmacology in their countries.

At the local level, he serves as project leader for the National Drug Information Center, which has significantly supported the work of the National Drug Policy Program, National Drug Committee, Bureau of Food and Drugs, and National Poison Control and Information Center. He has also helped prepare the Philippine National Drug Formulary used by the Department of Health.

As a professor and physician at the University of the Philippines, Manila, for twenty-two years, Sia always emphasizes patient-oriented and local-based content and employs student-friendly teaching methods.

He handles a course on traditional medicine and various elective courses on herbal medicine in order to impart interest in traditional medicine and community service to students. For these, Sia was given the "Outstanding Basic Science Teacher Award" in 1995, and the "Angelita Reyes Gantimpala sa Kagalingan sa Pagtuturo ng mga Saligang Agham" (Angelita Reyes Award for Best Teaching Practices in Science) in 2001. As well, he was given an award for excellence in the field of medicine in the 2008 Dr Jose P. Rizal Awards for Excellence, organized by *The Manila Times* and Kaisa Para sa Kaunlaran.

He continues to expose young medical students to underserved Filipinos to emphasize the need for medical practitioners to stay in the country. Some of his students have been inspired by this teacher's dedication to his advocacy and have even followed in his footsteps. At the moment, he has many young researchers who are involved in studies of ethnopharmacology and community pharmacology with current projects involving the Aeta people of the Aurora province. He has also served as chairman of the Department of Pharmacology, associate dean of the College of Medicine, dean of the Graduate School, and vice-chancellor of U.P. Manila. He is currently director of the Institute of Herbal Medicine.

Sia submits his all his accolades to his family's support. His father was only ten years old when he migrated to the Philippines from Shui Kou Village, Nan An, Fujian during the 1910s. The elder Sia set up a small copra business in Quezon when he grew up. Even though Sia's parents did not get past primary school, they persevered to make sure all seven of their children finished university. Isidro Sia himself was born on 6 April 1953 and has a brother who is a retired

teacher in Fujian Province. His other siblings have careers as accountants, teachers, and there is a sister who is a nurse.

He says insufficient quality time with his family is the price he pays for his dedication to his advocacy. Yet despite all his awards and recognitions, he is not resting on his laurels because of his deep interest in the cultural diversity of the Philippines, and concern for its indigenous communities, which he feels are still underserved.

Maan D'Asis Pamaran

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Siauw Giok Tjhan

(萧玉灿, Xiao Yucan, 1914–81)
Community and political leader, journalist, Indonesia

Siauw Giok Tjhan was the most influential Chinese Indonesian politician in the two decades after 1945. As the chairman of Baperki, the largest organization of Chinese Indonesians, from 1954 to 1965, he had widespread support from both Peranakan and Totok Chinese. His radical left political sympathies and status as a Chinese community leader made him a controversial figure, especially among anti-communists and advocates of assimilation. They also led to his arrest in November 1965 and subsequent internment without trial for twelve years.

Siauw Giok Tjhan was born in the Kapasan Chinese quarter of Surabaya on 23 March 1914. His father, Siauw Gwan Swie, was a Peranakan with no knowledge of Chinese; his mother, Kwan Tjan Nio was the daughter of a Totok Hakka who only agreed to his daughter's marriage on condition that the couple's eldest son be sent to a Chinese school. As the eldest child, Siauw Giok Tjhan was therefore sent to the Tiong Hoa Hwe Koan school in 1918. After his maternal grandfather returned to China in 1920, Siauw's father transferred him to the Buys Instituut (a prestigious Dutch preparatory school) and then to the Europeesche Lagere School (ELS — a Dutch elementary school attended by indigenous and Chinese, as well as Dutch students). When the grandfather returned to Surabaya six years later, he was horrified to discover that Siauw had no knowledge of Chinese. He was not forced to return to a Chinese school, but was required to work at his grandfather's general retail shop after classes at the Hoogere Burger School (HBS — the most prestigious Dutch secondary school). His HBS schooling made him well versed in English, French, and German as well as Dutch, and he was a voracious reader of romance and detective fiction in all four languages. He also read the Malay language newspapers, such as *Pewarta Soerabaia* and *Sin Tit Po*, to which his father subscribed, as well as the Malay translations of Chinese books, and the Indian epics, *Mahabharata* and *Ramayana*.

The world economic depression had a severe impact on his family and changed the course of his life. His father, who had become quite wealthy speculating in agricultural products, now made massive losses because of their dramatic fall in value. With the bankruptcy of the Incasso Bank, his father's savings, which had been deposited in that bank, were converted into promissory notes that were difficult to cash. His grandfather sold up his business to pay his debts and returned to China. In 1932, his final year at the HBS, his mother and then his father died within the space of six months.

Aged eighteen years, Siauw was now an orphan, responsible for his own livelihood, and that of his fourteen-year-old brother, Siauw Giok Bie, who had just completed his study at the Meer Uitgebreid Lager Onderwijs (MULO — Junior High School). It was at this time that he began to be actively interested and involved in politics. When he took part in the boycott action led by Liem Koen Hian against the Netherlands Indies Football League (NIVB) and its Surabaya branch, he was suspended from school for a week. His growing anti-colonialism and admiration for Liem led him to join Liem's new pro-Indonesian Partai Tionghoa Indonesia (PTI — Indonesian Chinese Party) and to seek a career in journalism. With Liem's help he started work for the Surabaya daily, *Sin Tit Po*, but when Kwee Hing Tjiat established the daily, *Mata Hari*, as a PTI mouthpiece in 1934, he recruited several PTI supporters, including Siauw, to work in Semarang. In 1937 Kwee sent him back to Surabaya to head a branch office of *Mata Hari*. By now Tjoa Sik Ien and Tan Ling Djie — two radicals who, as students in the Netherlands, established a pro-Indonesian Union of Indonesian Peranakan Chinese (SPTI) — had returned to Surabaya. Tjoa became chairman of PTI and Tan, editor of *Sin Tit Po*, and they led both in a more radical direction. Strongly influenced by Tan (who was also active in the "Illegal PKI" — the underground Indonesian Communist Party organization set up by Musso), Siauw was now attracted to Marxism and the struggle against fascism. His translation of Edgar Snow's Red Star Over China appeared in serial form in *Sin Tit Po*, and he was actively involved in the Tjin Tjay Hwee movement to provide support for victims of the Japanese military expansion in China.

In 1939 Kwee Hing Tjiat closed the Surabaya office of *Mata Hari* and recalled Siauw to Semarang. Shortly thereafter, Kwee died and Siauw took his place as editor-in-chief. In Semarang, he met Tan Gien Hwa, whose father was a successful trader in Pemalang, and they married in 1940. Soon afterwards both her parents died and the couple became responsible for her four younger siblings. When the Japanese invaded, they closed *Mata Hari* and interned the staff. Siauw was out of the office at the time, thus escaping internment. During the Japanese Occupation he was in hiding, mainly in Malang. Even in this situation, he was able to become leader of the Kebotai, a Chinese militia established by the Kakyo Shokai (an organization of Chinese set up by the Japanese). In this capacity he urged the Chinese to support the struggle for Indonesian independence, forging links with leaders of Indonesian paramilitary organizations, and contributing (with Tan Ling Djie and Tjoa Sik Ien) to the ideas presented by Liem Koen Hian to the body set up by the Japanese authorities in Java to prepare for Indonesian independence.

After independence was proclaimed, Siauw was actively involved in politics. He joined the Partai Sosialis (Socialist Party) at its formation in December 1945. In April 1946 President Soekarno appointed him a member of the KNIP (Central Indonesian National Committee — the de facto legislature of the republic during the revolution). In 1947 he became a member of the Badan Pekerja (Working Committee) of the KNIP and was minister for minority affairs in the Amir Sjarifuddin cabinet (July 1947 – January 1948). After the fall of that cabinet he went into opposition as a member of the FDR (People's Democratic Front) led by Amir, but when Musso returned from exile in August 1948 and merged the left wing parties into the PKI, he stayed outside the expanded party. His status as a non-party member of parliament did not prevent his arrest by the Hatta government in September 1948, together with other leftists in

connection with the Madiun Affair. When the Dutch seized Yogyakarta in December 1948, Siauw escaped from internment only to be re-arrested a few days later, this time by the Dutch. Among his fellow political prisoners were prominent figures who had been opponents of the FDR. On his release in August 1949 Siauw resumed his political career as a member of the Badan Pekerja. He unsuccessfully opposed concessions made by the Hatta government in its negotiations with the Dutch, but as a member of the Badan Pekerja, automatically became a member of the parliament (DPR) of the new federal Indonesian state (RIS) which came into being in December 1949.

In January 1950 Siauw resumed his journalistic career, publishing *Sunday Courier* (a weekly), and editing *Republik* (a monthly). A year later, he launched *Suara Rakjat*, a weekly, which in July 1951, became a daily under the name, *Harian Rakjat*. In October 1953, *Harian Rakjat* became the official organ of the PKI under the leadership of Njoto, who had been actively engaged in this newspaper and the *Sunday Courier* from their inception. Siauw continued to contribute to *Harian Rakjat* and his close association with prominent PKI leaders such as Tan Ling Djie (who lived with Siauw and his family from 1951 until late 1965 when both were arrested) and Njoto led many to believe that he himself was a party member. It seems clear that his sympathies were with the radical left, but he remained without any formal party affiliation for the rest of his political career. His newspaper ventures were supported by funding from Totok businessmen with sympathies for the People's Republic of China. After selling *Harian Rakjat* to the PKI, he set up a foundation called Yayasan Kebudayaan Sadar, which published magazines and books in Chinese, including the weekly *Jue Xing* (Sadar), which were addressed to a Totok Chinese readership.

As a member of parliament, Siauw was a vigorous opponent of moves to restrict access of ethnic Chinese to Indonesian citizenship, and moves favouring the economic interests of indigenous Indonesians at the expense of ethnic Chinese. His most important political achievements were as chairman of Baperki (Consultative Body for Indonesian Citizenship) from its founding in March 1954 to its dissolution in late 1965. Under his leadership, it became the largest ever organization of Chinese Indonesians with a claimed membership of nearly 300,000 in1965 (although this included some non-Chinese members). In 1957–58 when pupils with Indonesian citizenship were required to attend national schools and foreign schools with links to the Kuomintang were closed, Baperki stepped in to become a major provider of national schools, and in 1960, set up its own university (URECA — Universitas Res Publica). Although technically not a political party, Baperki gained 180,000 votes in the 1955 elections (entitling it to one seat in the national parliament which Siauw occupied) and fared even better in the 1957 regional elections.

Siauw was able to attract support from Totok as well as Peranakan Chinese, from business people and intellectuals, and from members of both the older and younger generations. His influence was enhanced by his close friendship with prominent indigenous political leaders, including President Soekarno. Support for him was not universal among ethnic Chinese, though. Most of his opponents were anti-communist, particularly from Catholic and PSI (Indonesian Socialist Party) circles, some of whom, such as Auwjong Peng Koen and Tan Po Goan, defected from Baperki as early as 1955. Yap Thiam Hien, another vocal critic, remained a member, but was unable to lessen Siauw's domination of the organization.

Although Baperki's membership was broad-based, in the highly polarized political environment of President Soekarno's Guided Democracy, Siauw increasingly aligned it with Soekarno, the PKI, and other "progressive revolutionary forces". At this time, Baperki came under attack for its alleged "exclusiveness" from a movement of anti-communist ethnic Chinese (backed by the Indonesian army), who advocated assimilation into the wider Indonesian society (see Sindhunatha, Kristoforus). In the changed circumstances after an abortive coup on 1 October 1965, Baperki was forced to disband and many of its leaders were interned. Siauw himself was arrested in November 1965 and spent the next ten years in jail and a further two years under house arrest. In September 1978 he was allowed to go to the Netherlands for medical treatment. Despite his ill health, over the next three years, he was active among Indonesian political exiles there, rallied support for former political prisoners and their families in Indonesia, and gave lectures about the current situation in Indonesia. Minutes before he was due to give a lecture at Leiden University on 20 November 1981, he suffered a heart attack and died. He is survived by his wife and children. Siauw was respected by his opponents as a man of principle and integrity.

Charles A. Coppel

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Sidharta, Myra

(Ew Yong Tjhoen Moy, 欧阳春梅, Ouyang Chunmei, 1927–)

Noted researcher and writer on Chinese-Indonesian culture and philosophy, Indonesia

Myra Sidharta is one of the most prolific and widely respected researchers and writers on Chinese-Indonesian culture and philosophy. Before she began studying the Chinese in Indonesia, Sidharta was a practicing psychologist who taught psychology and Chinese philosophy at the University of Indonesia.

Sidharta is a third-generation Chinese-Indonesian. Her grandfather migrated to Indonesia in 1872 from the county of Meixian in the Guangdong province of China. Although he planned to work in the gold and tin mines in Belitung, he was employed by a Dutch mining company to be an administrative employee and as an interpreter. He later became one of the most prominent figures on the island of Belitung. Sidharta's father, who received a Dutch education, also worked at the same Dutch company where her grandfather had worked.

As the child of an employee, Sidharta was allowed to attend a small Dutch-language school run by the mining company. The teachers were

recruited from The Netherlands, and most of the pupils were Dutch. Due to her Dutch education and the many Dutch magazines that her father subscribed to, Sidharta had a good grasp of Dutch culture and language. This is why she decided to further her studies at The Netherlands after finishing high school. In 1958, she graduated from Rijks Universiteit Leyden with a degree of drs. (Dutch equivalent to a Bachelor's degree) in psychology.

Although Sidharta had a western educational background, she always remembered her Chinese roots. Like most Chinese on the island of Belitung, she spoke the Hakka dialect at home and with other Chinese in social situations. Through the help of a Mandarin teacher who was residing at her grandfather's house, she learned how to speak Mandarin and write Chinese characters. It was during her Chinese lessons that she first read books written by classical Chinese authors such as Ba Jin and Lu Xun, novelists who were active in depicting China's social problems in the first half of the twentieth century. Her tutor and cousin, who attended Chinese schools, were the ones who helped her to comprehend the stories.

In her essay, "In Search of My Ancestral Home", she discloses that her Chinese studies, along with the many stories about Meixian that her grandfather had shared, made "a visit to Meixian became a pilgrimage that [she] resolved to make in [her] lifetime" (2001, p. 149). In 1982, she finally visited Meixian, where she met her "warm," "hardworking" and "friendly" relatives and where she gained a deep appreciation of the county's beautiful landscape and lively cultural heritage. Sidharta admits that her trip to Meixian brought her happiness because she could finally spend some time with her Chinese relatives, but she affirms that she is happiest in Indonesia, the place where she works and feels most needed.

In Indonesia, Sidharta practised psychology upon her graduation in 1958. She opened a children's psychiatric clinic and co-wrote several scientific books on psychology with M.A.W. Brouwer and Anna Alisyahbana (*Menuju Kesejahteraan Jiwa*, 1977 and *Rumah Sakit Dalam Cahaya Ilmu Jiwa*, 1983). She also lectured on psychology at the University of Indonesia from 1958–1967 and the University of Malaya from 1967–1971. She began taking a deep interest in Chinese culture and philosophy when she met M.A.W. Brouwer, a Catholic priest with whom she co-wrote the above articles on psychology. Brouwer encouraged her to study Chinese-Indonesian women because no one has done it before. Her curiosity piqued, she began reading Chinese-Indonesian novels published in the 1920's and 1930's to obtain clues on how the Chinese-Indonesian women lived during that era. Her findings were published in 1982 as a chapter in the book, *Indonesian Women in Focus*. The chapter is entitled "The Making of the Indonesian Chinese Woman". It has been widely used by scholars to gain insight on Chinese-Indonesian women.

Following her publication on Chinese-Indonesian women, Sidharta published and presented many other articles and books on Chinese culture and philosophy, with wide-ranging topics. She wrote about Kho Ping Hoo, the writer of Kungfu stories in Indonesia (paper presented for the International Study Society of the Chinese Overseas in San Francisco in 1991 and later published in 2004 within her biographical collection of 8 Chinese-Indonesian writers, *Dari Penjaja Tekstil Sampai Superwoman, 8 Biografi Penulis Peranakan Tionghoa di Indonesia*, published by Gramedia). She also wrote on localized Chinese cuisine (*Old Recipes, New Meals, the Localization of Chinese Food in Indonesia*, paper presented on the 9th Symposium on Chinese

Dietary Culture, National Chengkung University, Tainan, Taiwan, in 2005), Chinese gravestones ("The Manufacture of Chinese Gravestones in Indonesia," article published in collaboration with Claudine Salmon as part of the archeological magazine, *Archipel 72*, in 2006) and Chinese marriages in Indonesia (*The Role of the Go-between in Chinese Marriages in Batavia*, paper presented at the IIAS Workshop on Chinese Archival Sources and Overseas Chinese Communities (1755–1950) at Leyden, The Netherlands).

As a researcher and writer on the Chinese in Indonesia, Sidharta highly appreciates the value of archival materials. While doing research on a woman who opened a home to save Chinese girls brought to Indonesia from China to become prostitutes, she sought and gained permission to study the Kong Koan archives. The Kong Koan was a legal institution where the *Kapitan* or leader of the Chinese community during the Dutch colonial era kept notes and proceedings of legal cases between 1600 and 1900. The oldest book that Sidharta found in the archives was one from 1745. When she arrived at the Kong Koan archives, Sidharta saw decay and disrepair because no one was taking care of the rare archival materials. She then sought the help of a friend, Jean Smith, at the United States Library of Congress who had connections with the Genealogical Society in Utah. Upon seeing the wealth of information at the Kong Koan archives, Smith asked and obtained the permission to microfilm marriage and birth certificates for the Genealogical society. Later on, Ohio University microfilmed the whole archive for their database. In 1991, Sidharta was invited to talk about the remnants of the Kong Koan archives ("On the Remnants of the Kong Koan Archives," paper presented at the seminar organized by Hong Kong University on *Local History of the Asian Pacific Region: Contribution of the Overseas Chinese*). Sidharta's efforts in conservating the Kong Koan archives finally caught the attention of Leyden University, which decided to bring the archives to The Netherlands. Researchers and students all over the world have made journeys to Leyden University to study the priceless archives, which have all been digitalized.

Up to this day, Sidharta continues to conduct research on Chinese-Indonesians, especially on the writers of novels, food and religious life. She is also an active free-lance feature writer for several newspapers and magazines. In her own words, "I will never stop writing. Writing is my life and it is one of the ways through which I can contribute to my country."

Aimee Dawis

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Sidharta, Priguna

(Sie Pek Giok, 薛碧玉, Xue Biyu, 1924–2003)

Leading neurologist, university professor, Indonesia

Priguna Sidharta, better known as Sie Pek Giok among his friends, was a leading neurologist in Indonesia and was also recognized as a good teacher and pioneer in his field.

Sie was born on 18 December 1924 in Losarang, Indramayu (West Java), the eldest son

of a Peranakan family. His father, Sie Hway An, and mother, Tan Hong Heng, both received primary education at the Dutch school. They had eight children, but one of their sons died a few days at birth. Sie Pek Giok did not originally have this name, which is a girl's name. He was initially called Sie Pek Hie, but because he often suffered from high fever and stiffness, his uncle suggested that his name be changed to Pek Giok instead. As soon as this was done, he was rid of the high fever and stiffness.

Sie Pek Giok went to a missionary school in Indramayu for his primary school education (1931–38) and then attended a Dutch normal school for indigenous Indonesians (Hollands-Inlandse Kweekschool) in Solo (1938–41), followed by a Dutch high school (HBS) in Jakarta (1946–47). Therefore he had non-Chinese as classmates. He performed well in high school and, as a result, won a scholarship to study medicine at Rijks Universiteit (1949–54, Leiden). In the early 1950s, Indonesian Chinese students in the Netherlands were divided into several groups. Some were pro-PRC and some were pro-Taiwan. There was also a newly emerging group led by Lauw Chuan To (later known as Junus Jahja), which was Indonesia-oriented and advocated "assimilation" into Indonesian society. It was also in the Netherlands that Sie fell in love with a psychology student, Ew Yong Tjhoen Moy (also known as Myra Sidharta) and the two got married in 1953 before he finished medical school. In 1954 Sie got his medical degree. As he was academically inclined, he continued to pursue his graduate work and in 1956 received his doctoral degree from the same university after successfully defending his dissertation, "Localization of Fibre Systems within the White Matter of the Medulla Oblongata and Cervical Cord in Man" (Leiden, 1956).

From 1955 to 1956 Sie worked at Rijks Universiteit as special assistant and, from 1956 to 1958, as acting head of the Neuropathology section of the same university. He was doing very well in the Netherlands and many of his professors there advised him to stay on in the country, but, his parents urged him to return to Indonesia telling him that it was better for him to be well known in his own country than in a foreign land. The Medical Faculty of Indonesian University (FKUI) also wanted him on its staff so he eventually brought his family back to Indonesia and taught at the FKUI from 1959 to 1968, with a break from 1962 to 1963, when he did post-doctoral work at the Montreal Neurological Institute in Canada.

In 1968 the University of Malaya began to teach courses in Malay rather than in English and required the service of Indonesian professors. The British Council recommended Sie who had by then changed his name to Priguna Sidharta. Sidharta accepted the invitation to teach at the Department of Medicine, University of Malaya, as a senior lecturer (1968–70). However, after finishing the contract, he wanted to return to FKUI, but was rejected due to university politics.

Unable to return to FKUI, he served as a volunteer doctor in Persahabatan Hospital in Jakarta. The Universitas Katholik Atma Jaya (Jakarta) then invited him to teach as a senior lecturer at the Faculty of Medicine (1973–86) which he accepted. He continued to publish research papers and more importantly, Indonesian textbooks that were badly needed. In October 1987 he was promoted to professor of neurology at the same university and this promotion to a full professorship was published in the local newspapers, including *Kompas*. Sidharta received a lot of congratulations and support from the medical community and his former students, including many who claimed to be his students because they had read his books and felt they had benefited from them. But it seems that he was not without enemies,

however. A reader sent a letter to the editor of *Kompas* saying that Sidharta was not qualified to be a full professor. In fact, twenty years ago when Sidharta was the second most senior person in the department at FKUI, Professor Mahar Mardjono of FKUI had wanted to promote him to full professor, but this was blocked by a few individuals. Many believed that it was a matter of ethnic prejudice rather than scholarly merit. Because it was alleged that Sidharta was getting publicity for himself in *Kompas*, he was interviewed by the Indonesian Doctors' Association, but they did not find anything improper in his professional conduct.

It is ironic that although he was the one who advocated the assimilation of the Chinese into Indonesian society, some "indigenous" Indonesians were apparently not yet able to accept him as one of them. Nevertheless Sidharta did not lose his fighting spirit. Whenever young medical students/doctors of Chinese descent encountered racial discrimination and wrote to him, he always advised them to continue to work hard and fight for their place in Indonesia.

In fact, Priguna Sidharta was also a well known doctor in Jakarta. His patients consisted of ordinary persons as well as high-ranking government officers. Even those who were prejudiced against ethnic Chinese went to see him for medical advice and treatment. He was so popular that he had to work until late at night every day. Eventually he suffered a stroke.

Sidharta liked to talk about his rich experiences with his intellectual friends. Many encouraged him to write his autobiography and one of these was Arief Budiman. Sidharta eventually wrote his memoirs entitled, *Seorang Dokter Dari Losarang: Sebuah Otobiografi* (A physician from Losarang: an autobiography), published in Jakarta in 1993.

He also published numerous research papers and more than ten medical books, including *Neurologi Dasar* (Basic Neurology, Jakarta, 1967); *Pengobatan Penyakit Saraf* (Treatment for Neurological Illness, Jakarta, 1968); *Neurologi Klinis Dasar* (Basic Clinical Neurology, Jakarta, 1978); *Neurologi Klinis dalam Praktek Umum* (Clinical Neurology in General Practice, Jakarta, 1980); *Ketegangan dan Akibatnya* (Tension and Its Consequences, 1981); *Kembali Hidup Dengan Cacat* (Living Again with Handicaps,1981); and *Encok-Remetik* (Rheumatics, 1983).

Sidharta died on 3 July 2003 in Jakarta. He was survived by his wife Myra Shidarta, daughters Sylvia and Julie, and son Amir.

Leo Suryadinata

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Siem Piet Nio

(沈泌娘, Shen Biniang, pen name: Hong Le Hoa, circa 1907–1980s)
Writer, feminist, Indonesia

Siem Piet Nio is a freelance writer, founder, and editor of *Soeara Persatoean Kaoem Prampoean Tionghoa Indonesia*, the first known Sino-Indonesian feminist magazine to be published in the Malay language.

She was born in 1907 in Purbolinggo, East Java, into a Peranakan family and received her education at the Sekolah Bethel,

a missionary school of her native place. Soon after graduation she founded the Ping Min Niu Sze Hui (平民女子会) or Association for Women Masses. In the late 1920s she moved to Banyumas (Central Java) and began to contribute articles to various magazines such as *Panorama*, founded in 1927 in Batavia by the well known writer and social critic, Kwee Tek Hoay (郭德怀, 1896–1951). Another magazine to which she contributed was *Liberty*, launched in 1928 by the writer and journalist, Ong Ping Lok (王秉禄, 1903–1978) in East Java, first published in Jember, and then in Surabaya.

In an issue of *Panorama* (7 January 1928), Siem, under her pen name, Hong Le Hoa, published a short article entitled, "Persatoean jang diharap" (The Federation which we Expect), in which she presented the aims of the federation of women's associations that she wanted to create. She wrote: "Hong Le Hoa is neither a person of great ability nor someone capable of being a leader, but she is a strong and reliable supporter who will do her best to devote her energy and thoughts to her aim, and will work very hard in order to launch this federation."

Her project was well received and within a few weeks enthusiastic letters came from seven women's associations which were all based in Java, namely the Chie Mei Hui (姐妹会, Sisters' Association), which was founded in Bogor in 1922 by Kwee Yat Nio (郭悦娘, 1907–1993) for young single Peranakan (or local born) Chinese women; the Lo Chun Hui (乐春会, Spring Appreciation Association) in Sukabumi; the Chiun Nie Hui (群女会, Women's Association) in Cianjur; the Fu Nie Hui (妇女会, Women's Association) in Cilacap; the Hoedjin Siotjia Hui (夫人小姐会, Married and Unmarried Women's Association) in Kebumen; the Lie Hak Seng Hui (女学生会, Female Students' Association) in Malang, and the seventh in Sukaraja, the name of which is not known. In spite of their Chinese names, which were spelled according to the Hokkien dialect, these associations were run by Peranakan girls, some of whom were very young, such as Siem Piet Nio herself and Kwee Yat Nio, who was just fifteen years old when she founded the Ping Min Niu Sze Hui.

Soon afterwards, Siem Piet Nio, who was based in Banyumas, launched the first issue of her magazine entitled, *Soeara Persatoean Kaoem Prampoean Tionghoa Indonesia* ("The Voice of the Federation of Indonesian Chinese Women"), which was printed in Sukabumi with the help of the Lo Chun Hui. It was apparently the first Sino-Indonesian magazine concerned with the improvement of the social status of women. This publication seems very hard to come by, and does not appear in the catalogue of the National Library in Jakarta. The editor herself, whom I met in Sukabumi in the late 1970s, had lost her own collection during the Second World War.

Writer Kwee Tek Hoay, who held Hong Le Hoa in great esteem, wrote a review of the first issue (*Panorama,* II, 87, August 1928, pp. 1370–73) in which he said that while, from a technical point of view, the journal was still in infancy, its contents were nevertheless quite satisfactory. He added that the magazine had the great merit of having been voluntarily launched by members of the federation without any external help, and of being circulated free of charge, with all expenses covered by the "persatuan" (federation). Kwee did not allude to its circulation.

The magazine consisted of one and a half page, and was divided into three parts: the first dwelled on federation news, the second, with the world of women, while the third was devoted to literary works from women writers. The first page began with an introduction

(*permulaan kata*) in which its authors explained the aim of the organ, and presented the editing and administrative staff. This was followed by a series of news concerning the federation in particular: its concrete organization, its main purpose, which was the promotion of women, and the moral obligation of the federation to help women achieve their emancipation. The second part focused on domestic life: family matters, children's education and health, domestic work, food, and cooking… The last part was devoted to literary works: a novel which would be presented in instalments, as well as two Malay traditional poems or syair. It is not known when exactly the magazine ceased to appear.

In the late 1920s Siem, under the pen name, Hong Le Hoa, published a long story entitled, "Poetri dari Salome" or (Salome's Daughter) which was published in instalments in the magazine, *Panorama* (II, 74–84, 12 May–21 July 1928), as well as several short stories.

Siem married Liauw Seng Toh (who died in 1970), a journalist and a member of the Shiong Tih Hui (兄弟会, "Brothers' Association") in 1930, and settled in Sukabumi where she contributed articles for *Menara*, the organ of the Shiong Tih Hui, an association aimed at promoting education among Peranakan Chinese. She apparently ceased to write many years ago, but was still keeping a shop in Sukabumi in 1979. She died in the 1980s in that city.

Claudine Salmon

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Silalahi, Harry Tjan

(Tjan Tjoen Hok, 曾春福, Zeng Chunfu, 1934–)

Former student leader, political activist, Indonesia

Harry Tjan Silalahi was a former student leader and political activist. Together with Jusuf Wanandi and others, he founded the Centre for the Strategic and International Studies (CSIS) in Jakarta. He also played a significant role during the transition from the Soekarno period to the New Order in 1965–66.

Born in Yogyakarta on 11 February 1934, Harry Tjan was the son of a male nurse. Except for his two years at the HCS (Dutch Chinese School), he was educated in Indonesian schools. He attended the SD (primary school), SMP (lower secondary school), and SMA (higher secondary school) in Yogyakarta. While at high school, he was a member of the Ikatan Pemuda Pelajar Indonesia (IPPI), an Indonesian student and youth organization. He was also a member of the Chung Lien Hui (Zhong Lian Hui 中联会), a Peranakan Chinese high school student association in Indonesia, and became its chairman in 1952. Under his leadership the name Chung Lien Hui was changed to Perkumpulan Peladjar Sekolah Menengah Indonesia (PPSMI, the Indonesian High School Students Organization), indicating its Indonesian orientation.

After graduating from high school, Tjan moved to Jakarta to study at the Faculty of Law, University of Indonesia (FHUI), in 1955.

For two years he worked concurrently as an administrator for the Yayasan Strada in Jakarta and in 1957 became a teacher and later principal of the Ricci School (primary and secondary school) in Jakarta Kota (Chinatown). Tjan was reportedly interested and participated in cultural activities, such as acting in school plays. When he came to Jakarta, he continued to be active in the drama circle. He played major roles in a number of plays produced by the Sin Ming Hui Jakarta (新明会), a Peranakan social organization, and the Catholic University Student Association (PMKRI): *Penuntutan* (Prosecution, 1956), adapted from "Witness for the Prosecution", produced by PMKRI; *Mawar Hutan* (Wild Rose, 1958), directed by himself and produced by the Sin Ming Hui; *Taufan* (Storm, based on the play by Cao Yu, 1958), directed by Steve Lim (later known as Teguh Karya) and produced by the Sin Ming Hui. One of the founding members of this organization was a leading lawyer and politician during the Soekarno era, Oey Tjoe Tat.

With the passing of time, Tjan left his drama circle and came to be involved in student politics and later national politics. During his university student years, he was elected chairman of PMKRI-Central for 1961–62 and went to the United States and Europe several times to attend student conferences, representing PPMI and PPSMI, of which he was the vice-chairman.

In 1962 (1961?), he graduated from the University of Indonesia (UI) and worked for Pan American Oil (Pekan Baru), though not for long. He returned to Jakarta and came to be associated with K. Sindhunata and his Lembaga Pembinaan Kesatuan Bangsa (LPKB) to promote the assimilation of ethnic Chinese into Indonesian society. In June 1965 Tjan joined Partai Katholik and later served as its secretary general. During the struggle between the army and the PKI, he and other Catholic leaders sided with the army in crushing the PKI. In 1965 he was elected secretary general of the Front Pantjasila, a federation of anti-communist mass and political organizations. After the 1965 G-30-S movement, he became secretary general of the Kesatuan Aksi Pengganyangan Gerakan September Tigapuluh (KAP-Gestapu), or United Action for the Elimination of the 30 September Movement.

From 1967 to 1971 Tjan was an appointed member of the DPR, and chairman of "Commission 1", in charge of Information on higher and non-departmental institutions. In 1971 he participated in the general election as a candidate for Partai Katholik, but was not elected. He then left Partai Katholik and joined the CSIS which he helped to found and served as vice-chairman on its board of directors. He became a pillar of the CSIS. It was reported that he was close to Major General Ali Moertopo and General Benny Murdani, the two major supporters of CSIS, and served as their advisers. In 1978 he was appointed a member of the DPA (Dewan Pertimbangan Agung) by President Soeharto, and in 1985, became vice-chairman of Badan Komunikasi Penghayatan Kesatuan Bangsa Pusat (Bakom PKB-Pusat, or the Appreciation of the National Unity Body at the National Level). Bakom was a new name for the defunct LPKB and the chairman of Bakom was K. Sindhunata.

In fact, the assimilation movement had started in 1960 in opposition to the integration approach of Baperki. One of the purposes of this movement was to change Chinese names to "Indonesian names". But the actual name changing would only take place after Soeharto came to power. Unlike most of the assimilationists, Tjan did not change his surname, but added an indigenous Batak clan name to his Chinese and western names.

There is an interesting story with regard to his Batak surname. Tjan had a close relationship with Albert Bolas Silalahi, chairman of the Catholic Party at the Tapanuli Utara (Sumatra) chapter. It was through Silalahi that he became a member of the Silalahi clan (a Batak ethnic group) in 1967 and Tjan had been adopted by the Silalahi family and hence took Silalahi as his surname.

Since 1966 he has served as an executive member of the Trisakti University Foundation (Jakarta). Trisakti University was the new name given to the Univeritas Res Public (Ureca) established by Baperki, a mass socio-political organization which was banned after the 1965 coup. He has also served as a member of the Advisory Board of the Management School of Prasetiya Mulya (Jakarta) and was also a member of the Advisory Council of Tarumanegara Foundation and Atma Jaya Foundation. Both are university foundations in Jakarta. In the legal field, he was active in Persahi (Persatuan Sarjana Hukum Indonesia), an Indonesian Law Graduates/Lawyers Association.

Tjan has published a number of articles and monographs, one of which being *Konsensus Politik Nasional Orde Baru* (Jakarta, 1990). He married twice. His first wife, Theresia Marina Gani, who died of cancer, was a graduate of UI. His second wife, Theresia Ying, was also a graduate of the same university.

Leo Suryadinata

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Sim Kee Boon

(沈基文, Shen Jiwen, 1929–2007)

Retired senior civil servant, head of civil service, chairman of Keppel Corporation, Singapore

Sim Kee Boon was one of a select group of early senior civil servants who saw Singapore through its early years of nationhood. A man of wide-ranging experience and unusual acumen, he is best remembered as the man who created Changi Airport and turned it into one of the world's best airports, as well as for turning Keppel Corporation around.

Sim was born on 5 September 1929 in Singapore. He was educated first at the Anglo-Chinese School and then at the University of Malaya in Singapore where he graduated with an honours degree in economics in 1953. Later on, Sim obtained a departmental scholarship to study business administration at the London School of Economics. On graduation, Sim joined the prestigious administrative service and was posted to the Ministry of Commerce and Industry as an administrative officer. In 1960, Sim was appointed deputy director of the Trade Division of the Ministry of Finance, and two years later, at the young age of thirty-three, Sim was appointed acting permanent secretary of the Ministry of National Development, and then acting permanent secretary of the Ministry of Finance. In 1966, Sim was promoted to the post of permanent secretary of the Ministry of Finance where he remained till 1975. He subsequently served as permanent secretary of the Ministry of Communications (1975–84) and Finance again (1983–84). In 1979, Sim succeeded George Bogaars as head of the civil service. Though he officially retired in September 1984, he stayed on for another

eighteen months as permanent secretary (special duties) in the Prime Minister's Office to ensure a smooth handover to his successor, Dr Andrew Chew.

It was when he was at the Ministry of Communications that the Singapore Government decided to build a new airport at Changi, as well as expand the existing airport at Paya Lebar. Sim was given the task of coordinating this mammoth project — the largest public works to be undertaken by the government up till then. A massive land reclamation was undertaken to ensure that the runway could accommodate the latest, most up-to-date aircraft. Sim oversaw every single aspect of the works, including the land reclamation and squatter resettlement. Work began on Changi Airport in 1975 and, by 1981, Terminal One was operational. Sim, who took on the mantle of chairman of the Civil Aviation Authority of Singapore immediately on his retirement as head of the civil service in September 1984, remained closely connected with the airport and its development till he retired in 1999. He was succeeded by Tjong Yik Ming.

Sim had no special training to manage the airport project and approached it as a layman would, asking his staff for suggestions and querying basic assumptions and practices. He advocated the practice of "management by walking around" and sought from his staff, the simplest, most effective solutions to problems at hand. Sim's hands-on approach endeared him to his staff who were often stumped by his command of and attention to detail. Sim believed in leading by example and won the respect of his staff for fostering an "airport family culture". Nothing escaped his scrutiny and Sim had inputs on every aspect of airport construction and management, including the type of trolleys used, the colour of the carpets, and the quality of the airport toilets. One of his famous admonishments to his staff was, "Don't give me 1,001 reasons why it cannot be done; just give me one reason how it can be done." By the time Sim retired, he had overseen the development of Terminals One and Two at Changi, which many travellers regard as among the very best airport terminals in the world. Sim regarded the development of Changi Airport as his "national service". Changi Airport has continuously been featured in the world's best airports lists since 1987.

After Sim retired from government service, he joined Keppel Corporation Ltd as its executive chairman. At the time of his taking over the helm at Keppel, the public listed corporation was bleeding from an ill-timed takeover of Straits Steamship Company by Keppel's subsidiary, Keppel Shipyard, in 1984. By consolidating Keppel's core business, writing off bad debts, and trimming and rationalizing its manpower requirements, Sim was able to slash Keppel's S$845-million debt. In 1986, just two years under Sim's leadership, the Keppel Group posted a modest $5.1-million profit. By the time Sim stepped down as Keppel's executive chairman in 1999, the once debt-ridden company had been transformed into one of the largest and most successful congolomerates in Singapore. For the first half of 1999, it posted S$2.1 billion in profit. He was succeeded by former cabinet minister, Lim Chee Onn.

Other important positions Sim has held include: chairman, Insurance Corporation of Singapore (1968–82); chairman, National Grain Elevator Ltd (1968–87); and chairman, Straits Steamship Land Ltd (1984–96); chairman and managing director, Intraco Ltd (1968–74); chairman, Far East Levingston Shipbuilding (1984–92); senior adviser, Keppel Corporation (2000–03); founder chairman of MobileOne

Ltd; chairman, Singapore-Suzhou Township (1993); and chairman, Changi Airport Advisory Group (2007). Sim also served on the boards of the Development Bank of Singapore (1968–81) and Temasek Holdings (Pte.) Ltd. (2000–07); and was a member of the Council of Presidential Advisors (1997–2006), of which he was chairman from 2004 to 2005.

For his public service, Sim received the Pingat Jasa Gemilang (Meritorious Service Medal) in 1963, and the Darjah Utama Bakti Chemerlang (Distinguished Service Order) in 1991. Sim was an avid golfer, and was responsible for the formation and construction of the Tanah Merah Country Club. He died on 9 November 2007 after a seventeen-year battle with cancer. He was survived by his wife, Jeanette (a former teacher), five sons, and five granddaughters. In July 2008, the Singapore Management University (SMU) announced the establishment of the Sim Kee Boon Institute of Financial Economics with a S$17-million endowment fund. Its first director is Professor Roberto S. Mariano, dean of the School of Economics at the SMU.

Kevin Y.L. Tan

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Sim Mow Yu

(沈慕羽, Shen Muyu, 1913–2009)
Educator, community leader, cultural figure, Malaysia

Sim Mow Yu was a central figure in the Chinese educationalist movement in Malaysia. He was born on 20 July 1913 in Malacca, the sixth child of Sim Hong Bo (沈鸿柏), who was a cultural activist and supporter of the Kuomintang revolutionary movement in China, the influence of which extended to British Malaya at the beginning of the 20th century. Sim attended the Peifeng (培风) Secondary School in Malacca and upon graduation, served in the school as a teacher, and later, a principal, until his retirement. Since his youth, Sim had demonstrated a strong political commitment to fight for ethnic Chinese rights within the established order, and was determined to protect and preserve vernacular Chinese education which was regarded as the chief transmitter of Chinese culture. His lifelong involvement in the Chinese education movement and cultural activities earned him immense respect from Chinese communities and organizations both at home and abroad.

The transformation of Sim's political orientation was representative of the generation of his time. Before and after the Second World War, different ethnic communities were fighting for its legitimate political places in the peninsula. Political orientation and attitudes of the elite and intelligentsia underwent changes, from quasi-feudalism to nationalism, from being China-oriented to being Malaya-oriented. The ethnic Chinese were divided into three camps: the Kuomintang sympathizers; the Straits Chinese, and the communists. All regarded the fight to gain citizenship as the utmost priority.

The Koumintang-leaning Sim joined the Malayan Chinese Association (MCA), which was able to reconcile the first two groups when it was founded in 1949 in a call to ethnic Chinese to apply for Malayan citizenship. In 1955 Sim helped set up the Malacca branch of the MCA Youth Wing. In 1965, the Chinese Guilds and Associations initiated a nation-wide movement to appeal for the Chinese language to be made an official language, but Sim's popularity and unpromising stand angered MCA president Tan Siew Sin (see later entry) who subsequently took the unprecedented step of sacking Sim from the party.

In 1971, the MCA, under Tan's leadership, thought the time was ripe to revive the party's legitimacy after its embarrassing electoral defeat three years previously. It organized the Chinese Unity Movement, in which Sim, due to his enormous popularity with the Chinese community, was invited by Tan to participate. In audience-packed rallies, Sim called for equality between Bumiputera and non-Bumiputera and fair treatment to vernacular Chinese education. However, Sim and another orator, Gu Xing Guang (顾兴光), were detained under the Internal Security Act (ISA) by the authorities for making seditious comments in public rallies in Ipoh. Both were later released without being charged.

In 1987, Sim was detained again after a 2,000-strong protest staged by the Dong Jiao Zong (Chinese educationists) at the Hanainese Association Building, beside the Thian Hou Temple in Kuala Lumpur. What ignited the protest was the Malaysian Education Ministry's appointments of some 100 non-Chinese (Mandarin) conversant senior assistants and principals to vernacular Chinese schools. Politicians from the major Chinese-based parties (the MCA, the DAP, and GERAKAN) also joined the protests, which, according to the authorities, evoked racially sensitive issues. Sim was among the 119 people detained under the Internal Security Act 1960, an operation which came to be known as "Operasi Lalang".

Sim was supportive yet sceptical of a group of Chinese educationists, led by Lim Fong Seng, also a fellow detainee of "Operasi Lalang", who joined the DAP and Gerakan at the wake of the 1990 elections as a means "to penetrate the *Barisan Nasional*, and to modify the *Barisan Nasional*". He commented that this act was similar to the brothers who were "forced to ascend the Liang Mountain" (逼上梁山) in the novel, *Water Margin*, a comment which appropriately reflected the situation at the time. In his retirement, Sim was still regarded as an authoritative voice, making critical comments on government policies which he regarded as unfair to the Chinese. In 2000, he was invited by MCA president Ling Liong Sik to rejoin the MCA. He refused by saying that he felt much "freer" by remaining a non-partisan figure. In 1987, United Chinese School Teachers' Association of Malaysia established a foundation to publish Sim's speeches, biography, diaries, writings, and calligraphies.

Sim held many positions in Chinese organizations and associations, the more important of which are: president of United Chinese Schools Association (1966–94), vice-chair of Merdeka University Berhad, chairman of Confucius Association, Malacca. He has also received many prestigious honours which include Justice of the Peace awarded by the queen of England (1956), JMN awarded by the king of Malaysia (1959), DMSM (which carried the title "Datuk") awarded by the Malacca governor (1999), and the Cultural Medallion Award by the Taiwan Government (1997).

In addition, Sim also practised traditional Chinese calligraphy which was popular and

highly valued by collectors. Sim saw in the calligraphy of the martyred Tang dynasty statesman, Yan Zhenqing (颜真卿), a visual embodiment of the values of righteousness and integrity. Sim's reputed artistic style stemmed more from a political rather than purely aesthetic basis. "Correct", "serious", and "forceful" were terms habitually applied to describe his calligraphic style. He also regarded calligraphy as an effective way to enjoy healthy life and longevity.

His realistic yet firm and unyielding stance on the preservation of Chinese education was a cornerstone in the Chinese community's struggle against the discriminatory policies of the UMNO-dominated government. Sim, as president of the United Chinese School Teachers' Association of Malaysia and a leader in the Chinese education movement, contributed greatly to the subsequent continuation and advancement of Chinese education in Malaysia. His humble, sage-like personality provides the moral legitimacy that Chinese education needed so badly in times of trials and tribulations.

Unlike Lim Lian Geok (林连玉) who was more orthodox and remembered more for his uncompromising and confrontational style with the authorities, Sim was a pragmatic reformer, progressive thinker, and tactful leader. He demonstrated at the time that he understood how politics work, and that Chinese education would perish if the community kept on retreating from the onslaught of the government's pro-Bumiputera policies. He was acknowledged as a community leader and cultural figure of distinction by many prestigious organizations. On 5 February 2009, Sim died in Malacca at the age of ninety-six. He is survived by six sons and two daughters.

Ho Khai Leong

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Sim Wong Hoo

(沈望傅, Shen Wangfu, 1954–)

Businessman, philanthropist, Singapore

Sim Wong Hoo, the founder, chairman, and CEO of Creative Technology Ltd, is a notable Singapore entrepreneur. Many young Singaporeans owning Creative Technology MP3 players will also tell you that Sim is the creator of the Sound Blaster audio card and heads the company that makes cutting edge multimedia products.

Born in 1954, Sim, who is known as something of a maverick in the Singaporean engineering circle, graduated from the Electrical & Electronic Engineering faculty of the Ngee Ann Polytechnic in Singapore. On 1 July 1981, Sim and Ng Kai Wa (his school friend) set up a shop in Pearl Centre called Creative. This marked the humble beginnings of Creative Technology. In those days, it was little more than a computer repair shop. While running this modest shop, Sim conceptualized an add-on memory board for the Apple II computer. This add-on sold very well, leading Sim to create customized personal computers (PC) adapted for the Chinese language, inclusive of enhanced audio capabilities whereby speech and melodies could be produced. This new audio interface was a resounding success and soon led to the full development of a stand-alone sound card named Sound Blaster, thereby marking Creative's first real product.

In time, the Sound Blaster came to be used as a standard forcomparison of sound cards.

With the introduction of the Sound Blaster line of audio card products, Creative and Sim Wong Hoo successfully brought a dedicated audio processing card to the general consumer. Gradually other audio processing products were developed and released in the market such as the Monaural Sound Blaster cards in 1989, and the Sound Blaster Pro stereo cards in 1992. After much trial and error and further development, the sixteen-bit Sound Blaster AWE32 and AWE64 were enhanced with wavetable MIDI as well as thirty-two and sixty-four voices respectively. By 1988, the market was once again stunned by the Creative's latest offering — the Sound Blaster Live!, the first Peripheral Component Interconnect (PCI) based sound card. As the years went by, the Sound Blaster garnered further enhancements and eventually came to provide 3D audio and home theatre quality sound directly from a PC.

By the late 1990s, Creative had come to dominate the PC audio market. Its meteoric rise, however, was momentarily dimmed when it became embroiled in a series of lawsuits with Aureal Semiconductor in 1998, whereby Aureal alleged that Creative had infringed on its various technology patents, such as the PCI audio and the 2D/3D positional sound APIs. Not to be outdone, Creative responded by countering with a series of lawsuits whereby it alleged, among other claims, that Aureal used false advertising. For a while, it looked as though the ensuing legal tussle would rend the Singaporean technological world asunder. Fortunately, the numerous lawsuits were resolved when Creative acquired Aureal's assets in September 2000 for US$32 million.

Despite Creative's many innovations in the realm of PC sound cards, the company and Sim failed to make an impression in the CD-ROM market. Its developments and marketing strategy to that effect failed to take off, resulting in a desperate attempt by Creative to cut its losses. It did so by writing off nearly US$100 million in inventory when the market collapsed due to a glut of cheaper alternatives.

Creative managed to bounce back into the game, so to speak, when it developed a portable audio player in the late 1990s. In 2000, it launched the Creative NOMAD Jukebox, and was the foremost choice for youngsters who wanted to store and listen to their music in MP3 and wav formats while on the go. Indeed, Creative was so successful with its MP3 player line that it remained a serious competitor in the portable audio player market until the entry of Apple's iPod. In true Sim Wong Hoo style, Creative took the introduction of the iPod in its stride and conceptualized a new line of portable music players known as the ZEN MP3 player. The new technology developed led Creative to apply for U.S. Patent 6,928,433 on 5 January 2001, and it was awarded the patent on 9 August 2005. As it turned out, the ZEN patent was awarded to Creative for the invention of a user interface for portable media players. This patent opened the way for potential legal action against Apple's iPod and the other competing players as evinced in May 2006 when Creative took legal action against Apple. However, the issue was resolved amicably between Creative and Apple when both companies entered into a broad settlement whereby Apple would pay Creative $100 million for the licence to use the Zen patent. On its part, Creative was to join the "Made for iPod" programme. In so doing, the company was afforded new opportunities. It also became the first Singaporean company to be listed on the NASDAQ.

Like most mavericks and those of an innovative turn of mind, Sim was highly critical of the drone mentality of the people he saw in Singaporean society, asserting that Singaporeans tended to have a compliance mindset whereby their thoughts and actions had to be approved by higher authorities. In saying so, he must clearly recall the discrimination he faced in the Singapore job market where employers generally favoured university graduates rather than polytechnic graduates. Sim dubbed this, the No-U Turn Syndrome (NUTS). He made this statement about the No-U Turn Syndrome in his book, *Chaotic Thoughts from the Old Millennium*, in response to the reams of red tape he had encountered with government bureaucrats. Since he was developing technology that he liked on his own free will, without official sanction, some of the bureaucrats were none too pleased about this. Sim spoke out against such a mindset, claiming that it stifled creativity in Singaporeans — the same creativity that the government has been trying to promote in the recent years. Indeed, the No-U Turn Syndrome was also a thinly veiled criticism of the rigid Singapore education system in which students are taught from a young age to obey instructions in an unquestioning manner, in a society where grades and paper certification are emphasized at the expense of some life skills.

His successes in Creative Technology made Sim the youngest millionaire in Singapore at the age of forty-five. His contributions to the technological and business world culminated in his being the first person to be named the Businessman of the Year twice, in 1992 and 1997. In 2002, the Singapore Computer Society recognized his contribution to the IT industry by declaring him Person of the Year. Indeed, Sim continues to be widely acknowledged as Singapore's star entrepreneur. It is believed that he will bring Singapore to new technological heights during his current tenure as chair of the Technopreneurship 21 Private Sector Committee.

Sharon Loo

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Sima Gong

(司马攻, 1933–)

Thai-Chinese writer, Thailand

Sima Gong is a prominent Chinese writer in Thailand. His works come in many different genres, including prose and poetry, novellas, and literary analyses, all of which are well received by his readers. He joined the Thai Chinese Writers' Association (泰华写作人协会) in 1987 and became its vice-chairperson in 1988. He then served as chairperson of the association for more than two decades before retiring and becoming the honorary chairperson in 2010. He is celebrated for his support and generosity towards Chinese literary activities in Thailand. Using profits from his business, he donated generously to support Chinese literary activities and writers both within and outside Thailand.

Sima Gong's real name is Ma Junchu (马君楚). Of his pseudonyms, Sima Gong is the most well known. Others include Jiancao (剑曹) and Tianyin (田茵), which he uses when writing poetry. He was born in 1933 in Thailand, but received his primary and secondary education in China. After graduation, he returned to Thailand to help out in his family business at the age of twenty-one. In 1966 he started writing and published his works mainly in the literary column of the *Tong Hua Daily News*. He travelled to many places both in Thailand and around the world, and wrote many pieces of prose describing his journeys. His travel diaries became very popular because Sima Gong was adept in describing the beauty of the places he visited. He became a famous writer in the 1970s, having published widely both in Thailand and Hong Kong. His works during this period consisted mainly of prose and poetry.

Later, as he became busier with his business, he stopped writing for ten years. In 1985 he resumed writing and published his works in the literary columns of various Chinese newspapers. After a talk with a Singaporean writer, Huang Mengwen, in 1989, he was inspired to promote a new genre, the novella, in Thailand's Chinese literary circles. Two months after that meeting, Sima Gong published his first novella in the literary column of the *New Chinese Daily*. From July to December 1990, he published more than thirty novellas. Since then, an increasing number of Thai Chinese writers have written novellas, and this has become an established genre of literature in Chinese literary circles.

Although Sima Gong's works generally receive compliments regardless of their genre, his pieces of prose are usually considered to be his best work. They are highly praised for their lyrical elements. Many of them express his love for his hometown, Chaoyang County in Guangdong Province, and his admiration for the beauty of Mother Nature. Sima Gong is especially good at using metaphors and similes to demonstrate his feelings and thoughts explicitly. His prose also demonstrates his unique perspective on the world, which is the strength of many of his works.

One of his more famous prose collections is *The Collection of Cold and Warmth* (《冷热集》), which was published under the name Jiancao. This collection was first printed in 1988 by the *New Chinese Daily* as part of its celebrations for the fiftieth anniversary of the *Zhong Yuan Bao*, and its own fifteenth anniversary. It is a collection of 100 short pieces of prose, selected from those he had written for "Articles of Cold and Warmth" (冷热篇), a literary column in the *New Chinese Daily*. Each of the pieces selected is a playful satire which touches on different aspects of life. They are a display of Sima Gong's unique perspective on life, his humour, as well as his knowledge and proficiency in the Chinese language.

Sima Gong is also celebrated for his novellas. He is one of the first few Thai-Chinese authors to write novellas and employs an array of literary techniques in doing so. Each of them is not necessarily of the same form and structure because Sima Gong plans his novellas according to their content. *Actors* (演员) is his first collection of novellas. Each novella in *Actors* is a scene from everyday life. Sima Gong has written them in such a way that each novella is of a different structure and form, and with a different emphasis. By putting the novellas together, the reader is able to gain a better insight into Thai society.

In the postscript of his novellas collection published in 2008, Sima Gong said that he loves both non-fiction prose and the novellas for different reasons. He loves non-fiction prose for its "truthfulness" and "sincerity". His non-fiction prose is the outward expression of his

feelings and thoughts. Thus, all recorded events and characters are real. On the other hand, he also loves his novellas, which are fictitious. Even when he has obtained his inspiration from real life, the final product would not be a truthful representation of the original event.

Aside from being a writer, Sima Gong contributes to Thai-Chinese literary circles in many other ways. He is active in many Chinese literary activities. For instance, he was invited to be judge of many writing competitions such as the Thai-Chinese Golden Pen competition (泰华金笔奖文艺比赛), organized by the *New Chinese Daily* and Joint Chinese Association (八属会馆) in 1974, and the writing competition organized by the Huachiaw Chalermphrakiat University in 1993 and 1995. He has attended many literary seminars and conferences in China. As chairperson of the Association of Chinese Writers in Thailand, he organized a seminar on novella writing in 1996, a Chinese art camp, and a delegation to China in 1998. Aside from participating in literary activities, Sima Gong is also well known for donating large sums towards literary activities and groups.

Although Sima Gong has stepped down from his position as chairperson of the Association of Chinese Writers in Thailand, he is still deeply involved in Thai-Chinese literary circles. He is currently the chief editor of the *Thai-Chinese Literature* (《泰华文学》), a literary journal in Thailand.

Goh Yu Mei

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Sin, Jaime Lachica

(1928–2005)

Religious leader, Philippines

Jaime Lachica Sin (辛), the thirtieth Roman Catholic archbishop of Manila, is best known for his role in Philippine political affairs. He was acclaimed in the Philippines and all over the world for his moral leadership and defence of freedom, justice, and peace.

In the hastily called presidential elections of 1986, when the government's defence chief and a general in the armed forces broke away from the administration of President Ferdinand Marcos, Cardinal Sin called for the citizenry to go out into the streets and peacefully defend the revolutionaries. Millions heeded the call that capped a long struggle to oust Marcos. The event came to be known as the "People Power" or "EDSA" revolution. The latter is the name of the highway where people gathered to demand the restoration of democracy. President Corazon Aquino was sworn in as the country's first female president.

In 2001, the cardinal led another peaceful revolt, "EDSA II", which led to the resignation of former President Joseph Estrada, who was accused of corruption and misrule.

Throughout his twenty-nine years as archbishop of Manila, Sin fully immersed himself in the affairs of the state — providing a moral compass and becoming the moral conscience of politicians and public servants.

He received numerous awards from the Philippine Government and other foreign governments, religious and lay organizations, and private groups. He was given more than thirty honorary doctorate degrees and awards by universities and colleges in the Philippines and abroad. A few months before his death,

he became the first Filipino to be given the Golden Palm of Jerusalem, the highest service award of the Equestrian Order of the Holy Sepulchre of Jerusalem.

During his term as archbishop of Manila, he ordained 237 diocesan priests and 460 religious priests. He erected 171 parishes in addition to the 101 that were present when he assumed the role of archbishop.

After the celebration of the Great Jubilee of the Year 2000, Sin recommended to Pope John Paul II the division of the archdiocese of Manila into several smaller dioceses for more effective pastoral management and ministry. This resulted in the erection of five new dioceses in 2004 — the dioceses of Parañaque, Novaliches, Cubao, Pasig, and Kalookan. He presided over ceremonies for the establishment of these dioceses and the installation of their respective bishops.

This move was a testament to the magnanimity of Cardinal Sin. The archdiocese of Manila used to encompass the whole of Metropolitan Manila and beyond, and there was only one leader, the cardinal archbishop of Manila. But with the growth of the population, the archdiocese became too big and unwieldy. Cardinal Sin recognized this and voluntarily asked for power to be devolved from one bishop (himself) to several bishops.

Born on 31 August 1928 in New Washington, Aklan, a small coastal town on an island in central Philippines, Sin was the seventh of nine children of Juan Sin — a Chinese businessman who had migrated to the Philippines from Fujian, China — and Maxima Reyes Lachica.

After an early education at the New Washington Elementary School in his hometown, he entered the St Vincent Ferrer Archdiocesan Seminary in Jaro, Iloilo, in June 1941. When his studies were interrupted by the outbreak of the Second World War and the subsequent occupation of the Philippines by Japanese forces, he spent much of this period serving in the local parish church as an altar boy of the priests, and caring for old clergy residing in the church compound.

His mother died on 8 June 1945, just before the war ended and before he returned to the seminary to resume studies for priesthood, more determined than ever to fulfil his childhood dream of a consecrated life of service. Sickly and afflicted with asthma throughout his childhood and seminary days, he put his fate in the hands of the Virgin Mary, mother of Jesus Christ, to whom he had always been intensely devoted. On 7 October 1953, the feast day of Our Lady of the Most Holy Rosary, one of the Virgin Mary's many titles, he wrote a letter to her, asking for healing from his congenital illness as a sign that he should pursue his vocation to priesthood.

He was ordained to priesthood on 3 April 1954 at the Cathedral of the Immaculate Conception in Roxas City, Capiz, and never suffered from asthma since.

For three years (1954–57) he was a missionary-priest of the diocese of Capiz, evangelizing the remote parishes of the province while raising funds for the construction of the St Pius X Seminary in Roxas City. The seminary was completed and he became its first rector in 1957, serving for the next ten years until his appointment as bishop.

On 10 February 1967, he was appointed auxiliary bishop of the archdiocese of Jaro, based in Iloilo City, and was ordained as a bishop on 18 March 1967. He rose through the ranks, eventually becoming archbishop in October 1972.

Just over a year later, Pope Paul VI appointed him the thirtieth archbishop of Manila. He was installed in this new post on 19 March 1974 at the Manila Cathedral and he chose the motto, "Serviam" (I will serve).

Two years later, on 26 May 1976, he was elevated to the rank of cardinal by Pope Paul VI. He was the third Filipino to be appointed cardinal by the pope.

As a cardinal, he was present at five world meetings of bishops, known as synods, in Rome (1977, 1978, 1980, 1983, 1987), at the Second Extraordinary Assembly of Bishops (1985), and the Special Assembly of Bishops for Asia (1998). He participated in two conclaves — on 25–26 August 1978 to elect Pope John Paul I; and on 14–16 October 1978, to elect Pope John Paul II. The pope is the head of the worldwide Catholic Church and is elected by a majority of cardinals, of whom there are fewer than three hundred in the world.

Over the years, Cardinal Sin served in various Vatican congregations or commissions in Rome. In the Philippines, he served two terms as president of the Catholic Bishops Conference of the Philippines (1977–81). He led the Philippine Church in ceremonies for the two pastoral visits of Pope John Paul II — in February 1981, for the beatification of St Lorenzo Ruiz, the first Filipino saint, and in 1995, for the 10th World Youth Day in Manila, which saw the participation of more than four million people, the largest Christian gathering ever in history.

In 1987 Cardinal Sin established the Lorenzo Mission Institute, a seminary for the formation of priests, with a special focus on the evangelization of the Chinese, both in the Philippines and elsewhere. The founding of the institute followed the cardinal's historic visit to the church in China in 1985, at a time when the Chinese Catholic Church was not permitted to interact with catholic churches in the rest of the world.

Cardinal Sin's commitment to the training of future priests came to the fore again when he founded the Holy Apostles Senior Seminary, designed especially to welcome late vocations. This allowed older men to train for priesthood and was the cardinal's way of responding to the shortage of priests.

Some say that Cardinal Sin was too involved in politics, but for Southeast Asia and the world, he is an exemplar of religious faith that is non-violently engaged for social change.

On 21 November 2003, he retired from active ministry as the archbishop of Manila. He was seventy-five by then. Sin died on 21 June 2005 at the Cardinal Santos Medical Center in San Juan, Metro Manila.

Peachy Yamsuan

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Sindhunatha, Kristoforus

(Ong Tjong Hai, 王宗海, Wang Zonghai, 1933–2005)

Assimilationist leader, lawyer, naval officer, business consultant, politician, Indonesia

Kristoforus Sindhunatha was a lawyer by training who rose to the rank of major in the Indonesian Navy, but he is best known as the leader of the assimilationist movement among the ethnic Chinese. An ardent Indonesian patriot, he believed that Chinese Indonesians would only become fully accepted by abandoning their Chineseness and assimilating into the wider Indonesian society. The ideas of his group had an important influence on the formulation of government policy in the early years of President Soeharto's New Order, but were subjected to considerable criticism after Soeharto's fall in 1998.

Kristoforus Sindhunatha was born in Jakarta on 20 March 1933, the second of three sons of Dr Ong Hok Lan. His original name was Ong Tjong Hai. His father was trained as a doctor at the NIAS (Nederlandsch Indische Artsen School — Netherlands Indies Medical College) in Surabaya and pursued further studies in the Netherlands before Sindhunatha's birth. He died young, when Sindhunatha was only four years old.

Sindhunatha himself was raised in a Dutch-speaking household and was a member of the last generation to be educated at one of the prestigious HBS (Hoogere Burger School) Dutch secondary schools in Indonesia. He nevertheless grew up a committed Indonesian patriot. A student of the Law Faculty at the University of Indonesia, he graduated in 1961. As a student he was active in the Catholic student organization, PMKRI (Perhimpunan Mahasiswa Katolik Indonesia) and was its deputy chairman (1957–59). This brought him into contact with leaders of other student and youth organizations. After graduation he joined the legal division of the Indonesian Navy, thus becoming an officer in the armed forces. This was unusual for an ethnic Chinese.

By this time an assimilationist movement had started to develop among Chinese Indonesians. Although he was not a signatory to the earliest public statements of the movement, such as the Assimilation Charter at Bandungan (Ambarawa) on 15 January 1961, Sindhunatha was in complete sympathy with their views and soon emerged as their leader. When a Bureau for the Promotion of Nation Building (UPBA — Urusan Pembinaan Kesatuan Bangsa) was set up under army auspices using martial law powers in June 1962, he was named the chairman of its executive body. Soon after this, he abandoned his Chinese name, becoming one of the first ethnic Chinese to make use of the name-changing law of 1961. He then became head of UPBA's successor, the Institute of Promoters of National Unity (Lembaga Pembina Kesatuan Bangsa) formed in early 1963, and remained head of the government's Institute for the Promotion of National Unity (LPKB — Lembaga Pembinaan Kesatuan Bangsa) that replaced it in July 1963, until its dissolution in November 1967.

From the outset the LPKB was engaged in a political struggle on two fronts with the large organization, Baperki (Badan Permusjawaratan Kewarganegaraan Indonesia — Consultative Body for Indonesian Citizenship). On the one hand, Baperki opposed racial discrimination and urged the integration of ethnic Chinese as Indonesian citizens, whereas the LPKB campaigned for Indonesian citizens of Chinese descent to assimilate into the Indonesian population by replacing their Chinese names with Indonesian-sounding ones, marrying indigenous Indonesians, and abandoning associations with exclusively Chinese membership. On the other hand, in the highly polarized political environment of President Soekarno's Guided Democracy, Baperki's leadership had aligned the organization with the "progressive revolutionary forces" of the left (which included the Indonesian Communist Party — PKI) whereas the LPKB was aligned with the anti-communist camp (which included the Indonesian army). Both proclaimed themselves in full support of the president and vied for his endorsement of their respective platforms. Baperki was much more successful in this endeavour, and the LPKB was on the defensive until the political landscape changed dramatically in October 1965.

When six leading army generals were kidnapped and murdered on 1 October 1965, members and sympathizers of the PKI

(including Baperki members) were blamed for it. At the time Sindhunatha was in France, but on his return, the LPKB, under his leadership, seized their opportunity. After the buildings of Baperki's Res Publica University (URECA) were gutted by fire by anti-communist mobs on 15 October, Sindhunatha and other LPKB activists were active in replacing it with a new Trisakti University, and rebuilding the campus with financial aid from the Netherlands. He remained actively engaged with the university for the rest of his life, serving successively as deputy chairman and chairman of the Trisakti Foundation for more than thirty years.

The LPKB, with army backing, played a leading role in pressuring Baperki members to dissolve their branches in late 1965, and became an important contributor to the development of government policy on what was called "the Chinese problem". After the LPKB itself was dissolved in November 1967 (and its functions transferred to the Department of Home Affairs), Sindhunatha claimed a number of policy successes for the LPKB under his leadership. These included a ban on the Chinese language press, the appeal by the government for Indonesian citizens of Chinese descent to change their names, the abolition of the colonial laws requiring Indonesian residents to be classified on the basis of their descent in civil registry offices, and the adoption of a firm line of division between citizens and foreigners. The Soeharto government adopted assimilation as its policy and the rival concept of integration was stigmatized through its association with Baperki for the three decades of the New Order.

Sindhunatha resigned from the navy's legal division in 1971 with the rank of major after ten years of service and became active in PT Indulexo, a consultancy firm. Within a few years he returned to an active role in assimilationist politics. Rioting in Jakarta in January 1974 and a growing consciousness of the widening gap between the rich and the poor led him and kindred spirits to form a new Organization for the Creation of National Unity (BPKB) under the authority of the Jakarta governor. In July 1977 the Department of Home Affairs sponsored a conference of ethnic Chinese and officials which led to the establishment of a new national body, BAKOM-PKB (Badan Komunikasi Penghayatan Kesatuan Bangsa) of which Sindhunatha was to be general chairman up to 1995.

When his old comrade-in-arms in the assimilation movement, Junus Jahja (formerly Lauw Chuan Tho), converted to Islam from Protestant Christianity in 1979, Sindhunatha welcomed it as an act of personal conviction, but he himself remained a staunch Catholic. Unlike Junus Jahja, who became a proselytizer for conversion to Islam as the final stage of assimilation, he did not urge religious conversion upon his fellow ethnic Chinese, and stressed the plurality of religion in an Indonesian state founded on the principles of the Pancasila.

When President Soeharto resigned in May 1998 after mass violence against ethnic Chinese in Jakarta, Solo, and elsewhere, the political environment changed dramatically. In a new era of reform, restrictions on freedom of expression were lifted and Indonesia embarked on democratization. New political parties were formed to participate in the first genuinely free elections since 1955. True to his assimilationist principles, Sindhunatha joined with Amien Rais in founding the mainstream National Mandate Party (PAN) in 1998, but was one of a group of disappointed members who resigned from it in January 2001.

In the more open post-Soeharto era, assimilationists such as Sindhunatha found

themselves criticized publicly for their role in formulating the New Order government policies towards the Chinese. Ethnic Chinese who resented the suppression of the expression of Chinese culture were prominent among the critics. Sindhunatha did not resile from the views he had championed, but was now prepared to concede openly that the Soeharto government, by continuing to discriminate against the ethnic Chinese in various ways, had not been consistent in its adoption of his assimilation agenda.

Sindhunatha was a hard-working, unpretentious, straightforward, and patient leader who was willing to listen to others. Consistent in his beliefs, he led by example. The Indonesian Government recognized his dedication by awarding him the Bintang Mahaputra Pratama. In 1983 the French Government awarded him the honour of the Chevalier de l'Ordre National du Mérite for his contribution to relations between France and Indonesia as deputy chairman of the Indonesia-France Association.

Sindhunatha died in Jakarta on 16 August 2005 of lung cancer and complications from other diseases. After a requiem mass led by the Jakarta Catholic archbishop, he was buried with naval military honours at the Kalibata Heroes' Cemetery. He is survived by his wife, Hudiani Sutikna (Kiem Hoey), and their three children.

Charles A. Coppel

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Siong Khye

(常凯, Changkai, 1916–90)

Buddhist leader, physician, educator, Singapore

Venerable Siong Khye (常凯法师) was a Buddhist leader who contributed in different areas, from promoting Buddhism, to medical therapy and education. He was key in proposing Buddhist studies to be included as an 'O' Level subject, and was the first Buddhist monk in Singapore to have received the Public Service Star (BBM).

Ven. Siong Khye was born on 19 November 1916 of the lunar calendar, which would be 13 December in the solar system. His mother passed away two years later and he was raised by his aunt thereafter. His education commenced with the studies of Confucian texts when he was six, and he moved to Nanyue Temple (南岳寺) in Jingjiang (晋江) with his father three years later, where he learnt martial arts and medicine from Ven. Master Yuanzhen (元镇和尚). In 1927, he was ordained by Ven. Yuanzhen, and followed him to Taiheng Temple (泰亨寺) in Shishi (石狮), where he furthered his studies in Buddhism and training in martial arts. In 1931, he received full precepts order from Ven. Zhuandao (转道和尚) of Dakaiyuan Temple (大开元寺) in Quanzhou (泉州). After the demise of his father the following year, Ven. Siong Khye went to several places for his Buddhist studies over a period of five years, including the Wanshi Buddhist Research Centre (万石佛学研究社), studying under Ven. Huiquan (会泉大师); at the Bao'en Buddhist College (报恩佛学院) of the Qita Temple (七塔寺) in Ningbo (宁波); and the Buddhist College of Yuantong Temple (圆通寺佛学研究社) in Shanghai.

Following the outbreak of the Japanese War in 1937, Ven. Siong Khye joined the Sangha Rescue Team (僧侣救护队) in Shanghai to provide medical aid to the soldiers. He returned to Fujian the following year and served in Chongfu Temple (崇福祖庭) and Chengtian Temple (承天寺). In 1944, he was entrusted with taking charge of Chongfu Temple after the demise of Grand Master Ven. Miaoyue (妙月和尚). 1946 was the year his leadership was recognized officially, as he was being elected director of general affairs of Jinjiang Branch, Buddhist Association (晋江佛教支会), and also permanent committee member of the Fujian Buddhist Association (福建省佛教分会). He also established the Minnan Buddhist Fellowship (闽南佛教联谊会) that year.

Ven. Siong Khye's service to Southeast Asia started in 1947 when he arrived at Meow Siang Lodge (妙香林) in Penang to assist in its management. Two years later, he went to Singapore, giving medical consultations at Putuo Temple (普陀寺). The same year he was elected head of charity of the Singapore Chinese Physician Association. He contributed outside Malaysia and Singapore as well, examples being accepting invitations to give Dharma talks in the Philippines in 1953, and conducting the triple-grand-precept conferment rites (三坛净戒) there in 1984.

In 1954, he founded the Katho Temple (伽陀精舍) in Singapore. It was set up with a clinic in Lorong 31, Geylang. This was where he conducted Chinese pugilistic and physician osteopathy courses, and after rebuilding it in 1969, the *Nanyang Buddhist* journal was founded there the same year, with Ven. Seck Hong Choon (宏船法师) as president and himself as publisher. This Buddhist journal has existed for the longest period in Singapore and is still in print today.

Ven. Siong Khye was well versed in the art of healing, specializing in orthopedics and osteopathy. He was very recognized in this area and held various appointments in different organizations, such as being a committee member and lecturer of the Chinese Physician Medical School, honorary adviser of the Singapore Chinese Physician Association, and dean of the Medicinal Research Centre. Apart from research, teaching, and consultation, Ven. Siong Khye contributed to social charity and welfare in the medical field as well. In 1951, he and committee members of the Singapore Chinese Physician Association established the Chinese Free Clinic, later known as the Chinese Physician Free Clinic, where he volunteered as a physician on top of being a member of its management team. In 1972, he set up the first branch of the Singapore Buddhist Free Clinic, and in 1979 the second. Together with Ven. Seck Hong Choon, Ven. Siong Khye formed the Drugs Rehabilitation Counselling Service within the Singapore Buddhist Federation.

Ven. Siong Khye contributed to education as well, believing it was necessary to promote the modernization of Buddhism and education. In 1981, the first and only Buddhist secondary school, Manjusri Secondary School (文殊中学), was completed. It was officially opened in 1982 and Ven. Siong Khye was a member of the school building committee as well as supervisor. One of his important initiatives to promote Buddhist studies was to represent the Buddhist Federation in proposing to the Ministry of Education the introduction of Buddhist Studies as an 'O' Level examination subject. On its approval, he worked closely with the ministry in the curriculum design and teacher training. He also proposed setting up the Singapore Buddhist Teachers Association and was invited to be the adviser on its establishment.

Ven. Siong Khye was indeed an important Buddhist leader. In addition to the various appoints mentioned above, he was also elected deputy director of the Missionary Department; secretary general, vice-chairman, and Chairman of the Singapore Buddhist Federation on separate occasions. He also co-founded the Singapore Buddhist Sangha Organisation with Ven. Fale (法乐法师) and served as its honorary secretary. In 1966, Ven. Seck Hong Choon invited him to organize the triple-grand-precept conferment rites and the Great Compassion Dharma Meeting in water and land (水陆法会), which was the first on such a scale out of China. These ceremonies were to commemorate Ven. Seck Hong Choon's master, Ven. Zhuandao, and to nurture potential Buddhists. In 1987, Ven. Siong Khye led a pilgrimage to China, visiting famous Buddhist mountains and temples, including Mount Putuo (普陀山) and Mount Jiuhua (九华山); and also led a team to Taipei in 1989 to take part in the 5th Meeting of the World Sangha Council, where he was elected vice-president for Singapore. In 1988, he organized the Laity Precepts Conferment Ceremony for lay Buddhists, taking up the role of chief instructor monk, and was honourably graced by then Prime Minister Lee Kuan Yew. As a leader, Ven. Siong Khye even tried to unite Buddhists from different school of thoughts by initiating the Vesak joint-celebration in 1966.

In recognition of his contributions, Ven. Siong Khye was conferred the Public Service Star (BBM) by the president of Singapore on National Day in 1985, and was the first Buddhist monk to receive this honour. He was also awarded the Medal for Services to Education in 1990 by the minister for education, Dr Tony Tan Keng Yam. However, Ven. Siong Khye felt that he was merely fulfilling his duties as a Buddhist and should not claim any credit for himself, humbly sharing all accolades with all his fellow Buddhists and the public. He advocated that the value of life be measured by the depth and performance of one's service to others.

Among Ven. Siong Khye's works, which were mainly on Buddhism and medicine, were a compilation of the works of the late Ven. Huiquan, and also an account of the triple-grand-precept conferment rites in Singapore mentioned above, titled *The Gems of Precepts* (《戒月心珠》). He was very serious in his medical research, having participated in the World Chinese Medical International Conference 1987 in Shanghai, written papers, and authored a book on osteopathy (《正骨心要》). He also documented his last pilgrimage (《名山纪游》).

Ven. Siong Khye died on 7 September 1990 at Katho Temple, and was cremated on 13 September 1990.

Ho Yi Kai

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Soe Hok Gie

(史福义, Shi Fuyi, 1942–69)

Social and political activist, public intellectual, Indonesia

Writing about the late Soe Hok Gie is like writing about a person with multi-personalities and talents. He

was an intellectual, outspoken social critic, humanist, student leader and activist, prolific writer, historian, and lecturer of history at the University of Indonesia. As an angry young man who was impatient with all the ills he saw in Indonesian politics and society, he was one of the earliest persons who reminded Indonesians with his writings about the danger of environmental degradation and destruction. He was also a mountain climber and a nature lover.Among his friends he was known as Hok Gie.

Soe was born in Jakarta on 26 December 1942 into a Peranakan intellectual family. His father, Soe Lie Piet, who later changed his name to Salam Sutrawan, was a novelist and a journalist. His elder brother, Arief Budiman, has a Ph.D. in Sociology from Harvard University, and is an accomplished writer and a social critic. The difference between the two brothers is like between fire and water. Arief's writings are usually "cool" and thoughtful, while Soe's writings are to the point, harsh, and most of the time, *kurang ajar* (impolite) by Indonesian standards.

Soe received his early education in Catholic schools, including Kanisius College, the famous and elitist senior Catholic high school in Jakarta. Although members of the family considered themselves Catholics or Christians, Soe once clarified that the family seldom attended church activities as a result of an incident. One day when arriving early for a mass, the family was not allowed to sit in the front row because the seats were reserved for the rich who had contributed much money to the church. He also wrote that he once offended his high school history teacher when he criticized the latter who he believed had given some historical fact the wrong explanation. He was a keen reader particularly of books on history and politics.

Soe's productive writings and activities were during his student days in 1962–69 at the Faculty of Letters (Fakuktas Sastra), the present-day Fakultas Ilmu Pengetahuan Budaya (Faculty of Humanities), University of Indonesia, in Jakarta. During his early days as a student, he joined the Gerakan Mahasiswa Sosialis (Socialist Student Movement) which was clandestinely active in opposing the Soekarno dictatorship. But he later left the organization because he felt Indonesian socialists were "bourgeois" and elitist.

However he still maintained a good relationship with famous, socialist leaning personalities such as the late Sumitro Djojohadikusumo who became minister of finance during the early years of Soeharto's New Order government, and the late Sudjatmoko, who was once Indonesian ambassador to Washington. He was also on good terms with army officers who were against Soekarno's left-leaning domestic and foreign policies in the early 1960s. Soe was indeed a fierce anti-communist figure.

He participated actively in student demonstrations against Soekarno's Old Order government after the failure of the September 1965 Movement and was one of the thinkers of Kesatuan Mahasiswa Indonesia (Indonesian Student Unity), the student organization that became the main force behind the mass movement of young Indonesians in toppling Soekarno. However he was disappointed with those student leaders who started out being anti-establishment, but later joined the government as ministers or Members of Parliament after the establishment of the New Order government.

Soe also criticized the military and the New Order government for their treatment of people who were accused of being communists and involved in the 30 September 1965 Movement. Although he was strongly anti-communist, many of his writings protested against the mass killings of those considered members of Partai Komunis Indonesia (PKI

— Indonesian Communist Party) in Central and East Java, and Bali.

The killings were executed by mass organizations affiliated with anti-communist parties, with the strong backing of the military. He also protested against the treatment of people accused of being communists or members of the then banned PKI who were imprisoned or interned on Buru Island in the far eastern side of Indonesia without trial or being put through any legal process. His writings appeared in various major Indonesian newspapers such as *Kompas, Sinar Harapan, Mahasiswa Indonesia, Harian Kami,* among others.

His sympathy for those who were oppressed or defeated in their political struggles is reflected in his *Sarjana* (comparable to today's BA) thesis, "Simpang Kiri Sebuah Jalan" (Left Side of a Road), which tells the story of those who organized the communist rebellion in 1948, popularly known as the "Madiun Affairs", and how they were suppressed. His thesis was rated "fully satisfactory" and he obtained his degree on 12 December 1969, shortly before he died.

He also attacked the rampant corruption within the Soeharto government. At the time when all powers were held by the Indonesian military, he openly criticized the corruption within the state oil company, Pertamina, led by the late Ret. General Ibnu Sutowo. At a time when the ethnic Chinese were being sidelined in most of the political activities in Indonesia, Soe did not seem to be held back by worries about his ethnic background. A writer wrote that because of Soe's boldness and directness in presenting his criticisms, he was more Indonesian than the Indonesians. When he was once reminded by his friends about his own safety, he responded without hesitation that he was not afraid of being killed as a result of his criticism, but of being turned into a disabled person because he would then be a burden to his family and friends.

From 8 October 1968 to 3 January 1969, Soe, together with a group of student leaders from Asia and Australia, had the opportunity to visit America and Australia for seventy days, at the invitation of the U.S. Department of State. He wrote many articles on the visit from various angles.

He was actively involved in the creation of Lembaga Pembinaan Kesatuan Bangsa (LPKB — Institute for the Promotion of National Unity), an organization created by Indonesian ethnic Chinese leaders (Drs Junus Jahja and K. Sindhunata among others) who believed that the full integration of ethnic Chinese into mainstream Indonesian society was through assimilation. This move was taken as a reaction to the integration, but non-assimilation idea of Baperki a mass organization of Chinese Indonesians led by Siauw Giok Tjhan. But Soe left LPKB believing that it had become "too bureaucratic" and a government agent in integrating the ethnic Chinese. As a member of LPKB, he was active in the establishment of the organization's newsletter, *Bara Eka*, and was its editor in 1964–65.

He became chairman of the student senate of the Faculty of Letters of the university for the period 1967–68 and during his chairmanship, put emphasis on the well-being of the students of the faculty. With others, he established the Kino Club by cooperating with various foreign embassies and cultural centres to show good quality films for the students.

To arouse student interest in reading, he organized a book club which held monthly book discussions. He gave administrative support to poor students who were unable to pay their tuition fees, with recommendations for them to be given free tuition or payment relief. He

also established a forum for students who felt they were being treated unjustly by their *dosen* (lecturers) to voice their dissatisfaction. The programme worked well with the cooperation of the late Professor Harsya Bachtiar who was then dean of the faculty.

His final act before he died was sending make-up accessories to former colleagues who had become Members of Parliament during the heyday of student demonstrations. He sent the accessories with the following note: wear this to make yourself to look beautiful" in front of the authorities. This became the stuff for public ridicule and, of course, aroused the resentment of those who received the accessories.

Soe's hobby was mountain climbing. With his friends, he established a mountain climbers' organization named Mahasiswa Pecinta Alam Prajna Paramita (Prajna Paramita Nature Lover Students). He wrote several articles on the forest destruction (caused by humans) and its consequences. Ironically he died of gas poisoning while climbing Mount Semeru in East Java on 16 December 1969, just ten days before his twenty-seventh birthday.

Several of his writings have been published. Among these are: *Kisah Penumpasan RMS* (The story of the quelling of Republic of South Maluku, Jakarta, 1965); *Demonstrasi Mahasiswa Djanuari 1966* (Student Demonstration of January 1966, Jakarta, 1966); a book titled *Di bawah Lentera Merah — Riwayat Sarekat Islam Semarang 1917–20* (Under the Red Lantern: The Islamic Union of Semarang between 1917–20, Jakarta, 1991) which was originally his Sarjana Muda thesis. However the New Order government banned the book as soon as it was published arguing that it "could spread communism and socialism which was against the Pancasila as a state ideology". His selected articles were also published under the title, *Zaman Peralihan* (Era of Transition, Jakarta, 1999). To commemorate the fortieth anniversary of his death, his friends published a book titled, *Soe Hok-gie, Sekali Lagi* (Soe Hok-gie, once more, Jakarta, 2009). In 2005 his life story was made into a motion picture entitled, *Gie*, which was nominated in twelve categories at the Festival Film Indonesia (FFI, Indonesian Film Festival) and won three awards: Best Picture, Best Actor, and Best Cinematography. Soe Hok Gie has become the icon of young, courageous, and idealist Indonesians, regardless of their racial origins.

A. Dahana

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Soeryadjaya, William

(Tjia Kian-liong, 谢建隆, Xie Jianlong, 1922–2010)

Business leader, Indonesia

William Soeryadjaya was the principal founder of PT Astra (along with his brothers), which, for many years, was the second largest conglomerate in Indonesia, next to Liem Sioe Liong's very different Salim

group. Astra was widely considered in its early years to be the best run of all the large corporations in the country, and William was a frequent recipient of management awards. He himself was by far the most eminent of the relatively few large Peranakan tycoons of the Soeharto era — most of the big ones being Totok — a fact that had direct relevance to his admirable Javanese social values and public behaviour.

Astra struck a crisis in 1992–93 when Soeryadjaya's eldest son, Edward, ran the group he controlled, PT Summa, into trouble. He allowed it to become seriously overextended, with the result that it had to be bailed out through the sale of a large part of the Soeryadjaya family assets in Astra, which thenceforth fell largely into the hands of Soeharto cronies. Fortunately his second son, Edwin, maintained the family business thereafter on a much more prudent basis. The business gradually re-established its eminence as one of the country's wealthiest business corporations. However, Soeryadjaya himself played a less prominent part in the business in the last fifteen years of his life, relying increasingly on Edwin to run it.

Soeryadjaya was noted for his distinctive personal qualities. He was a Christian with a firm belief in God's decisive role in human affairs. He had a relatively humble lifestyle and a strong sense of broader national purpose for his business ventures. He preserved an unusually high degree of autonomy from President Soeharto, a stance which weighed against him heavily in the 1992 crisis when PT Summa received no assistance from the government. Yet by 1996 the Soeryadjaya empire was estimated to be worth US$1 billion and within less than a decade had re-emerged to rank among the twenty largest groups in the country.

Born in 1922 in a family of modest local means, Soeryadjaya was brought up in Majalengka, West Java. He was orphaned when he was twelve but had earned enough by his early twenties to finance taking a technical course in the leather industry in the Netherlands for several years after World War II. On his return to Java in 1949 he engaged in a range of trading ventures although without much initial success (particularly in the leather industry). In 1957 he established PT Astra with the aid of his brothers, which soon came to dominate the import of motor scooters, then motor cycles, and later, the automotive sector more generally, plus heavy equipment and office equipment.

He had various ups and downs in the following years, and, most notably, a lucky break in the late 1960s when Astra benefited from fluctuations in the exchange rate. It had imported 800 Chevrolet trucks at a very favourable rate of Rp141 to US$1 which then turned to Rp378 by the time of their resale. Another lucky break was his close association with PT Toyota in the 1970s, which became the largest importer of cars and cycles in the following decades. This gave Astra a dominant position in the rapidly growing motor cycle and automotive industries in the 1970–80s, when its earnings rose to more than US$1 billion per year, second only to those of Liem Sioe Liong.

On the basis of his European experience of company management, Soeryadjaya put together a team of young professionals to assist in the running of the company and a very competent manager, Theodore Rachmat, as president director, with whom he worked closely. In 1984 Astra also entered the agribusiness industry by buying 15,000 ha of land in South Sumatra on which it began the large-scale cultivation of palm oil and

cassava for cooking oil. This later led Astra into big investments in oil palm plantations and cooking oil. Astra was floated on the Jakarta Stock Exchange in 1990 in the largest float ever at that time in Indonesia.

In the late 1980s Astra became much more diversified and expanded aggressively. This involved both strengthening its core businesses and moving into new fields such as production for export (initially in paper and chemicals) in response to the government policy of promoting non-oil exports. Its development of wood-based industries (notably plywood) and other agricultural products, including sugar cane, was an important part of this new strategy. Real estate proved not to be a success, however, and was phased out of Astra and into the family assets under Soeryadjaya's daughter, Judith. The chief executives of Astra firms were encouraged to develop ventures they personally favoured and some fifty to sixty of these were created in due course.

This optimistic phase of Astra's growth was brought to an end in 1992, however, when PT Summa was threatened with collapse after becoming grossly overextended under Edward Soeryadjaya and had to be bailed out to the tune of roughly $1 billion from the family's personal fortune. This led to the family having to sell off a large part of its 75 per cent stake in Astra to safeguard its shareholders and clients. Astra fell under the control of timber magnate Prayogo Pangestu and several other Soeharto cronies. Soeryadjaya could have merely sacrificed his family's shares in Summa, but for the sake of the good name of his company, felt obliged to reimburse its shareholders. He never regained his former influence in the company, although he retained a stake in it and continued to try for some years to recover a controlling interest there, but without success.

The Soeharto regime is said to have been ill-disposed towards PT Summa after it had made history in 1991 by entering into a business agreement with the Muslim organization, Nahdahtul Ulama, under which hundreds of small local Muslim banks were financed by Summa, under the name NUSUMMA. This aroused some hostility from *pribumi* organizations. However, both the NUSUMMA venture and Soeryadjaya's generosity towards the Summa shareholders must be ranked among his most outstanding gestures towards contributing to the social advancement of the rest of the Indonesian population. His reluctance to become dependent on the Soeharto regime was said to have been sparked by the fact that an Astra showroom in Bandung was trashed by student demonstrators during the course of the Malari riots in 1974, due to the company's close links with Ibu Tien (Soeharto's wife). Thereafter he kept his distance from the palace.

The Soeryadjaya family group re-emerged in the wake of the Summa disaster under various groups headed by William's son, Edwin, and two daughters. The foremost of these groups was PT Surya Raya, headed by Edwin, who proved to be a much more cautious and low-key chief executive. (Edward remained in Singapore for the most part, although he was later made direktur utama of one of Soeryadjaya's most important companies after 2000.) Even after the loss of control of Astra to Prayogo Pangestu in 1993, Soeryadjaya still retained a substantial business empire of 322 firms. He had lost only 28 per cent of his total business network and still had majority shareholding in various large groups.

His Peranakan background and strong sense of involvement in Indonesian society marked him out from the other cukongs (tycoons) of the Soeharto era in various

ways. His sense of an obligation to spare the nasabah (clients) of Summa Corp. from losses lay behind his decision to take over the losses they incurred from his son's overexpansion and also his efforts to build up an autonomous Indonesian auto industry. He made little use of personal contacts with key members of the Soeharto regime and his Christian values also played an important part in his business dealings. He had a strong sense of the importance of helping to develop the standards of education in Indonesia and gave a generous subsidy to the Prasetya Mulya Foundation when he sold part of his land to it for its offices at a much reduced price. He was also on the international board of the Asia Foundation in New York.

Jamie Mackie

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Soesastro, Hadi Marwoto

(Tan Yueh Ming, 1945–2010)
Economist, policy analyst, public intellectual, Indonesia

Hadi Soesastro's full name is Martinus Yosefus Marwoto Hadi Soesastro, but he was called Hadi by his colleagues, and Mingkie (derived from the "dutchification" of his name, Ming) by his family and close friends. He was one of the pillars of the Centre for Strategic and International Studies (CSIS), founded in Jakarta in September 1971 with the objective "to provide independent analyses on international and national developments as a basis for policy formulation". Its focus was, therefore, on policy research. At that time, it was probably the only such research institute set up by private initiative.

At the beginning, however, the centre was perceived as a "think tank" of the Soeharto government because General Ali Moertopo and General Soedjono Hoemardani, both then *aspri* (*asisten pribadi*), or "personal assistants" of Soeharto, were among its founders. Both have since died. However, through the solid research work CSIS had produced and the high-quality national and international scientific meetings they organized, negative perceptions towards the two *aspri* changed. CSIS is now a highly respected and probably the best known policy research institute in Indonesia, nationally and internationally. The driving force behind the creation of the centre came from Jusuf Wanandi (Liem Bian Kie) but in its preparatory stage of establishment, Soesastro was already involved in shaping its structure and content. He was recruited while he was still studying in Germany and returned to Indonesia in 1971 to be one of the leading figures in the CSIS. He started as research staff, and became executive director shortly thereafter (1973–74). Over the years, he held one key position after another, and from 1999, he became its executive director again until he passed away of cancer in 2010.

His education in Germany and his experience as an active participant in the Indonesian student organization in Europe (Perhimpunan Pelajar Indonesia) were an asset for the broad vision that CSIS has adopted

since the beginning. Furthermore, his Ph.D. education at the then Rand Graduate Institute in the Management Science Department added value to his credentials and contributions to CSIS. His leading roles as an internationally recognized economist, senior researcher, and organizer of scientific meetings, have immensely contributed to the continuing success of CSIS. This is also evident in the number of his publications. Among the 354 titles that he has written, approximately 200 discussing a variety of topics, especially energy, economic reform, and regionalism, were published by CSIS.

His works have often been cited in academic and policy circles. Besides his full-time work at CSIS, Soesastro has an outstanding teaching record as a lecturer at both state and private universities, including the staff college of the Indonesian Navy. He was invited twice, the last time in 2005, as visiting professor at Columbia University, New York.

His concern to increase the number and quality of scholars, especially young scholars, led him to accept positions on the editorial boards of various scientific journals and on the management boards of research institutions in Indonesia and abroad. He was also a judge for the national scientific writing competition, as well as a member of various national committees of, for example, the World Energy Conference, and the Pacific Economic Cooperation Council. From 1996, he was a member of the International Advisory Board of the Asia Society, New York. From 1999, he accepted eight government assignments, the last of which was as co-chair of the Joint Study Group on the India-Indonesia Comprehensive Economic Cooperation Agreement and as a member of the ASEAN-Korea Eminent Persons Group. He also had remarkable experience working in the private sector.

From 2005, he was an independent commissioner of Semen Gresik Tbk, PT Sepatu Bata Indonesia and PT Adira Finance. In 2005, he received the Dharma Karya Pertambangan dan Energi Award, presented on the occasion of the 50th Anniversary of the Republic of Indonesia by the then Minister for Mines and Energy of the Republic of Indonesia, Dr Purnomo Yusgiantoro.

Soesastro born in Malang (East Java) on 30 April 1945 in the last few months of the Japanese Occupation, is the second child and first son of four children. His father was Tan Sien Giok, and mother, Kwee Ting Lan. His father ran a printing and publishing business, Paragon Press, which he had taken over from his father-in-law, Kwee Sing Tjhiang. It should be noted that Tan Sien Giok and Kwee Sing Tjhiang were pre-war Peranakan writers.

In 1949, Tan and Kwee went to Holland, taking the young Soesastro and his sister along on that trip. They lived in Den Haag for almost a year. His father attended some courses and training in new printing techniques and technology, leaving the children with a Dutch nanny. They went to a nearby public school, where he became fluent in Dutch. What he remembered well of his stay in Holland was his fourth birthday, which was also the birthday of Queen Juliana, and he participated in the big public celebration.

Back in Indonesia, he and his sister went to the school run by the Ursuline nuns in Malang, where they were introduced to the Catholic religion. In 1952, they were baptized. They were the only Catholics in their family and only much later, were his mother and grandmother also converted to Catholicism. His father remained a Buddhist and took care of the Buddhist altar at their home. Soesastro's younger sister was a Catholic, but his younger brother became Moslem when he married a

Moslem girl. The variety of faiths in the family did not create any problems; in fact, his father used to take the children to church on Sunday and wait in the car to drive them home. He also had good relations with the Dutch bishop in Malang and liked to invite priests for dinner at home as he enjoyed conversing with them on a range of topics.

Soesastro's parents spoke Dutch with their close friends, but the language at home was Indonesian mixed with what was called "passer Maleisch", including some Javanese and Dutch. No one in the family spoke Chinese; hence, his family is clearly Peranakan Chinese with an inclination towards speaking Dutch. According to Soesastro, there was no incentive to learn Chinese, something he regretted very much later in life. He was, however, fluent in Indonesian, English, Dutch, and German.

His high-school education was also in Malang — at the Catholic senior high school, St Albertus — where national figures in the Soeharto cabinet such as Widjojo Nitisastro (Economic and Finance Minister), Rahmat Saleh (Governor of Bank Indonesia), and Rudini (Army General and Minister of Home Affairs) were among the alumni. Soesastro was also involved in activities outside school. From the age of nine to eighteen, he was what he himself called a "fanatic boy scout".

In 1963, when he was eighteen, he went abroad for further studies. His entire family, including his grandmother, travelled to Jakarta to see him off. They all stayed at the then newly opened Hotel Indonesia. It was the first time he was in a building that was fully air-conditioned. He flew by KLM to Amsterdam where he was taken care of by his relatives. He then went on to Aachen, where he was accepted at the Technische Hochschule. He started studying shipbuilding, but due to the influence of B.J. Habibie (who later became the third President of Indonesia), who was then a doctoral candidate at the same school, he switched to aeronautical engineering. He finished his studies in six and a half years, six months longer than it should have been. But he insisted this was a good thing because he was very much involved in the students' organized activities and was getting involved in the East-West controversy. Later, when he had almost finished his studies, he was "discovered" by Sofyan Wanandi, who was looking for people for the research institute that he and his brother, Jusuf Wanandi, were planning to establish. That was how he was recruited to become one of the leading figures of CSIS.

Soesastro passed away in Jakarta on 4 May 2010 after a long illness that did not deter him from continuing his work whenever he was able to do so. His untimely death was mourned, not only by his family, but by numerous friends and colleagues, both in his age group as well as younger ones. In the "In Memoriam" article in the *Bulletin of Indonesian Economic Studies (BIES)* of August 2010, Hall Hill and Mari Pangestu aptly referred to him as "M. Hadi Soesastro: Indonesian Public Intellectual, Asia Pacific Visionary".

Mely G. Tan

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Soeto Meisen

(Sze Tu Mei Sen, 司徒眉生, Situ Meisheng, 1928–)

Journalist, businessman, Chinese community leader, Indonesia

As a journalist and businessman who had close ties with Indonesian political leaders such as President Sukarno and Foreign Minister Adam Malik, Soeto Meisen played a unique role in the evolution of Indonesia's diplomatic relations with China after the 1950s. In the words of Roeslan Abdulgani (1914–2005, Secretary General of Afro-Asian Conference in 1955 and Minister of Foreign Affairs, 1956–57), Soeto Meisen was an ordinary Chinese who "participated in the making of history."

Born on 12 August 1928 in the western Java town of Sukabumi, Soeto Meisen was the second son of Soeto Tjan (1900–1978) and Liu Jinduan (1904–1995). Soeto Tjan, born in Kaiping of Guangdong Province, was one of the major Chinese community leaders and important educators in Indonesia, having served as Chairman of the Chinese School Teachers' General Association and President of the Qiao Zong (Overseas Chinese General Association) before being expelled back to China in 1960 for criticizing the Indonesian government's policy toward the local Chinese. Liu Jinduan was born in Sumatra and educated in Singapore. Like her husband, she too was a teacher who actively contributed to Chinese education and welfare. There is no doubt that Soeto Meisen was profoundly influenced by his parents' life-long dedication to the Chinese community.

Soeto Meisen was educated in Guangren School and Huazhong Chinese School in Jakarta. Both he and his parents were captured and detained for their participation in an anti-Japanese underground organization during the Japanese occupation. In 1947 Soeto Meisen joined the *Harian Thien Sung Yit Po* (*Tiansheng Ribao*), a newspaper associated with the Kuomintang (KMT) and became acquainted with President Sukarno. He joined the Chinese newspaper, *Hsin Pao* (*Sin Po*), in the early 1950s as a journalist and political editor, which gave him the more opportunities of meeting with Sukarno on an informal basis. At the request of Sukarno, Soeto Meisen acquired for him a large number of publications in Indonesia and Hong Kong pertaining to the new China, such as Barioen's *Melihat Tiongkok Baru* [*Look at the New China*] (Jakarta: Rasda, 1952). Partly through these writings and through extensive journalist accounts about Indonesian impressions of the PRC (written by reporters such as Soeto Meisen), Sukarno became captivated by China's socio-economic progress and political change. He even suggested in 1954 that Indonesia should establish a People's Congress similar to the one in China. According to some written and oral history reports from both the Indonesian and Chinese sides, during the preparations leading to the Bandung Conference in 1955, Soeto Meisen served as an informal messenger between Sukarno and the Chinese embassy officials in Jakarta pertaining to China's participation in the Conference.

While still a formal employee with the *Hsin Po*, Soeto Meisen was engaged by Sukarno as an informal personal assistant dealing with China affairs and accompanied the President in his historic visit to China in October 1956 during which Soeto Meisen served as an interpreter on some occasions. With the founding of Guided Democracy in

July 1959 and the increasingly warm relations between Indonesia and China, Soeto Meisen resigned from his post at the *Hsin Po* at the end of 1959 to become Sukarno's personal assistant, drawing a stipend from the government (but not a salary as he was not a formal civil servant). From 1963 to 1965, he served as the director of the *Shoudu Ribao* (Indonesian name: Harian Ibukota), a semi-official Chinese-language newspaper published in Jakarta. In the early 1960s, he accompanied Sukarno on two more state visits to China and took part in activities relating to Indonesia-China diplomacy, including serving as the secretary of the team of medical specialists dispatched from Beijing to help cure Sukarno's kidney problems (the Chinese team was led by Dr Wu Jieping, a renowned physician who later became vice-chairman of the Standing Committee of the Ninth National People's Congress).

Immediately after the 30 September 1965 Movement which would eventually lead to Sukarno's downfall two years later, Soeto Meisen left Indonesia and since lived in Macau. In 1969 he set up the Sunny Land Investment Co. Ltd, which was to "invest on [sic] the real estate projects of Macau including the construction of residential buildings, business offices and industrial factories." According to the company's official profile, "In recent years, the company starts to invest on [sic] the real estate projects in Beijing, Shanghai, Guangzhou, Xiamen, Zhuhai and Hubei Xiangfan of Mainland China. It also carries out the investment of other industrial and transportation projects in Mainland China." Apart from engaging in business activities, Soeto Meisen served as the honorary Chairman of Kaiping Hometown Association in Macau and donated 1 million Hong Kong dollars to establish the Soeto Tjan Science Museum in Kaiping.

While in Macau, Soeto Meisen continued to keep close contact with Indonesia, including with Adam Malik (1917–1984). As the Indonesian Minister of Foreign Affairs, Malik was President of the 26th Session of the United Nations' General Assembly which in October 1971 passed the historic resolution to restore the lawful rights of the People's Republic of China in the UN. According to the memoir published in 1998 by Luo Qingchang, Deputy Director of Premier Zhou Enlai's Office dealing with foreign affairs, Soeto Meisen served as Malik's personal messenger to Beijing prior to the meeting of the UN General Assembly, conveying the latter's intention to facilitate the PRC's return to the UN.

In 2003/2004, with the support of President Megawati Sukarnoputri, Soeto Meisen and two of his sons opened a new business in Indonesia, introducing traditional Chinese medicine to the country. Seoto Meisen passed away on 13 October 2010 in Macau. His business has been in the care of his sons.

Liu Hong

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Somsath, Boun Iene

(陈文森, Chen Wensen, 1959–)
Entrepreneur, Laos

Many Laotians may not know who Somsath Boun Iene is, but the people in Vientiane, be they residents or migrants, will probably know Meely Haysoke Hotel, Meely Seafood Steamboat Restaurant, Meely Dry Cleaner, and Meely Travel Agency. Opened in 1991, Meely Dry Cleaner was Somsath's first business in Lao PDR, while Meely Haysoke Guesthouse was opened in 1998. His latest business achievement was when he spent 23 months to successfully construct a modern seven-storeyed commercial building, the tallest building in Vientiane. The official opening was launched by Deputy Prime Minister, Somsavat Lengsavad in October 2011.

Somsath plays an important role as the "envoy" for Sino-Lao friendship that is much appreciated by the officials and businessmen. He started his business from zero and became a prominent entrepreneur. He holds directorships for many companies and is frequently invited by the Laotian Government to be present in negotiating business deals with its Chinese counterparts from China. He is also a well known leader among the Chinese community in Lao PDR.

Somsath, whose original name is Chen Wen Sen, was born on 21 April 1959 in Puning (普宁) district, Chaozhou (潮州) Perfecture in Guangdong (广东) Province. He is a first-generation Chinese immigrant in Lao PDR and has one brother and a sister who both migrated there a few years after him. His parents, another brother, and another two sisters are still residing in China. He has four children. The eldest, a son, was educated in Thailand, and is now helping to manage most of his business. His second child is the daughter who had graduated from the Republic Polytechnic in Singapore and is currently managing Haysoke Hotel, a 3-star hotel established in 2006 in Luangphabang, which has been named a World Heritage City by UNESCO. Somsath's third child, also a daughter who graduated from Jinan University, Guangzhou, is managing Meely Décor, an interior design company. His youngest child, a son, is pursuing his diploma studies in Micro Nanotechnology, also at Republic Polytechnic, Singapore. Prior to this, he had graduated from Marsiling Secondary School, Singapore.

Somsath graduated from senior high school at Puning Diyizhongxue (普宁第一中学) China in 1977 and started trading in tangerine upon his graduation. At the time his daily routine was to transport five to six trucks of tangerines to sell in Zhanjiang. As trading in tangerine could generate only small profit, he changed to trading in construction materials, wine and cigarette business. These businesses were not profitable, especially when he had to support his family. It was in 1987 that his paternal uncle who was an early migrant to Thailand invited him to help in his business. Somsath agreed and at the same time, explored business opportunities for himself. Somsath, after living in Thailand for a year, found that there was potential in doing business in Laos because after the country's liberation, Laotian government introduced an open policy to invite foreign investment. In Lao PDR, Somsath's first job was as a helper in a grocery store. It was eight months later, in 1988, that he heard about a dry-cleaner who wanted to sell his business. After some careful consideration,

he decided to use all his savings to buy over the business. He not only kept its original name, Meely Dry Cleaner, but thereafter named all his businesses "Meely". Initially, he was working alone and had to collect, wash, and deliver the laundry to his customers on his bicycle. He persisted in doing such hard work for more than two years before he began to have some savings. At the time, one of his main sources of income was from washing bedsheets and guests' clothing items for Novotel Hotel, a Singaporean-owned hotel in Vientiane. Unlike other dry-cleaners in Vientiane, Meely Dry Cleaner is the only one that has survived till today; it even has three branches in the city.

Somsath's businesses have been strongly supported by his wife and children. He was married to Fang Yan in 1981, 6 years before he migrated to Laos. Three of his children were born in China, with only a youngest son born in Laos. In 1996, his whole family succeeded in obtaining Laotian citizenship and started using Lao names. For example, his wife, Fang Yan was named Phansing Somsat. In 1994, his wife migrated to reunite with him in Laos, and started the 'Meely Seafood Steamboat Restaurant', the first of its kind in Vientiane. Fang emphasized the need for fresh ingredients and was able to attract many customers, to the extent of having a long queue outside their shop every day. When others rode on the boom and opened their seafood steamboat restaurants, the market become saturated. Somsath then closed his restaurant business and moved into the hospitality trade. In June 1998, he opened Haysoke Guesthouse. It was an opportune time as the hotel business was booming due to the increasing numbers of tourists visiting the world heritage sites in Luangphabang and Vientiane as the capital city of Laos is the gateway to enter the country. Almost every day, his hotel occupancy rate hit 100 per cent. During the outbreak of SARS in 2004 many hotels closed down, but Haysoke Guesthouse in Vientiane and Haysoke Hotel in Luangphabang were still able to maintain a 50-60 per cent occupancy rate.

Every year, Somsath contributes to education funds and municipal constructions in various counties in Lao PDR. For his contributions, the Laos government has awarded him a medal engraved with the flag of Lao PDR, the national emblem and a star as a gesture of Sino-Lao friendship.

Lim Boon Hock

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Song Ong Siang

(宋旺相, Song Wangxiang, 1871–1941)

Lawyer, Christian leader, social reformist, historian, Singapore

Famed author of *One Hundred Years' History of the Chinese in Singapore,* Song Ong Siang, also known as Sir Ong Siang Song, was knighted by King George V in 1936. After Song returned from his studies in the United Kingdom in 1893, he embarked on his career and religious work. He led church activities for almost fifty years, and was a key Christian leader of his time. He embraced the mission of reforming the Straits Chinese community and, together with Lim Boon Keng, led the reform movement. One of his significant contributions was the founding of the Singapore Chinese Girls' School, the first girls' school established and managed by the Chinese in Singapore and Malaya. Being a lawyer was his lifetime career and, like Lim Boon Keng, he was a professional who rose to be a prominent social leader.

Song Ong Siang's ancestry can be traced to Nan Jing County of the Fujian Province, China. Song himself was born in Singapore on 14 June 1871, a third-generation Straits-born Chinese. His father and grandfather were born in Malacca. Song's father, Song Hoot Kiam, who was the strongest influence in Song' life, followed the famous sinologist, Rev. Dr Legge, to Britain, met the queen, and had his baptism in a church there. He then returned to found the oldest family of Straits Chinese Christians in Singapore, becoming a dedicated leader at the Prinsep Street Presbyterian Church. Song's mother, Phan Fung Lean, was a Penang Nonya from a Christian family. She was Song's first Malay-language teacher and gave him a good foundation in the language which he pursued at Raffles Institution. In 1907 Song married Yang Hee Neo at the first military wedding held for a Chinese volunteer officer. Yang was loyal to the British Empire, passionate about the church, education, and voluntary work, making her Song's great lifetime partner. They did not have any children of their own, but adopted two girls.

Song received an English education, treading the educational path designed by the local colonial government for outstanding Straits Chinese students. He went to Raffles Institution, and then furthered his studies in Britain after being awarded the Queen's Scholarship. He was the first Chinese person to be admitted to the Downing College of Cambridge University. Following his return after graduation, he started his career in law, and also devoted himself to church work, social reforms, and pro-British activities. The three circles he was active in were closely linked.

Song is an important figure in the developmental history of Christianity in Singapore and Malaya. He led the Prinsep Street Presbyterian Church and Chinese Christian Association for almost half a century (1893–1941). During this period, he assumed the position of an elder for forty-one years, and served as president for forty-eight years. Much of his wealth was donated to religious purposes after he passed away.

During the Victorian age, there were many Christian intellectuals actively involved in societal affairs. Combining religion, knowledge, ethics, and social responsibility, they embraced the ideal of improving the quality of life of, and being of service to, people. Song was one such Christian intellectual. His ideas on social reformism, however, were also inspired by Malay literary works, mainly the works of Abdullah Munshi. In the hope of enlightening the Straits Chinese, he published the *Bintang Timor*, a daily Malay newspaper. With his good friend, Lim Boon Keng, Song took on the task of reforming the Straits Chinese society and the education of its members. They formed a reform party, launched The *Straits Chinese Magazine* (1897–1908), and tried their best to elevate the Straits Chinese's level of knowledge, and change their outdated attitudes. After *The Straits Chinese Magazine* ceased publication, he founded *The Straits Chinese Annual* to raise funds for the setting up of the Singapore Chinese Girls' School. The girls' school was founded in 1899 as part of the goal to reform the Straits Chinese community. This school produced many outstanding graduates and is currently a very well established and prominent girls' school.

Song's social reformism was one that was tolerant and allowed scope for negotiation. He was not against the social reform movement upholding Confucianism instead of Christianity as its flagship. He also agreed to the merging of modern systems and Confucian classics as the main objective of the girls' school, and not spreading the Christian faith within the school. A Reading Club was established within the Chinese Christian Association, which

valued education highly and nurtured youths using outstanding literary works. The club placed emphasis on language, and artistic and philosophical training. Song acted as the club's adviser for a long period of thirty-one years and had the opportunity to influence hundreds of students. But he had never forced students to change their religious faiths.

Song was loyal to Britain all his life. One of his motivations for participating in and leading the Straits Chinese community reform movement was to prove to Britain that this community deserved to be British subjects. The Chinese Philomathic Society, Straits Chinese British Association, and Chinese Volunteer Company, which Song set up with Lim Boon Keng, were key organizations that pledged allegiance to Britain. In the First World War, Song led the Straits Chinese to support the British in whatever way they could. The local colonial government in turn appreciated this loyal subject, appointing him assistant editor of the Straits Settlement's *Law Reports*, an unofficial member of the Legislative Council, and a member of various boards and committees.

Song's loyalty and contribution won British praise and *One Hundred Years' History of the Chinese in Singapore*, the book which bore favourable testimony to the British Empire for the world, won him even more credits. He was awarded the C.B.E. and K.B.E. in 1927 and 1936 respectively. The Indian newspaper, *Calcutta Englishman*, described this book as an epic poem that moved hearts in the British Empire. This grand major work contains a large quantity of historical data on important personages and events and remains an invaluable work of reference on Singapore history today. It is a pity that the editor-cum-author was pro-British and westernized, and was detached from the immigrant masses and working classes, thereby affecting the selection of materials, as well as his writing perspective. The bias is evident and the book appears more to cover one hundred years' history of the Singapore Straits Chinese.

As the sun set for the British Empire, the world stage underwent a change of scene. The Japanese arrived at the beginning of 1942, occupying Song's birthplace after driving out the local colonial government. Song however, passed away in Singapore on 29 September at the age of seventy. His passing on meant that he escaped the turbulent fate of being caught up in the inevitable dilemma of mourning the fall of the British master while serving the new political ruler.

Lee Guan Kin

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Soon Peng Yam

(孙炳炎, Sun Bingyan, 1912–2009)
Leading businessman, Singapore

Soon PengYam was a leading businessman and founder chairman of the Sim Lim Group of companies.

Soon Peng Yam was born on 6 January 1912 in Tong An District of Fujian Province, China, the third son in a family of five. His father owned one of only two sundry shops in their village and did fairly well. However, conditions were very feudal and oppressive — with bigger, more powerful clans bullying

smaller ones — in their village and this made it impossible for his father to carry on the sundry shop business. In 1926, the entire Soon family departed for Singapore.

As a young boy, Soon studied Chinese classics and Confucian works in the village school and was about to complete his primary education when his family decided to leave for Singapore. The family stayed first at Weld Road with some relatives and then moved to Beach Road. His two older brothers sought employment in various businesses while his father became a street hawker. At the recommendation of a family friend, and because he was anxious to learn Malay, Soon started work in a small provision shop in a Malay village in the Race Course Road area. He stayed there for less than two months because the long hours and need to deliver very heavy sacks of rice to customers. Soon resigned and proceeded to work a number of jobs — as shop assistant in a liquor store; a clerk in Boon Liew Company in Rochor Road (for 5 years); and then chief clerk at the Lam Huat Pineapple Factory in the Kranji area. He was hardworking and capable and much valued by his employers. In the evenings, Soon studied English and brushed up his Chinese to the point he was able to write articles for the local newspapers, using a pen name.

In 1934, age the age of 22, Soon decided to strike out on his own. The idea to go into business was mooted by one of Soon's second brother, and it was decided that they should go into the timber business. Having accumulated sufficient knowledge about business, Soon took the plunge, providing $2,000 to start the business at 89 Geylang Road. The business was called Sim Lim Sawmill, a name inspired by the fact that Sim Lim means 'forest' in Chinese and its Chinese characters contains five 'mu' or 'wood' characters. The business did well but within a year, Soon's elder brothers could not see eye to eye with each other. Consequently, they went their separate ways with the eldest brother starting his own shop, Sen Yew and the younger brother, Sen Ann. Soon bought out his brother's shares in Sim Lim and continued running it. The business turned a 15% profit within the first year.

Before long, Soon went beyond the timber business, importing and distributing a whole range of building materials, and specializing in cement from Vietnam. In 1937, following Japan's invasion of Manchuria, the Chinese community in Singapore responded to a call by Tan Kah Kee to raise funds and contribute to the China Relief Fund to help finance China's war effort. Soon was appointed to the Committee and was in charge of the Geylang District Relief Committee and was very active, giving speeches and mobilizing people to contribute.

When the Japanese invaded Singapore, Soon was a wanted man. He spent much of the Occupation evading the Japanese military police and bribing them into leaving him alone. He even tricked them into thinking that he had gone to till farm land in Endau in Johore. In many ways, he was very lucky. Unable to sit still while the Occupation was on, Soon started doing business again, but all his goods were taken away by the Japanese who paid him cost price for the goods.

After the War, Soon resumed his business. By this time, his head office and sawmill were at Sungei Road at the site where he would eventually build Sim Lim Tower. To cope with increasing business and to cut costs, Soon purchased a godown in Kallang and thus began his foray into the warehousing business. While timber remained his main trade, Soon diversified into materials like cement, zinc sheets, bricks, tiles, sand and hardware products such as iron bars and nails. Soon also expanded

his business beyond Singapore, setting up offices in Thailand, Java and Sumatra.

Unlike the other more traditional building materials suppliers, Soon was constantly looking further and further afield for his products. He imported a large amount of west European and American products, in addition to the more traditional and popular Chinese products. His ability in seeking out non-traditional sources of construction materials was demonstrated once again when he became Singapore's first businessman to tap into Taiwan's fledgling cement manufacturing industry. Through him, Taiwanese cement found its way into the Malaysian and Singaporean markets.

In 1952, Sim Lim & Company became a private limited company, and Soon assumed the post of general manager. Soon explained that he did this to give some of the company's shares to his loyal staff. The company eventually went public in 1976. After going public, Sim Lim went into property development. In the early 1980s, Sim Lim Investments bought two plots of land in Rochor Road and Bencoolen Street to build Sim Lim Tower and Sim Lim Square. Both buildings have since become Singapore's electronics and computer retail centres. Another major property investment for Sim Lim was Yunnan Gardens, a luxurious freehold residential project in Jurong West.

Beyond the business world, Soon was active in the community. He was Chairman or President of the Singapore Chinese Chamber of Commerce and Industry (1965–68); Siew Sin Sia and Ee Hoe Hean Club (both rich men's clubs, the latter from 1966 to 2001); Patron of the Soon Clan Association; Chairman and Trustee of the Chinese Swimming Club for a staggering 38 years; Honorary President of the St John's Ambulance Brigade; Committee Member of the Singapore Detainees After-care Society; President of the Singapore Building Materials and Timber Traders' Association; Chairman of Chng Hwa Free Clinic Foundation (1972–81); Vice-Chairman of the Singapore Hokkien Huay Kuan; and advisory committee member of Ai Tong School.

Soon never fully retired from business although he spent less time on its management and more time on social causes when he reached the age of 70. A long-time diabetic, he died on 30 April 2002 at the age of 90. He was survived by his wife, Chang Yoke Ling, six sons and three daughters and more than 20 grandchildren and great-grandchildren.

Kevin Y.L. Tan

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Soon Seng Lee

(孙胜利, Sun Shengli, 1945–)

Educator, businessman, community leader, Brunei

Soon Seng Lee was an educator who was keen in promoting education in Brunei. He was a leader in other fields as well, mainly in business and social organizations, and was even involved in the sports scene.

Soon was born in Kampung Lupak Luas, Brunei, right after the end of the Second World War, on 16 December 1945. To commemorate the defeat of the Germans and its allies, as well as the victory of the Allies, he was named Seng Lee (meaning *victory* in Chinese) by his father.

At the time, Brunei successfully became a British Protectorate.

In 1947 Soon's family moved from Kampung Lupak Luas to a freshwater village in Brunei, where he spent his bittersweet childhood and adolescence. In the early years at the village, life was tough, lacking essentials such as water and electricity. However the villagers, though from different backgrounds and religions, were very supportive of one another, which is regarded as priceless. Transport was very inefficient too. Although the villages were connected by a nexus of bridges, Brunei Town could only be reached by boat. His family supported themselves basically by managing a small store, which was incidentally the one and only store in the village. This store could be said to have operated twenty-four hours a day because, regardless of whatever time of the day it was, as long as the villagers had any needs, even during rest hours, the family would serve them. The usual mode of transport between his house and the town area was by boat. At a very young age, Soon had to help out at home and was also required to do some heavy physical work at the store; he then grew up slowly from a weak and sickly child into a healthy adult.

Due to the limited means of transport, he only attended kindergarten when he was nine. Every day, he had to row a boat by himself to the "Bomanka" village near town and leave his boat at Uncle Wu's house. When the tides were low, the boat could not reach Uncle Wu's house. At such times, he would have to wade through the mud to push the boat. The sort of hardship he experienced can only be understood by those who lived through it. Due to his poor family circumstances and strict parents, Soon and his siblings were brought up to be thrifty and hard-working. In his primary school days, he spent his leisure selling small items such as ice cream, sweets, *tikam-tikam*, etc. at the village. His father would give him 20 per cent of the sales to encourage him to save money. Besides attending school and selling small items, Soon spent the rest of his time helping his parents to manage the shop. His second brother had to stop going to school before graduating even from primary school to help the family out because of its financial problems. Soon was more fortunate though and could have successfully complete his high school education at Chung Hwa Middle School in 1967. Although he had good results and had thought of furthering his studies in Taiwan like most of his fellow classmates, he did not ask his parents to support him in th is. Being a considerate son, he had no choice, but to allow the opportunity to pass him by.

Between 1968 and 1971, Soon taught at Chung Hwa for four years. He was an assistant in the administration and was in charge of selling textbooks. In 1971 his family decided to leave the water village they had lived in for twenty-five years to move to Tutong. Soon considered himself fortunate as the Tutong Chung Hwa School (都东中华学校) had vacancies for teachers and the principal. With the encouragement of his father-in-law, Wu Chun Fa, who was the school's the head of board of directors, he started teaching in the unfamiliar environment with his wife, Lin Feng Ying. Four years later, in 1975, he was promoted to headmaster of the school, a position which he held for four years, and was later promoted to principal. As a teacher, he wanted to promote the teaching of Chinese in the school. With the cooperation of the directors, teachers, and students' parents, the school's education gradually became mainstream and the students' results were promising. Between 1980 and 1984, he left his education career, and was employed by Pusat Johnson as a business manager.

In 1985 he left the company to establish his own business in Kampung Petani in Tutong District. His company, Lee Ta Trading Co., has been selling personal computers, electrical generators, water pumps, etc. until today.

Soon's participation in associations and community service varies in different areas. In education, from 1983 to 2008, he was a member of the board of directors of, and since 2009 Chairman of Chung Hwa School, Tutong, acting variously as director, supervisor of education, secretary, and vice-chairman as well. He is currently chairman of the board. From 1984 to 2009, he was a supervisor of education on the board of directors of Kiudang Chung Hwa School. Currently he is the Chinese secretary. From 1988 to 2008, he was chairman on the board of directors of the Chinese Charity Association, Tutong. He now holds the position of vice-chairman here. And from 2000 to the present, he is, an adviser of the Chung Hwa School, Tutong Alumni. From 1997 to 2010, for the Chung Hwa Middle School, B.S.B. Alumni, he had held the positions of director, vice-secretary, and vice-public relations, and is currently vice-chairman. In business, he was secretary, and then supervising director of the Electrical Association, Brunei from 1995 to 2009. For charity, Soon was head secretary on the board of directors of the Chinese Charity Association, Kiudang from 2008 to 2009. Within the Chinese community, he was an adviser in the Guang Hui Association, Brunei (广惠互助社) from 2008 to 2009. He also acted as chairman for the Tutong District Chinese Society Sultan's Birthday Celebration Committee for ten years — from 1998 to 2008.

Soon was involved in sports as well, and was appointed as a member of the board of directors of the Tai Chi Association, Belait from 1994 to 2010, holding positions like the director of Education, head secretary, commercial affairs director, vice-director of welfare. He is currently director of welfare. He has also acted as vice-chairman for the Wushu Association, Brunei from 2003 till 2010. As well, Soon was chairman of the Amateur Basketball Association, Brunei from 1978 to 2009, and is currently its vice-chairman. In addition he was honorary adviser for the Tai Chi Association, Brunei-Muara from 2008 to 2009.

Soon has held various appointments with different government authorities as well. To name a few: he was member of the municipal board of Tutong District (2006–08), one of the supervisors for the Drug Rehabilitation Centre (2008) and Brunei Prisons (2007), director of the Orphan Fund in Tutong District (1987–2009) and Cultural and Arts Association, Tutong (2005–08), treasurer for the Sultan's Birthday Celebration Committee in Tutong (2003–08), the Kampung Sengkarai Information Association (2001-13), and the Tutong Town Country Information Association (2007–11).

Yu Chin Chai

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Su Bin

(Tsui Tze Man, 徐四民, Xu Simin, 1914–2007)
Media leader, community leader, Myanmar

U Su Bin has always been credited for keeping the Sino-Burmese connection alive through his mass medium — the press. He was the founder of *New Rangoon Post*, a daily in Rangoon in the 1940s, and also that of *The Mirror* three decades later in Hong Kong where he became a citizen. His active political engagement further saw him contributing to the smooth handover of Hong Kong to China in 1997.

He was born on 3 July 1914 in Rangoon. Xu Zanzhou (徐赞周), his father, was reported to be a philanthropic and patriotic overseas Chinese migrant to Burma. He came to Rangoon via Penang in 1891, and was one of the founders of the first Chinese school, Zhong Hua Yi Xue (中华义学), in 1902. Xu Zanzhou provided funds to establish Chinese schools in Burma and was one of the founding directors of the Chinese Chamber of Commerce in 1911. During the early years when fires were frequent occurrences in Rangoon, he also provided care for the overseas Chinese fire victims. Xu not only actively took part in Sun Yat Sen's Revolutionary Party, the Tung Meng Hui (同盟会) Burma branch, but also recorded how Burmese overseas Chinese were actively participating in its political movement in two historical monographs: *Revolutionary History of the Overseas Chinese of Burma, 1901–1912* (《缅甸华侨革命史1901–1912》) and *Geography of Burma* (《缅甸地理志》). These are valuable primary sources for the study of the Burmese Chinese in the early twentieth century. Xu's wife, Daw Saw Lan (郭素兰), was a Burma-born overseas Chinese of Hokkien descent. They had two sons and three daughters. The eldest son, U Sein Aye (徐世英), is currently chairman of the Mirror Cultural Enterprise Company.

U Su Bin began formal education at the age of thirteen, when he attended classes at Chung Ling Chinese Middle School (钟灵中学) in Penang. After a year of schooling, he returned to Rangoon and continued his studies at Hua Qiao Middle School, one of the best Chinese schools at the time in Rangoon, and completed his secondary education within three years. The reason he could excel in his studies can be traced back to the early days when he started work in his father's bookshop as a typesetter. In 1936, he sat for the entrance examination at the Arts Faculty of Amoy University and succeeded in securing a place, but his education was interrupted the next year by the advent of the Japanese invasion. After completing his basic education, he founded *New Rangoon Post*, a pro-Beijing daily in Rangoon, in 1940. U Su Bin spent the first fifty years of his life in Rangoon. In 1949, when China gained her independence, he was a delegate to the 1st Chinese People's Political Consultative Conference, and a the 1st National People's Congress. In 1950, he was secretary general of the Preparatory Committee for welcoming Yao Zhongming (姚仲明), the first Chinese ambassador to Burma, and his embassy members. It was an event organized by the overseas Chinese in Burma. In 1952, he became the consultant to the Orient Trade Company and the Burma China Trade Company in Rangoon. When Chinese Prime Minister Zhou Enlai (周恩来) visited Rangoon enroute one of his overseas trips in 1954, U Su Bin was responsible for hosting the premier on behalf of the overseas Chinese

in Burma. Premier Zhou reportedly visited Burma nine times on his way to other Asian and African countries, and it was reported that Director Liao Chengzhi (廖承志), a senior Chinese official in Beijing and a good friend of U Su Bin, said that "if you need help, look for Xu Si-min". From 1960 to 1964, U Su Bin was elected chairman of the Burma Chinese Chamber of Commerce for its eight, nineth and tenth Term Committee.

In 1962, all of Burma bore the brunt of the military coup, especially Rangoon, since it was the capital city. In 1964, U Su Bin's businesses in Rangoon were nationalized by the Burmese Government under General Ne Win. He returned to Beijing and worked as a member of the China Overseas Association, getting allowance of about 100 RMB a month. Together with his investment income in Guangdong Overseas Chinese Investment Company, which gave him an additional monthly income of 300 RMB, he was able to provide some level of comfort for his family. After about seven years in Beijing, he finally received approval to migrate to Hong Kong in September 1976. He officially settled there as a Hong Kong citizen in 1977. As it was his passion to write and express his views and open support for Communist China, he set up *The Mirror*, a pro-Beijing magazine to support the policies of modern China. Between 1995 and 1997, he was a member of the SAR Preparatory Committee for the historical handover ceremony which saw the British returning over Hong Kong to China after a hundred years of British rule.

As a strong and ardent supporter of the Chinese Communist Government, U Su Bin was nicknamed "Big Cannon Xu". He was conferred the Grand Bauhinia Medal by the Government of the Hong Kong Special Administrative Region (SAR) in 1997. The next year, he became chief adviser to the Hong Kong Association of International Investment and led a Chinese delegation to visit and invest in Myanmar. In December 1999, at the invitation of the Myanmar Government, he led a delegation of the Hong Kong Association of International Investment to Myanmar, and was conferred an award for his outstanding contribution to Myanmar by Lieutenant General Khin Nyut, then secretary-1 of the State Peace and Development Council of Myanmar.

U Su Bin died of organ failure on 9 September 2007 in Hong Kong, at the age of ninety-three. Gao Siren, Beijing's liaison person in Hong Kong, praised the late U Su Bin for his support of the law of Hong Kong and the "one country, two systems" policy. Mourners at his funeral included high level officials from China and Hong Kong, such as Chief Executive of Donald Tsang (曾荫权); director of China's Hong Kong and Macau Affairs Office of the State Council, Liao Hui (廖辉), and the former Hong Kong leader, Tung Chee-hwa (董建华). Chinese President Hu Jintao (胡锦涛), Premier Wen Jiabao (温家宝) and the head of China's congress, Wu Bangguo (吴邦国), also sent wreaths and flowers. He was buried at Dapeng Bay (大鹏湾) in the city of Shenzhen, China. Hong Kong Chief Secretary for Administration Henry Tang wrote the eulogy and read: "Xu provided valuable opinions and counsel on the development of the country. Xu also made his significant contribution to Hong Kong's smooth reunification with the motherland and the implementation of the 'one country two systems' principle".

Daw Win

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Su Guaning

(徐冠林, Xu Guanlin, 1950–)

Academic, scientist, engineer, Singapore

Su Guaning has made important contributions to the scientific and technological landscape of the city state of Singapore. As president of the Nanyang Technological University (NTU) and holder of various positions in the Defence Science Organisation and the Defence Science and Technology Agency, he was able to shape on science and technology.

Su's father, Su Kee Lay (徐其礼), was a Johore (Malaysia)-born Chinese who went to Fujian Province, China, for his high school and tertiary education. He obtained a degree in electronic engineering from Xiamen University, where he was schoolmates with Lim Yih Chern (林仪贞), who graduated in physics and later became his wife. The couple moved to Taiwan where Su Guaning was born. When the young boy was four years old the family migrated back to Malaysia and, two years later, moved to Singapore. Both Su's parents taught at the Chinese High School (华侨中学) and Su went to a nearby primary school, the Nanyang Girls High School Primary Section (南洋女中附小), for his education. He then went to Catholic High School and Raffles Institution where he won a President's Scholarship and a Colombo Plan Scholarship in 1967 to study electrical engineering at the University of Alberta in Canada. He subsequently attained a master's degree at the California Institute of Technology before returning to Singapore as one of the earliest research engineers in a unit of the Ministry of Defence that subsequently became the Defence Science Organisation (DSO). He later completed his doctorate at Stanford University on a DSO Scholarship.

When Su returned to Singapore, he was appointed deputy director and later director of the Defence Science Organisation (DSO). In 1997 the DSO was incorporated as DSO National Laboratories and Su became its CEO. During his time at the DSO, he was awarded the Public Administration Medal (Silver) in 1989 and the Public Service Medal in 1997. Despite his commitment to the DSO, he still found time to pursue a career in academia as he wanted to inculcate an appreciation of the importance of technological development in the younger generation. In 1991 he was appointed adjunct associate professor in the Department of Electrical Engineering at the National University of Singapore where he taught radar systems and signals processing. He was appointed as adjunct professor in 1995.

In 1997 Su left the DSO to head the Defence Technology Group at the Ministry of Defence. His years of experience in design, research, project management, and general management of research and technology at various organizations stood him in good stead at the Ministry of Defence, where he spearheaded several major initiatives, including the setting up of the Defence Technology Group as the Defence Science and Technology Agency, which he served as founding chief executive. With his long experience in research and raising Singapore's status as a technological hub, Su has also played a prominent role in decision making on the national science and technology policy since 1988: he helped to establish the National Science and Technology Board, and served as board member from 1991 to 2001.

Su's contributions to academia should likewise be acknowledged because since his inauguration as president of NTU, he has striven to improve NTU as a globally known research intensive university on par with the National University of Singapore (NUS). As soon as he became president of the university, Su took into account the wishes of the graduates from the Class of 1999–2003 for the NTU to have a more transparent academic system in which students would be better able to find out where they stood in terms of their performances. Similarly, he increased the number of professional internships available to the students.

Su also stirred up a small controversy during his time as NTU president when he supported the idea of renaming NTU as "Nanyang University" to reflect its rich cultural history as one of the first tertiary institutions in Southeast Asia offering higher education to the Chinese community. This proposal from some alumni, although welcomed by many graduates of the former Nanyang University, was not universally supported. Instead, the counter arguments were supported by a significant number in the community. The first argument was that the NTU is a separate institution from the Nanyang University that was established by the Chinese community of the 1950s. The second stemmed from concerns over possible confusion in the job market and the effect the renaming of the institution might have on the brand equity that the NTU had cultivated over the years. Such misgivings eventually led to a decision to postpone the move indefinitely while Su focused on building academic strengths and scientific and technological developments at the university. These include expanding the NTU student population to 7,000 students, establishing new schools, revamping undergraduate curricula, research in a major way, raising general academic standards, introducing new academic governance, expanding China programmes and entrepreneurship programmes, converting itself from a government agency to a corporation, alumni increasing the membership of its alumni association and fund-raising, as well as raising its international reputation. During his term the decision was made to establish a medical school with the Imperial College in London. He also founded the Global Alliance of Technological Universities and served as chairman from 2009 to 2011.

For his contributions in shaping the science and technology policy in Singapore, Su was awarded the Public Administration Medal (Gold) in 1998, and the National Science and Technology Medal in 2003. He was similarly acknowledged by the French president in 2005 when he was awarded the Chevalier of the Legion of Honour. In 2011, he received the Meritorious Service Medal from the president of the Republic of Singapore, and the Friendship Award from the Government of China.

On 30 June 2011 Su stepped down as president of the NTU and was made president emeritus. He was succeeded by Bertil Anderson, a Swede. At the appreciation dinner given in his honour, the NTU's chairman, Koh Boon Hwee, said: "Professor Su transformed NTU from a practice-oriented, teaching university to an internationally-recognised research university, with the establishment of two research centres of excellence." Su himself stated: "The fact is, with our collective efforts, NTU has built a world reputation. We recognize 1955 Nantah, 1981 NTI and 1991 NTU as milestones in the history of

the university, and shall continue to climb, united by our common heritage."

Ho Khai Leong

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Sun Yanzi, Stefanie

(孙燕姿, 1978–)

Singer, song-writer, Singapore

Stefanie Sun Yanzi was born Sng Ee Tze, the second daughter of Sng Yeow Hong (an engineering professor) and his wife Ee Kwai (a teacher) on 23 July 1978, in Singapore. She has an older sister, Yee-kia and a younger sister, Ee-mei. Sun was educated at Nanyang Primary School, St Margaret's Secondary School, Raffles Girls' School and St Andrew's Junior College. She obtained a degree in marketing from the Nanyang Technological University in 2000, the same year her debut self-titled album, *Yan Zi* (燕姿) catapulted her to fame.

Sun's musical education began at the age of 5 when she started learning the piano. When she completed her final piano examinations at age 19, her mother saw an advertisement in the newspaper for a singing course at the Lee Wei Song School of Music. It was during her vocal lessons with the famous Lee brothers — Wei Song and Si Song — that her talent blossomed. Her teachers urged her to make a demo tape and sent it to Samuel Cho, managing director of Warner Music in Taiwan. Cho knew that she was a rare talent and immediately negotiated to sign her on as an artiste. Over the next 1½ years, Warner worked on her debut album. When *Yan Zi* was released in May 2000, it was an instant hit, selling 330,000 copies in Taiwan, 200,000 copies in China, 12,000 copies in both Hong Kong and Malaysia, and 17,000 copies in Singapore. Sun became the first Singaporean artiste to sell more than 10,000 copies of an album locally. One of the songs featured in the album — Cloudy Day (天黑黑) became the most-requested song on Singapore radio.

Her second album, *My Desired Happiness* (我要的幸福) was released in December that same year and sold more than 380,000 copies in Taiwan alone, and over 1,000,000 copies in China. In 2001, Sun released her third album, *Kite* (风筝), and it sold over a million copies worldwide. This was followed by *Start* (自选集), a collection of covers. It sold over 250,000 copies in Taiwan and over a million in China. Back in Singapore, Sun was so popular that she was invited to sing the official National Day songs for the National Day Parades of 2002 and 2003: *We Will Get There* (一起走到) and *One United People* (全心全意). Her fifth album, *To be Continued …* (未完成) was released in early 2003, and once again, it sold over 250,000 copies in Taiwan and over a million copies in China. Two more albums followed, and by the end of 2003, Sun had sold over 7 million albums in Asia with just seven albums.

By the end of 2003, Sun was exhausted and suffering from depression. She had released seven albums in just over three years, performed numerous concerts and embarked on several tours but she was having difficulties relating to her colleagues and friends and grew suspicious of those around her. She decided that it was time to take a year's break to recover and to rethink her career and the direction it ought to take. The break did wonders and by the end of 2004, a more cheerful Sun was back, ready to release a new album, *Stephanie*. The self-titled album is a reprise of her debut *Yan Zi*, and was intended to herald in a new Sun and a fresh approach and attitude. It was a smash hit, selling over 2.3 million copies in Asia; her most successful album till then.

Sun's 2005 album, *A Perfect Day* (完美的一天) showed a maturing Sun, who was determined to focus on the quality of her music without comprising her artistic integrity. Although it was commercially less successful, Sun still managed to sell over a million copies of that album in Asia. The following year, Sun went on an extensive concert tour, with four sell-out concerts at the Hong Kong Coliseum and a much-anticipated homecoming concert in Singapore. All the touring took a toll on Sun who was heavily criticized when she went off-key during a performance at Taiwan's Golden Melody Awards 2006. It was a major blow to Sun who had won the Best Female Mandarin Singer award at the Golden Melody Awards the year before.

In 2007, after 9 albums with Warner, Sun switched record labels and released *Against the Light* (逆光) under the EMI/Capitol label. Her move to EMI was precipitated by the departure of her long-time producer Sam Chen, former president of Warner Music Taiwan, for EMI. This move made EMI Taiwan the largest music label on the island. Like Sun's previous albums, it was a hit, selling 60,000 copies in the first three days of its release in Taiwan, and over 500,000 copies in China in the first week. That year, Sun had a harrowing experience while filming a music video in Cairo when she and her mother were extorted by local gangsters. After handing over RMB200,000 (about S$38,000) and with the help of Singapore embassy staff, Sun and her team were able to leave Egypt.

Over the years, Sun has collaborated with other artistes as well, most notably with her good friend, Jolin Tsai, another Taiwanese singer; A-do; Tanya Chua; JJ Lin; May Day (五月天); FIR; Wang Leehom; and Wang Feng.

On 8 March 2011, Sun her first album in four years, *It's Time* (是时候) with her new label, Wonderful Music (a subsidiary of Rock Records), which shot to the top of the charts. Two months later, on 8 May 2011, Sun married her Indonesian-Dutch boyfriend Nadi van der Ros at a glittering wedding at the posh Capella Singapore hotel on Sentosa.

For her outstanding artistic achievements, Sun was named *Her World* magazine's Young Woman Achiever Award in 2001; NTU Outstanding Young Alumni Award in 2005; awarded the Singapore Youth Award (Arts and Culture) in 2007; and *Business China*'s Young Achiever Award in 2011.

Kevin Y.L. Tan

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Sung, T. S.

(宋之绚, Song Zhixuan, 1896–1976)
Educator, Brunei

Teaching and managing a school, spreading Chinese culture, and promoting Chinese education made up T. S. Sung's lifelong career. He taught in Yang Zheng (养正) School in Singapore during the 1920s, and thereafter, in Miri (Sarawak), until the Japanese occupied the oil-rich town. After the war, he continued teaching in Brunei until he retired in 1967 at the age of seventy-one. He was clearly an exception to the general pattern of early Chinese migration to Brunei. His contributions to Chinese schools and his influence in the affairs of Chinese communities were widely acknowledged in Brunei.

In the early twentieth century, especially after Dr Sun Yat Sen overthrew the Qing Dynasty in 1911, and in the early years after World War II, many who came to Brunei were peasants or the unemployed in rural areas, but not in Sung's case.

He was a law graduate from Dong Wu University (东吴大学) in Guangdong. After sailing first to Singapore in the 1920s, then to Miri in Sarawak, and finally to Brunei immediately after the war, he became effectively bilingual, fluent in both Mandarin and English. He was widely accepted as a very stern, knowledgeable, and capable intellectual — one not inclined to do business or engage in activities just to make money. He had a dream that was different from those of the majority of Chinese immigrants — to promote Chinese education and culture.

In February 1946, Sung giving up golden opportunities to represent Miri in Sarawak's first Legislature, accepted an invitation by the management committee of Chung Hua Middle School in Kuala Belait to serve as its headmaster, which was a critical turn both for him and the school.

Chung Hwa Middle School was founded in 1931, fifteen years before he took over its administration. Its solitary building was one of the few left standing after the bombings by the Allied planes. By the time he took over its administration, it was in a state of dilapidation. Undeterred, Sung, together with his wife, Lin Mojun (林默君), plunged into their respective work of salvaging the school by administering and teaching in it. Sung, relying on his experience as a dean of studies at Chung Hua Public School. Miri, set up systems, laid down rules and regulations, and quickly started his plans to build staff quarters and offices for teachers.

In the course of 21 years, from 1946 to 1967, Chung Hua School was turned into a Chinese school with lower secondary and kindergarten education, supported by the Chinese community, and capable of adjusting to changing circumstances. In 1957, it was renamed Chung Hwa Middle School Kuala Belait (CHMSKB, 汶莱马来奕中华中学). Its secondary school provided its primary school graduates with access to secondary education without hassle.

The increase in the number of students meant that Sung had to recruit more teachers and construct more buildings. His best teachers were recruited after 1949 from Hong Kong or Taiwan. These new teachers were generally believed to be anti-Communist mainlanders, but they, knowing that most Chinese in Southeast Asia then were pro-mainland China, hardly allowed their political beliefs to interfere with their teaching. The number of school buildings also increased — from one to five. CHMSKB, under the leadership of Sung, emerged as an outstanding Chinese school,

one of eight in Brunei, of which three were secondary schools, complete with primary and kindergarten classes.

As principal, Sung took charge of the school, led his staff, and set an example by being a dedicated and disciplined teacher. His ambition was to make CHMSKB famous in both the academic and athletic fields.

In his role as administrator, Sung was good at maintaining harmony and unity in the management committee. He sorted out differences among members from different dialect groups, and showed his flair for tackling the "newly rich" people from the world of business. He was also actively involved with the affairs of clans and associations after school hours, offering his service as advisor or secretary, ex gratia. He played a pivotal role in the yearly fund-raising activities, such as the New Year lion dance performance and school concerts.

In recognition of his abilities and services, the British Resident appointed him a member of the Belait Chinese Affairs Advisory Committee in 1954, and the following year, the only Chinese member in the State Education Advisory Committee. In 1956, three years before the United Kingdom granted self-government to Brunei, Sung was awarded an MBE by Her Majesty Queen Elizabeth II —the only Chinese in Brunei to receive such an honour.

Sung's influence and his weight in the Chinese society in Brunei can be measured by his contributions in the two instances below:

In November 1955, the Department of Education informed all Chinese schools by mail that the Brunei Government would, from 1 January 1956, grant them financial aid amounting to 50 per cent of their current and capital expenditure. This was viewed as a timely award to the Bruneian Chinese communities for keeping their schools free from political disturbances — at the time a common occurrence in the region. The announcement was, of course, a tremendous boost in furtherance of Chinese education. It also helped to overcome the difficulty Brunei graduates faced in pursuing further education abroad. It was generally believed that Sung, who was articulate and English speaking, had a positive influence on the British Resident.

On 3 February 1958, the State Education Advisory Community received word that the government had decided to stop granting aid to the school from 1959. In response to a call for action, Pehin Dato Temonggong Lim Cheng Choo (林清注) convened a meeting of representatives of the management committees of all the Chinese schools, eight in total on 315 March. That meeting elected seven prominent persons, namely Lim Chen Choo, Ong Kim Kee, Yap Chong Teck , Lim Teck Hoo, Yong Chee Shan, Lim Teck Jin and Sung, to sign a petition to be submitted to the British Resident, appealing to him to withdraw the government's decision on the said matter. The appeal was upheld. As it turned out, the government only finally ceased granting aid eleven years later.

In the twenty-one years from 1946–67, many students of CHMSKB did well in their later endeavours after graduation, whether in Brunei or overseas, and acknowledged that their success was due to the sound foundation laid down by the strenuous efforts of Sung and his wife.

Sung passed away peacefully in 1976 at the age eighty, survived by his wife and an adopted daughter, who has now settled in Australia. His wife died a few years later after him. They were both buried at Kuala Belait Chinese Cemetery. Part of his estate was used to set up a scholarship named after them in accordance with his will — a charitable act

consistent with his philosophy and outlook on life.

Law Fah Ngin

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Suryono, Bambang

(李卓辉, Li Zhuohui, 1938–)

Journalist, former editor-in-chief of Guoji Ribao, writer, Indonesia

Bambang Suryono, better known as Li Zhuohui in the Chinese-speaking community, is arguably the most well known Chinese newspaper editor in Indonesia in the post-Soeharto era. He was editor-in-chief of *Guoji Ribao* (Jakarta), the largest Chinese-language newspaper in post-Soeharto Indonesia.

Li was born in 1938 in Indonesia, but his place of birth is unclear. According to a recent book written by him, he used to live in a village where he received his primary school education in Chinese. He probably received his high school education in Singapore which was the cultural centre of the Chinese and the centre of English education in Southeast Asia in the 1950s. According to him he taught Chinese language in Chinese high schools, most likely in Singapore or Malaya, until 1960 when he returned to Indonesia. In 1963 he joined the *Zhongcheng Bao* (忠诚报), the Chinese edition of *Warta Bhakti*, a leftist newspaper owned by Chinese Indonesians who published the influential newspaper, *Xin Bao* (新报, *Sin Po*) before 1960. Li was the executive editor cum chief writer of *Zhongcheng Bao*.

The person taking overall charge of *Warta Bhakti/Zhongcheng Bao* was A. Karim D.P., an indigenous Indonesian journalist who belonged to the Nationalist Party and who was close to President Soekarno. On 30 September 1965 there was a coup which led to the banning of PKI, the fall of Soekarno, and the rise of General Soeharto. All Chinese-language newspapers were banned and Li Zhuohui lost his job. In fact, after coming to power, Soeharto implemented a total assimilation policy towards the Indonesian Chinese community. The three Chinese cultural pillars namely, Chinese mass media, Chinese schools, and Chinese organizations, were all abolished. Chinese journalists, teachers, and cultural workers were unable to work in their own professions and began to move to the commercial field. Li was no exception. He began to learn new skills such as business administration, and eventually became head of a paper manufacturing factory, a job he held for more than twenty years. He later resigned and set up his own electronics shop. Nevertheless, he continued to pay attention to Indonesian politics and the Indonesian Chinese community, especially the Chinese speaking community.

In May 1998, prior to the fall of Soeharto, there were student demonstrations and a power struggle within the influential elites, especially within the military. Anti-Chinese riots were instigated and Chinese Indonesians became the victims. Li's electronics shop was looted and forced to close down. There was an exodus of the Chinese and the Indonesian economy got into tremendous difficulties. Soeharto was eventually forced to step down, but the situation remained unclear. Li fled Jakarta for a

while and started writing reports on the socio-political situation in Indonesia for Singapore's *Lianhe Zaobao* (联合早报), Malaysia's *Sin Chew Jit Poh* (星洲日报), and *Hu Sheng* (*Aspirasi*, Jakarta). Indonesia itself went through an era of reform which led to the re-emergence of the three Chinese cultural pillars. A few Chinese-language newspapers were published in the major cities of Indonesia, with the largest number in Jakarta. Xiong Delong (熊德龙), chairman of the *Guoji Ribao* (国际日报 or *International Daily News*) group in the United States, decided to launch the *Guoji Ribao* in Indonesia and invited Li to be its editor-in-chief. That was in 2001.

Under the editorship of Li, *Guoji Ribao* developed into a large Chinese daily in Jakarta. The paper also collaborates with mainland Chinese newspapers (for example, China's *People's Daily*, Hong Kong's *Wenhui Bao*), and their "overseas editions" are distributed as *Guoji Ribao* supplements. Because of these supplements, *Guoji Ribao* has become an "international newspaper" and not purely a Chinese Indonesian paper.

Li is a very prolific editor and writer; he pens most of the editorials in *Guoji Ribao*. As he is also interested in the history of the Chinese community in Indonesia, he has also written a number of essays on the subject. With the assistance of his staff and friends, he has edited, and published a series of books on Indonesian Chinese pioneers in the socio-political and cultural fields. He has also collected some of his analyses on Indonesian politics and published them in books. To date, he has published at least nineteen books in Chinese including four on Indonesian Chinese leaders, and four on Indonesian-Chinese culture and education.

In these publications, he clearly puts forward his views on a number of important issues. On Chinese education in Indonesia, he argues that "the prejudice and misunderstanding of mainstream society towards ethnic Chinese is strong and deep-rooted, and requires many generations to narrow the gap, most importantly through education, including the revival of Chinese language education". He also maintains that it is necessary "to encourage ethnic Chinese to be integrated into mainstream society, but ethnic Chinese should not forget their roots; they have to learn the Chinese language, spread Chinese culture and morality, in order to contribute to the country and society".

Li argues that Confucianism and Chinese education should be combined, stating "Confucianism should be popularized. We need to learn from the ways in which Christianity and Islam are proselytized, spread Confucian sayings and teachings and make them practical." He takes the view that Indonesia and other ASEAN states lagged behind the "four dragons" economically due to the fact that they rejected Confucianism.

As far as China is concerned, his views have been consistent. When he was the editor of *Zhongcheng Bao* in the 1960s, he wrote editorials to promote cordial relations between the PRC and Indonesia; after becoming chief editor of *Guoji Ribao*, he continued to hold the same view.

On the question of Chinese participation in Indonesian politics, he wrote: "Ethnic Chinese should stand up and participate in [Indonesian] politics together with other races in order to safeguard their own rights; they need to oppose discrimination, oppose hegemony, oppose resorting to non-democratic means … they need to work together with other ethnic groups, share their joys and sorrows, join the army, and participate in building the country in various ways…"

On 4 January 2012, Li stepped down as chief editor of *Guoji Ribao*. Prior to this, Li

had been involved in the preparation of the ASEAN Nanyang University in Indonesia, together with Shen Demin, a leading heart surgeon in Bandung.

Leo Suryadinata

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Susanti, Susi Lucia Francisca

(王莲香, Wang Lianxiang, 1971–)
Badminton world champion, Indonesia

Lucia Francisca Susi Susanti who was born in Tasikmalaya, West Java, is often considered to be the finest female badminton player that Indonesia has ever produced. She won the first gold medal for Indonesia at the Barcelona Summer Olympics in 1992 and dominated the women's singles event in the early to mid 1990s. Now retired, she became Indonesian team manager for the Uber Cup in 2008.

Most viewers who watched Susi Susanti receive Indonesia's first gold medal at the Barcelona Summer Olympics in 1992 would remember seeing tears streaming down her face while the Indonesian national anthem was being played. In that historic moment, Indonesians across the nation were united in feelings of immense pride and joy as they shared her sweet victory.

While Susi's gold medal at the Barcelona Summer Olympics is considered to be the pinnacle of her contribution to Indonesia, Susi has lifted up Indonesia's name numerous times throughout her glittering career as Indonesia's greatest female badminton player.

She dominated the women's singles event in the early to mid 1990s, winning All-England in 1990, 1991, 1993 and 1994, the World Badminton Grand Prix consecutively from 1990 to 1994, and the International Badminton Federation World Championship in 1993.

She won at the Japan Open three times and won the Grand Prix Series in Bali in 1990. She also won various Badminton Grand Prix Series and Badminton World Cups. She led the Indonesian team to win the Uber Cup in 1994 and 1996. Other than her gold medal at Barcelona, she also won a bronze medal at the 1996 Olympic Games in Atlanta, the United States.

Susi was inducted into the International Badminton Federation (IBF, currently Badminton World Federation or BWF) Hall of Fame in May 2004 and received the Herbert Scheele Trophy from the IBF Council in 2002 for outstanding exceptional services to badminton.

Susi admitted that many sacrifices had to be made to achieve success. Since secondary school, she had to leave her family in Tasikmalaya, West Java, where she was born, to live at a dormitory and enroll at a school that was only for athletes. She said that she was socially awkward because she only had athletes as friends. It is no wonder that she chose to marry Alan Budikusuma, who was also an Olympic gold medalist at Barcelona and fellow badminton player. They were married on 9 February 1997.

As an athlete, her training schedule was extremely packed. She would train for six days in a week (Monday to Saturday), from 7 to 11 in the morning and from 3 in the afternoon until 7 in the evening.

She also had to follow strict guidelines for her meals, sleeping times and clothing. She was not allowed to wear high-heeled shoes to avoid spraining her ankle. Visiting malls and going the movies could only be done on Sundays. However, she was often so tired that she opted to rest on Sundays rather than going out.

In order to be a world champion, Susi fully understood that she had to focus on her training and give up many things that non-athletes could enjoy. As she recalled, "It is impossible to be a badminton world champion if you do not put your heart and mind in your goal. I even gave up my tertiary education because I could not concentrate on my game while studying for exams. But I have no regrets. How else could I contribute to my country while achieving my dream at the same time?"

Until 1997, Susi continued to win badminton championships for Indonesia, the final one being the Badminton World Cup 1997. In 1998, she also led the Indonesian female badminton team to its runner-up position during the Uber Cup competition in Hong Kong. It would be another decade (in 2008) before the Indonesian team could qualify for the Uber Cup final, with Susi as the team manager.

Susi recalled that the May 1998 riots broke out when she was in Hong Kong for the Uber Cup final. Being a Chinese-Indonesian, she feared for her family and friends back in Indonesia. Thankfully, her family and friends escaped the wrath of the mob during the riots.

The condemnation by the international community of the May riots was intensely felt by Susi, who was interviewed by CNN (Cable News Network) regarding her position as a Chinese-Indonesian badminton world champion. During the interview, Susi said candidly that she was deeply concerned about the situation back home because she realized that news reports of the riots were much more vivid in Hong Kong than in Indonesia. Nevertheless, she maintained that she is still an Indonesian first and foremost, and would not hesitate to keep representing Indonesia in international badminton championships.

Her pregnancy, however, caused Susi to willingly leave the world of badminton in 1998. Following the birth of her daughter, Laurencia Averina, she dedicated herself to being a full-time mother. She was again blessed with the arrival of a second child, Albertus Edward, two years later. Her third child, Sebastianus Frederick, was born in 2003.

Even though she and her husband had a stellar career as badminton players, Susi does not want her children to follow in their footsteps. She feels that athletes are underappreciated in this country. Unlike Korea and China, which have comprehensive pension plans for ex-athletes and offer a host of benefits and incentives for star athletes, Indonesia does not offer its athletes a bright future. She attributes this as one of the reasons which explain the declining quality of badminton players in the country. With the exception of several corporate sponsors such as Djarum and Ciputra, Indonesian badminton players and federations receive little financial support for their efforts and achievements.

She shares how she and Alan had to pool their own resources to establish a sports equipment corporation, Astec (Alan and Susi Technology), to support their family. They have also opened a foot reflexology and sports physiotherapy center, Fontana, in Kelapa Gading.

Based on her own experiences and observations, Susi wants her children to concentrate on their education. Badminton, she says, "can come after they have completed their education. Education provides more tangible benefits than the uncertain future facing badminton athletes."

In spite of everything, she still hopes that the Indonesian government and society would value badminton players more to restore her nation's supremacy in the competitive world of badminton.

Aimee Dawis

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Sy, Henry

(施至成, Shi Zhicheng, 1923–)
Entrepreneur, Philippines

On a bright Sunday morning, a typical Filipino family goes about their day this way: they wake up and head off to the shopping mall.

And these days, the SM Malls have become the one-stop place where families begin their days with a mass, followed by lunch, then a movie, maybe a visit to the doctor or dentist, reading and shopping for a couple of books, checking out the latest gadgets, doing some shopping, and even letting the toddler play with other toddlers.

The SM Mall is the brainchild of Henry Sy (born 25 December 1923), dubbed the "Retail King" and richest man in the country. SM Malls have certainly, irrevocably, changed the lifestyle of millions of Filipino families. Because of the SM Mall, families do not have to move from place to place for their spiritual, social, health, physical, entertainment needs. For the last fifty years, generation after generation of Filipinos have been given the convenience to access and attend to all aspects of their being at one place of convergence.

"With the SM shopping malls, people tell me I changed Philippine lifestyle. Families and friends spend time together in malls. They shop, dine, and have fun whatever age, whatever budget they have," Sy says.

More than half a century ago, Henry Sy was not wealthy and a mall was but a figment of his imagination. Before the Second World War, Sy left his homeland of China to accompany his father to the Philippines and try their luck here as retailers. They opened a corner grocery in Manila. Sy recounted how they were so poor that at the end of a day of attending to customers, he would clear the counter for a place to sleep.

Sy held on to the dream of becoming an entrepreneur. In 1946 he opened a small shoe store in Quiapo. By 1950, he had earned an associate of art degree in commercial studies from the Far Eastern University. It was then that he began to conceive of greater things, beyond the small shoe store in Quiapo.

"I thought if I sold a pair of shoes to every Filipino, I would be a successful man."

In 1958, Shoe Mart (SM) was born. With perseverance, determination, and discipline, he endured travelling for forty hours by propeller plane to New York to get his supply of shoes. From shoes, his business began to offer other products such as clothes and bags. By 1985, SM City North Edsa in Quezon City was built. This department store, relying heavily on the sale of low-priced consumer goods, could not have

been built at a worse time. The country was undergoing political upheaval, the economy was in a slump, and the location chosen for the store was "in the middle of nowhere". With tenacity, Sy defied all the naysayers. When the customers came, concessioners and other businesses followed and SM City North Edsa was transformed from being in the "middle of nowhere" to being the centre of everything — a mall in effect.

With the success of the first SM City, other malls were built all over the metropolis, next in other cities and provinces in the country, then all the way to China and Guam. Each SM Mall has SM department stores, SM cinemas, SM supermarkets, and a toy kingdom. Selected SM supermalls offer special facilities, such as SM skating rink, SM bowling centres, and the SM IMAX theatre. What retailers in the malls offer range from the usual products of food, clothing, and accessories to gaming arcades for children of all ages, play places for children under five years old, medical and dental clinics, wellness centres, and even spas.

At present Sy boasts of twenty-three supermalls, translating into 2,905,833 square metres, luring close to two million visitors every day. Of all these malls, Sy refers to the SM Mall of Asia (MOA) as "the greatest project of my life". Opened on 20 May 2006, the MOA, standing on reclaimed land along Roxas Boulevard, incorporates hotel, leisure, and entertainment facilities, schools, medical centres, a church, and residential and office condominiums. It houses the first IMAX movie theatre in the country and provides ample facilities for major trade fairs, exhibitions, and conventions.

Sy's business has gone beyond building and managing malls and has ventured into banking, property, and tourism development. He claims that all his businesses — retail merchandising, mall operations, banks, condominiums and resorts — all complement a single vision: creating synergy.

These businesses are managed efficiently and effectively by Sy's six children, all of whom have become experts in their respective fields. Teresita, the eldest, is president of Shoemart, Inc. and chairman of Banco de Oro Universal Bank. Henry, Jr. is president of SM Investments Corporation and senior vice-president of SM Prime Holdings, Inc. He is also tasked to keep an eye out for new business opportunities. Hans is the head of mall construction and operations while Herbert is in charge of SM supermarket. Elizabeth is the senior vice-president for marketing. Harley is SM Prime's senior vice-president and treasurer. Even with the scope and continued expansion of the family business, Sy was said to run it using the principles of running a corner grocery. He met regularly with his six children to discuss and oversee every aspect of the business. They spent Saturdays inspecting the SM malls first-hand: from the malls to department stores to supermarkets. On Sundays, they would meet again to report on their respective inspections and make further plans for improvement. Sy values the contributions of each of his children and would like his family to continue to run the enterprise. Teresita, the one expected to head the business, envisions another strategy. The family would provide the oversight while professional managers handle day-to-day operations. This way the family can somehow relax and enjoy what they have built through years of hard work, dedication, and perseverance.

More than his dedication to creating SM Malls, Sy is also committed to contributing to Philippine society. *FORBES Magazine* recognized Henry Sy, Sr. in 2009 as one of forty-eight (one of four Filipinos) heroes of philanthropy. His efforts through the SM Foundation have touched countless Filipino

lives. Established in 1990, the foundation focuses on health, education and spiritual needs. It is responsible for running clinics near SM malls, and repairs and refurbishes paediatrics wards and hospices. It also organizes medical missions and mobile health and dental clinics, as well as respond to relief work during calamities.

In 2008 it successfully treated 164,000 people in remote areas through its 401 medical missions. The foundation is also active in building Catholic chapels, youth centres, and public school buildings. It has built and maintained a total of eighteen facilities by 2008. In the field of education, the SM Foundation helps hundreds of scholars develop into productive citizens by providing education, as well as moral, social, and spiritual guidance. One of the more recent projects of the foundation is the Kabalikat sa Kabuhayan Farmers Training Program. Aside from the training given to the participants, the SM Foundation also provided linkages to its suppliers and concessionaires which would procure the produce of the farmers. All these programmes are aligned with Henry Sy's vision of helping Filipinos.

"We must do something to help others in society. I am pleased that through SM Foundation, we are able to do so many socio-civic projects, and support at any one time 400 college scholars in need."

SM Malls have also been active in creating environmentally and socially responsible supermalls: the Big Malls with Big Hearts. The chain has launched its own solid waste management programmes and its SM Malls also serve as a monthly venue for "Trash to Cash", a programme where customers bring their solid waste products, such as paper, plastic, and electronic products, in exchange for a certain amount of cash. SM malls are also mindful of their water and energy consumption. Water conservation is done through treatment plants and the use of waterless urinals in the men's restrooms. To control the use of electricity, computerized systems are installed to regulate the air-conditioning, ensuring that no more energy than is practicably necessary is utilized.

To reduce the use of plastic bags, the Green Bag Project has been launched. This project encourages SM shoppers to use and reuse a green cloth bag instead of using plastic bags to carry their purchases. SM malls not only initiate environmental awareness, but also cater to the special needs of certain sectors of society by installing and providing facilities for people with disabilities. They conduct seminars for their employees about better treatment and accommodation of patrons with disabilities. SM Malls have also allotted certain areas as breastfeeding stations. This guarantees that nursing mothers will have a designated private space to care and respond to their infants even in a public mall. These environmental and socio-civic projects implemented within the SM Malls create an atmosphere of responsible citizenship, not only for corporations, but also for individuals who tread in these spaces.

Anna Katarina Rodriguez

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Sy Kong Triv

(徐光秀, Xu Guangxiu, 1947–)
Businessman, politician, Cambodia

Sy Kong Triv was born to well-to-do ethnic Chinese parents, Sy Seng Ho (1918–73) and Uong Kim Uor in Kampot Province on 8 August 1947. He is chairman of K.T. Pacific Group, a manufacturing and distribution company that provides one of the largest varieties of services in Cambodia. In his personal capacity, he owns many local businesses, including KTE Mitsubishi electronics and the Mondial Center that was built on 90,000 sq metres of land, and is the largest business and festivals centre in Phnom Penh. He is one of the vice-presidents of the Cambodian Chamber of Commerce, and honorary chairman of Cambodia's Hainan Clan Association. He is fluent in Khmer, Thai, Vietnamese, and Mandarin. He also speaks two Chinese dialects: Hainanese and Teochew. He has two daughters and two sons, all of whom were educated in the United States. Currently, three of his children have returned to Cambodia and are helping him in his business.

Sy's father, Sy Seng Ho, had fled from Qiongshan, Hainan Island in China, to Cambodia during World War II and started a job as a teacher. In all, Sy Seng Ho had four sons and three daughters. It was because of his deep interest in and devotion to education that he was highly respected and appreciated by his students and the community. However, as his salary as a teacher was not enough to feed his family properly, he turned to running a small business of his own and eventually became an influential businessman.

Sy Kong Triv graduated from junior high school in Kampot Province with excellent grades, but could not continue his studies because of the civil war from 1970 to 1975. When the war ended with the fall of Phnom Penh to the Khmer Rouge on 17 April 1975, hardship continued to prevail in Cambodia until 1979. During the time of Khmer Rouge regime, Sy and his family were deported to the countryside to become ordinary peasants working on farms with millions of other Cambodians. Three of his brothers died from starvation during this horrendous period.

During its reign, the Khmer Rouge completely destroyed the Cambodian economy, culture, and social structure, resulting in a complete collapse of the country's infrastructure. After liberation in 1979, Cambodia became the poorest country in Asia and faced the challenging task of rebuilding itself from scratch. Like many Cambodians who did not seek asylum in a foreign country during the decade-long turmoil, Sy Kong Triv returned from the countryside to Phnom Penh. He started a small business trading in daily necessities such as thread and needle, combs and towels, etc., buying these goods at the Cambodia-Thai border in Koh Kong Province, and carrying them by his bicycle to sell in Phnom Penh. The distance between the two locations he used to ply for his trading activities was approximately two hundred kilometres. After a couple of years, his hard work paid off when he managed to save enough money to set up a trading company in Koh Kong Province.

During the U.S. economic embargo on Vietnam from 1985 to 1989, Koh Kong Province was the only available conduit into Cambodia for goods and commodities. The Cambodian Government appointed Sy Kong

Triv's company as the representative for importing goods for use in Cambodia. These goods ranged from electrical appliances and clothing to colour television, motorbikes, and second-hand vehicles. These were initially imported from neighbouring countries such as Thailand and Singapore, but later expanded to as far away as Hong Kong. The imported goods catered not only to demand in Cambodia, but were also re-exported to Vietnam.

In 1990 Sy Kong Triv established the K.T. Pacific group, which originated from a string of former family businesses. Its portfolio of businesses is diverse and encompasses a range of industries from manufacturing, engineering, construction, to trading, land development, markets and entertainment. Over the years, as his business grew, Sy gradually established joint ventures with local as well as foreign companies, such as, the British American Tobacco (BAT) Ltd., Eastern Steel Industry Corporation, Muhibbah Engineering (Cambodia) Co., Ltd. (MEC), KT HINO Ltd. Co., and also facilities management of the Phnom Penh International Airport and Siem Reap International Airport.

Sy's contributions to the country's economic development and improvement of educational standards have resulted in his receiving numerous letters of recognition, awards, and medals from both the Royal Government of Cambodia and local and foreign communities. In 1994 he was granted the honorary title of *Oknha* by then King Norodom Sihanouk. On 14 July 1999 he was appointed special economic adviser to Samdech Chea Sim, chairman of the Cambodian Senate. In 2004 he was conferred the title, *Naek Oknha* by King Norodom Sihamoni. *Naek Oknha* is the most prestigious and highly respected title bestowed by the king to individuals in recognition of their valuable contributions to the economic, social, and educational development of Cambodia. In January 2006, following a nomination by the Cambodian People Party (CPP), Sy was selected as a senator, together with three other ethnic Chinese personalities.

Lim Boon Hock

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Sy Sieng Suy

(Sy En, 施性水, Shi Xingshui, 1904–63)
Community leader, Philippines

Sy Sieng Suy was among the most respected early traditional leaders of the Chinese community in the Philippines and served as an effective bridge between the community and mainstream society. As presidential adviser of the late President Carlos P. Garcia, he played a crucial role in safeguarding the rights of the local Chinese while at the same time instilling in them the need to help their chosen country of residence.

Born on 15 March 1904, Sy Sieng Suy (施性水, legal name, Sy En) came to the Philippines at eleven years of age. He stayed in the store of an uncle, Sy Zhi Qiong (施至岑), to learn business as a working student while studying at night school at the Anglo Chinese School. Despite the heavy workload, he showed unmistakable leadership qualities and was chosen to head the student council, and also to be captain of the basketball team. He continued college at Po Ti (普智学校), a night school where he learnt bookkeeping. After graduation, he worked as the general manager of Hock Teck Foundry Shop (福德

鼎厂), which he ran well and gained the trust of customers and fellow businessmen.

With this trust and respect from the Chinese community, Sy became president of Lin Pok Sy Association for five years, and chairman of the Ban-Siong Hue Kuan (闽商会馆) for eight years. On 7 July 1937, when the Marco Polo Bridge Incident triggered mass indignation in the Chinese community, he led the Philippine-Chinese Anti-Japanese Society (菲华抗敌委员会), "Kang Ti Hui" for short, and "The Boycott Japanese Goods Movement". Understanding the extreme need of China for resources to resist the Japanese, he was among the conveners of the Philippine-Chinese Salvation Committee and the fund-raising effort for the National Salvation Movement among Southeast Asian Chinese communities through the Federation of Overseas Chinese National Salvation Associations (华侨救国联合会). At the time, he was already a committee member of the General Headquarters of the Kuomintang Party (国民党) in the Philippines and an executive committee member of the Manila Chinese Chamber of Commerce (中华商会). With his anti-Japanese activities, he became the target of a manhunt when the Japanese occupied the Philippine in 1942, but he was able to escape and went underground for three years.

At the end of the Second World War, Sy exerted efforts to help the community recover from the devastation of war, and supervised many of the rehabilitation efforts. As chairman of the Philippine Chinese Charitable Association (善举公所), he headed the fund-raising efforts to repair and rehabilitate the Chinese General Hospital, calling on the Chinese community to practise austerity and donate instead to medical welfare causes. Through the increased donations, the hospital was able to cater to both poor Chinese and Filipinos at discounted rates. Sy also spearheaded many medical missions to poor areas with free medical consultation and medicine. For indigent Chinese families, he provided burial lots for free or at discounted rates at the Chinese cemetery.

As duly elected chairman of the Manila Chinese Chamber of Commerce in consecutive terms from 1950 to 1961, Sy led the reconstruction of its office, the present YMCA, and building of the Chinese Embassy in Dewey (now Roxas) Boulevard. He headed the liaison committee of the Chinese Consulate General's Office and was elected president of the Philippine Chinese Educational Association. Other responsible positions he held at the time were executive committee member of the Philippine Regional Headquarters of the Federation of Overseas Chinese National Salvation Associations, chairman of the Youth Cultural Publications Association, and chairman of the Board of the Philippine Chinese High School.

Due to his stature and leadership positions in the Chinese community, Sy was invited to be an adviser to the late Philippine President Carlos P. Garcia (1957–61), and his Cadillac was given a special No. 36 plate number as an amenity of his position. With that appointment, Sy was able to use his concurrent influential positions as chairman of the Philippine Chinese Charitable Association and chairman of the Manila Chinese Chamber of Commerce to look after the general welfare of the Chinese and their fellow Filipinos and encourage them in joint business ventures as well, even including those with overseas Chinese.

It was during Sy's leadership at the Chinese Chamber of Commerce that the Retail Trade Nationalization Law was passed in 1954. That law was one of the most devastating blows to the livelihood of Chinese businessmen in the Philippines. Sy acted as a bridge to mediate between Malacanang Palace,

Congress, and the hapless businessmen who were unable to adapt quickly to the significant change wrought by the Retail Trade and subsequent nationalization laws. There were many deportation cases for those arrested for transgressing provisions of the law and Sy acted to mitigate the harm and adverse effects of the new laws. When community leaders found the Manila Chambers of Commerce inadequate, they started a national movement to organize the nationwide chamber into a Federation. Sy was at first reluctant to sacrifice the traditional historical role of the Manila Chambers of Commerce, but when he saw that the problems and challenges of the times called for a bigger and more powerful federation, he later gave in and paved the way for the Federation of Filipino-Chinese Chambers of Commerce to be the lead organization in the country which it still is today.

Sy undertook all his responsibilities with great passion, often missing his meals because of the many demands on his time. Sometimes, as early as six in the morning, there were already people who approached him for help with their difficulties. He was never known to have turned away anyone who came to him. Sy was also often the mediator of conflicts between family members, business partners, or of misunderstandings between different organizations.

As Sy had dedicated most of his life to charitable work and having addressed the concerns of the community, his death at the prime age of fifty-nine brought profound grief and mourning to community members. He passed away on 8 November 1963 and his wake was held at the Ongpin Gymnasium of the YMCA. Two hundred and sixty Chinese organizations had signed up for the funeral committee, encompassing nearly all the existing Chinese organizations in the 1960s. The funeral cortege during his interment was likewise unprecedented. While the leaders in the procession had already arrived at the Chinese cemetery in La Loma, its end was still lined with mourners queuing up at the YMCA, a distance of more than 3.5km, signifying how much Sy was loved and mourned by his followers and the people he had helped wholeheartedly with passion.

Vincent Chua

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Sy Yinchow

(Chua Kee; 施颖州, Shi Yingzhou, 1919–)
Writer, translator, journalist, sportsman, Philippines

Sy Yinchow, using pen name Chua Kee, holds the world record as the longest serving editor-in-chief. He started newspaper work in 1945 and, now at the age of ninety-three, is still actively editing the *United Daily News* and putting out a weekly one-page literary supplement in the same paper. His lifetime commitment to journalism and creative writing influenced at least three generations of Chinese Filipinos. Many of his works and commentaries reflect the sentiments and the situations of a sector of the Chinese-Filipino community who still reads Chinese. His works are also quoted or reprinted in foreign newspapers, magazines, and journals. He was also among the earliest Chinese writers

to have translated Filipino works into Chinese, for which he is recognized by China as an authority on Philippine literature.

Born in China's Fujian province on 16 March 1919, Sy's family migrated to the Philippines when he was three years old due to the instability in southern China. Born in the year of the May 4th Movement, Sy was exposed to China's new literature at a very young age and his love for literature became a lifetime pursuit. Although journalism is his vocation, literature has always been his passion, and Sy is distinguished in both disciplines.

Sy founded his first newspaper, the *Manila New Day*, an underground resistance newspaper, in 1945 during the Japanese Occupation. Since then, he has served as editor-in-chief of three other newspapers. His last and longest stint is as chief editor of the *United Daily News*, which was among the first Chinese broadsheet to resume publication after martial law (1973 to the present).

Sy's closest rival for the record of being the longest continuously serving editor-in-chief is Sir Etienne Dupuch in the Bahamas who was editor-in-chief of the *Tribune* from 1919 to 1972, and later contributing editor of *Nassau Daily*. Technically, therefore, Dupuch held the editor-in-chief title for only fifty-three years. Sy served as editor-in-chief for a total of sixty-two years — *Manila New Day* (1945); *Chiang Kai Shek Daily News* (1946–48); *The Great China Daily News* (1949–72); and *United Daily News* (1973-present).

He has also served in various press associations and was the keynote speaker of the 20th Assembly of the World Chinese Language Press Institute (1987, Manila). Both as a journalist and as a writer, he has written extensively about the issues seriously affecting the Chinese-Filipino community — Chinese language-education, the deterioration of the Chinese-language facility among the young generation, the peace and order situation, and the undercurrents of racism and racial stereotypes. He exhorted the community to take extra care in helping their Filipino countrymen and their own workers so that racist tendencies can be dissipated.

Sy's passion for literature started at a very young age, and he started writing at age sixteen. At eighteen, Sy had his poems published in Xiamen and Shanghai, and even caught the attention of China's renowned writer, Ba Jin (巴金). Sy is a true pioneer in the literary movement among Chinese writers in the Philippines, which he started even before the war. In the post-war era, he was also the first to relaunch and promote the Chinese literary movement. He published the first collection of Chinese literary works in the Philippines in 1946, and the first Chinese poetry selection in 1949 and again in 1950. He also published the literary works of the Overseas Chinese in the Philippines under the auspices of the Federation of Chinese Writers Association (菲华文联, 1950–72), for which he served as founding chairman and executive director until the organization closed down when former President Ferdinand Marcos declared martial law and shut down media outfits.

As soon as media control became more relaxed, Sy established the Filipino-Chinese Literary Arts Association in 1982. The group remains active until today, publishing a monthly, full-page literary supplement in the *United Daily News*. In his position as convenor of the Chinese Literary Association in the Philippines, he was elected to head the 2nd Asia Chinese Writers Conference held in Manila in 1985. He concurrently served in two other international writers organizations — as vice-president of the Asia Chinese Writers Association, based in Taipei, from 1985 to 1994, and as honorary president of the World Chinese Writers Association, based

in Hongkong, from 2004 to the present. He is also a fellow of the International Writing Programme of the University of Iowa. As a writer, he has presented papers in more than 100 international meetings all over the world.

Poetry translation is another of Sy's forte. The twenty-seven books he has published include *Anthology of World Poetry*, which translated 330 masterpieces by 128 great poets from twenty countries into Chinese. There is also *Best Chinese Poems from Tang and Sung* and *Shakespeare's Sonnets*. His expertise encompasses the theory of poetry translation, having published more than twenty articles on the theoretical basis of translation work. All his translation works have been reprinted many times in other countries. His world poetry translation, for example, is world renowned as a great feat.

In the Philippine literary field, Sy was among the earliest Chinese writers to have translated Filipino works into Chinese and is recognised by China as an authority on Philippine literature. His translation of Dr Jose Rizal's *Mi Ultimo Adios* has been incorporated in many anthologies of poetry in Chinese translations. In 2010, the Manila Critics Circle, a renowned Philippine literary awards giving body, recognized Sy for a lifetime of translating Philippine literature into Chinese. He has three anthologies of Chinese translations of Philippine short stories.

As a sportsman, he was active in track and field, especially in his youth, and is one of the five leaders of the Philippine Chinese Track and Field Association. For half a century, he collected data on track and field in China and since 1958, has been a member of the Association of Track and Field Statisticians (International), which publishes the *International Athletics Annual*. He is renowned as an authority on Asia's track and field statistics.

Among the awards and honours he has received are the President Macapagal Gold Medal for Outstanding Poet and Rizalist (1964); President Marcos Gold Medal for Outstanding Poet and Translator (1966); President Chiang Kai-Shek Prize for Culture (1968 and 1970), Lifetime Achievement Award for Journalism at Dr Jose P. Rizal Awards for Excellence (2004); Asia Chinese Writers Foundation Lifetime Achievement Prize (2004); Philippine National Book Award 2006 (for his book, *Best Chinese Poems from Tang and Sung*), among others.

Now ninety-three, Sy Yingchow has had a life that has spanned nearly five generations. He is an eyewitness at the inauguration of all presidents of the Republic of the Philippines. His phenomenal and institutional memory of major events in the Philippine society and in the Chinese-Filipino community is unrivalled and is a marvel to people who have interacted with him. Philippine literature is now known and appreciated in China, Taiwan, Hong Kong, and other Chinese-speaking communities because of Sy's pioneering works.

Sy and his wife, Jade, who is the first woman to have received the "Exemplary Mother" Award in the Chinese-Filipino community, have been living in the same house in Binondo since they got married. His son, John, is a writer, poet, and translator like him. One of Sy's daughters, Joan Sy Cotio, served as president of Chiang Kai Shek College from 1994 to 2007.

Teresita Ang-See

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SyCip, Washington

(薛华诚, Xue Huacheng, 1921–)

Accountant, entrepreneur, public intellectual, Philippines

Washington SyCip is sometimes called, "Mr Global" and "The Wise Old Owl", and for great reasons. His lifetime achievements span several generations on all continents.

Directorships in an amazingly wide range of giant corporations and advisory councils in Europe, the United States, Australia, and Asia keep him, his little carry-on suitcase, and the courier company which chases after him with Manila's newspapers and assorted documents wherever he may be, on the run.

Yet he shows up at those international meetings in a natty suit and tie (he keeps suits of clothes in several capitals), ready to dispense radical advice and ideas — when they are sought — in soft, measured sentences.

Global and national leaders, public figures, and business tycoons who seek his ideas, opinions, and analyses on political, social, and economic issues do not go away disappointed. They know they will learn something of value from "The Wise Old Owl". On the other hand, certain leaders may not be happy to find that he will express his views when asked, no matter what they may be — a mark of the man's integrity.

Despite being recognized as a citizen of the world, SyCip's heart nevertheless lies on Philippine soil. His greatest anxiety, at ninety, is seeing the Philippines forever mired in where it is today — from being a leading Asian nation in the 1960s, to being barely ahead of Burma, Laos, and Cambodia. His greatest passion is to see the country's head held high again among the community of nations one day.

SyCip's family was hardly a typical overseas Chinese family of the early twentieth century. While the majority of families emigrating from China sought jobs in a new country or faced penury at home, SyCip's grandfather migrated to the Philippines some time in the mid-nineteenth century to leave behind the turmoil China was undergoing in that period.

Sy Ching Cip, the grandfather, came from Xiamen, in Fujian Province, China. Two of his sons, Alfonso and Albino, were renowned in the Chinese-Filipino community as founders and key officers of important institutions among which were the Chinese Chamber of Commerce (founded in 1904), the Chinese Charitable Association, and the Anglo-Chinese School (the first Chinese school in the Philippines established in 1899).

Born in 1883 in Manila, the Philipppines, Alfonso was educated in China and returned to the Philippines in 1903. He worked in Cebu for eleven years, founded the Cebu Chinese Chamber, Cebu Chinese School, Chung Hua Hospital and set up the Chinese cemetery. He returned to Manila in 1912 and became one of the leaders of the Chinese community. His longest stint in Chinese organizations was as president of the Manila Chinese Chamber of Commerce.

Albino, Washington SyCip's father, was born in 1887. After his education in China, he pursued studies in law at the Michigan University in the United States. After receiving a law degree, he returned to the Philippines in 1912 and topped the Philippine Bar Examinations that year (the president of the University of the Philippines, Jorge Bocobo, was placed second). His wife, Helen Bau, came from a prosperous Chinese Presbyterian

family in Shanghai, which owned the Chinese Commercial Press, the largest printing press in Asia at the time. Meeting on their way back to Asia from studies in the United States, Albino and Helen made their life in the Philippines. Albino was one of the founding trustees of China Banking Corporation, the first Chinese-owned commercial bank in the Philippines, founded in 1924.

The Philippines was a U.S. colony from 1898 to 1946. In February 1921, Alfonso, as vice-president of the Chinese Chamber of Commerce (with Dee C. Chuan as president), presented Governor-General Francis B. Harrison with a petition against the Bookkeeping Law, which banned Chinese businessmen from keeping their books of accounts in Chinese. When the chamber lost the case in the Philippines, Dee and Alfonso sent Albino, the lawyer (accompanied by another officer, Rafael Gotauco), to represent the Chinese community in arguing the case against the Bookkeeping Law before the United States Supreme Court. The case was won, and the law was declared unconstitutional.

Both Alfonso and Albino were also key leaders in anti-Japanese resistance movements, for which they were imprisoned in January 1942. Alfonso was granted amnesty after one year because of his age and released on 18 February 1943. Alfonso's family fled to Fuga Island in Northern Luzon to avoid being under Japanese rule. Unfortunately, a few members of the family died when the United States bombed Fuga. Albino's family decided to stay behind in Manila so they could visit him in prison. This decision saved them from harm.

Washington SyCip was born on 30 June 1921 while his father, Albino, was fighting the Bookkeeping Law at the U.S. Supreme Court. Elated by his victory then, Albino chose to name his infant after the capital of the United States. Two younger sons, Alexander and David, were also named after leaders of men.

Bowing to the wishes of his maternal grandmother, SyCip's parents took him to Shanghai to live for five years. He learned to speak Shanghainese and was taught Chinese by private tutors. He came home to Manila once in a long while, but his mother visited frequently. As the time for his formal schooling approached, she brought him back to the Philippines.

SyCip's father insisted that he and his siblings study in Filipino public schools and that they walk to school three kilometres away, instead of riding in the family car. He did not want his children to grow up only in the company of the rich, or associate with only a specific racial or cultural group. Compared with his two brothers, Alexander and David, Washington had a more difficult time back in the Philippines because he would be teased for his Chinese ways and accent. It is a tribute to the man's genius that he later learned to speak perfect English and graduated at the top of his class at P. Burgos Elementary School and, later, V. Mapa High School, both times as valedictorian.

Today SyCip is one of the most respected names in the world. "Perhaps my Chinese heritage contributed a lot to whatever success I may have achieved," Washington once said. "My father had always taught me that it's really important to work hard and be frugal." "Wash" would later also adopt his father's policy of not allowing his children to work in his company. "If my children do well," his father had said, "people will claim that it is because they are the Chairman's children. If they do not do well, people will judge them even more harshly; that they must be really stupid not to do well despite being the Chairman's children."

Albino SyCip's policy worked. His three sons' successes were all hailed as their own

personal accomplishments. SyCip's brothers, David, a successful businessman, and Alexander, a lawyer, were also renowned in their time. David headed the Asset Privatization Trust in the post-Ferdinand Marcos regime, handling the privatization and return to their rightful owners of the many assets sequestered by Marcos. Alexander's law office was good training ground for young interns such as law graduate Franklin Drilon, who would later become president of the Senate of the Philippines.

Two sisters, Elizabeth and Paz, were born after the boys. SyCip himself has three children — sons George, a businessman and an investment counsellor, and Robert, an investor, and daughter Vicky, an educator.

SyCip graduated *summa cum laude* in accounting from the University of Sto. Tomas (UST) in Manila. He passed the board examinations for Certified Public Accountants at age nineteen, two years short of the required minimum age to be licensed. While at Columbia University in New York for doctorate studies, Pearl Harbor was bombed. He then enlisted with the 2nd Philippine Regiment and, because of his facility with languages, was sent to a Japanese language school to learn Japanese and then posted to India to break Japanese wartime codes.

SyCip could have stayed on in New York after World War II, but he chose instead to return to the Philippines to help rebuild his war-torn country. At the age of twenty-five, he opened a one-man accounting office in Chinatown, called Binondo, while teaching at UST. In 1947, SyCip's fledgling accounting firm expanded to become SyCip, Velayo, Jose & Co. after SyCip took in Vicente Jose and his bosom buddy, Alfredo Velayo.

The company became the pioneer in the Filipinization of the accounting profession in the 1950s, after the country gained independence from the United States. Tom Fernell, a Scottish accountant, decided to return to his homeland and negotiated to merge his practice with Sycip's on condition that his two Filipino accountants — Arsenio Reyes and Ramon J. Gorres — would be Sycip's partners. From this relationship, the largest accounting firm in the Philippines – SyCip, Gorres, Velayo & Co (SGV) — derived its current name.

SyCip's link through the SGV Group, foreign affiliates, various boards, and professional organizations, render him and his firm, of which he was chairman until 2007, among the most well connected Asian personalities and institutions in the world. The firm began correspondent relations with some of the leading western institutions in the west such as Arthur Andersen & Co., Ernst & Ernst, Haskins & Sells, and Arthur Young, and SyCip has used these links to entice investments and draw business enterprises to the Philippines, often by quietly placing his considerable personal credibility on the line.

In 1966 SGV institutionalized social responsibility by organizing the SGV Foundation (SGVF). To this day, SGVF participates in uplifting the industrial management sciences through financial support and grants for professorial and research chairs, scholarships, and other programmes. In 1971 SyCip launched the SGV Professional/Social Involvement Program, through which the company donates professional services to non-government organizations devoted to civic affairs and social problems.

A man of integrity, SyCip is uncompromising when it comes to questions of honesty and incorruptibility. His perennial advice to businessmen and capitalists is: "Pay the right taxes. You will never grow big by cheating."

Together with Ramon del Rosario, Sr., president of Filoil Refining Company, a group

of Harvard professors led by Stephen Fuller, and top business schools in the country, SyCip has formed the Asian Institute of Management (AIM), a region-wide institution guided not only by a Filipino board of trustees, but also by a board of governors drawn from throughout Asia. AIM opened its doors to students from all over the region in 1968.

Serving as founding chairman of AIM, SyCip held that position until his retirement in 2001. He now serves as chairman emeritus of the board of trustees and board of governors of AIM. Both the SGV and AIM are among SyCip's crowning achievements. The two institutions greatly enhance the Philippines' image abroad, training professionals to be at par with graduates from the best international business schools.

Schools, in fact, are his favourite beneficiaries of grants and endorsements. Education, more than any other form of support, is what SyCip says will "lift Filipinos from poverty," and improve the Philippines' economic profile. At age ninety, when all his contemporaries have long retired, SyCip still actively involves himself with organizations like the Synergia Foundation, an organization that seeks to improve Filipino students' access to quality basic education, and the Kaisa Heritage Foundation which serves to preserve and promote the legacy of Chinese-Filipinos in all aspects of Philippine life.

Teresita Ang-See

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Tạ Mã Viễn

(Tjia Ma Yeng, 谢妈延, Xie Mayan, 1862–1940)
Business tycoon, Vietnam

Tạ Mã Viễn, also known as Tjia Ma Yeng, was a rich capitalist of Hokkien origin who lived in the later part of the nineteenth century and the first forty years of the twentieth century. According to the latest information, his ancestor was an overseas Chinese from Batavia (now Jakarta), Dutch East Indies (present day Indonesia). Tạ Mã Viễn himself was born in Batavia and his mother died when he was young. His father then took him to Xiamen (Amoy), Fujian, to study and learn English. His surname, "Tjia", is the Indonesian-Dutch spelling for Xie (谢) in the Hokkien dialect. Viễn later migrated to Vietnam from China. However, according to another source, Viễn came to Cochinchina in 1885 when he was twenty-four years of age. He started as a clerk in a Chinese business firm and rose to become a famous rice trader and miller. In 1905 he obtained French citizenship.

Viễn was also known as Má Chín Dảnh. During the French Occupation period, the nickname, Má Chín, was used for people who were middlemen or who were agents of big French companies, banks, and Chinese trading companies. To the owners of those companies, *má chín* were trustworthy people, often tasked to market goods and services, as well as source for goods. To them, *má chín* were the only buyers and sellers they knew. *Má chín* made it easy for the Chinese companies to do business. They were also known as compradors (mại bản 买办). In present times, *má chín* are the marketers and purchasers. Viễn was originally a *má chín*, and was a rich businessman.

However, originally he was not rich. According to what is known, Viễn was the eldest son of a rich trader who went bankrupt. In the nineteenth century, his father moved the entire family to Saigon — Chợ Lớn to restart a career. When Viễn was turning into an adult, his father advised him that in the business world, great deeds were predicated on a dynamic mind, and that this was more valuable than wealth. His father believed that Viễn would be able to make it in business. True to this assessment, five years after Viễn stepped into the business world, he managed to restore his family's wealth by becoming a skilful *má chín*.

The following account is believed to be how Viễn became rich and prominent. Around 1908 in Saigon, there was a notorious person nicknamed "Four-Eyes Big Brother" who was the head of the mafia that protected gambling halls. He was pesky and terrifying Chinese businesses that wanted peace to conduct their business, so they needed someone else to protect them from "Four-Eyes Big Brother". Viễn fitted the bill. Even though "Four-Eyes" was a gangster, Viễn was able to negotiate quietly with him, by promising to pay him a big sum of money. The strategy worked, and the Chinese businesses were left in peace. The money was of course contributed by Chinese businesses to Viễn. His reputation rocketed after

this affair, and he naturally became a strategist and adviser in many important matters that concerned the Chinese community.

Entering the 1920s, with the rise of prices of commodities in the world economy, Viễn became a major trader for eastern medicinal products. In the mid-1920s, his main activity was exporting rice through his company, Hock Guan Hong, of Chợ Lớn. He also owned two steamships and many estates in Saigon and Chợ Lớn, as well as played the role of strategist and coordinator for the trading activities of the Chinese in Saigon-Chợ Lớn. For instance, when business leader Quách Đàm wanted to export rice to Singapore and Hong Kong, he could not help but sought the advice of Viễn so that his venture could be successful. With his diplomatic skills and social network, Viễn had close liaisons with the business world in Asian countries. He researched the markets of the world and the region, forecast the trends, and was able to design wise trading strategies for his Chinese friends in Chợ Lớn. One could say that his every move moved the prices of the market.

Viễn was apparently as wealthy as Quách Đàm. He was also in real estate, constructed houses, did rice polishing, and owned many rice polishing enterprises. Complementing these were his many means of transportation that plied the roads, bringing rice to the entire region of Southern Vietnam. He was very much a strategist working behind the scenes, as he always worked silently and also traded without fuss. It was said that at one time, his total assets and money made up half of all the assets and money of the Chinese community in Saigon-Chợ Lớn. In the 1930s, when the economy of Vietnam met with increasing difficulties and recession, Viễn transferred his wealth and his businesses to Hong Kong.

The Chinese in Chợ Lớn now remember Viễn as one of five persons who built the beautiful and famous Hà Chương (河章) Temple in District 5. Viễn had many wives, and his wives were the owners of many properties close to the temple. Viễn's relatives were also known to have built the Sùng Đức (崇德) and Phước An (福安) temples. Viễn himself was the owner of many properties and houses. His home has become the office of the Young Pioneers. Another house at 122 Đỗ Ngọc Thạch Street in District 5 is now the court house of the district.

Phan Thị Yến Tuyết

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Tam Assou, Franciscus Xaverius

(Phanxicô Xaviê Đàm Á Tô, 谭亚苏, Tan Yasu, 1855–1934)

Religious leader, Vietnam

Tam Assou was a Chinese Catholic priest leading the Chinese Catholic community in Saigon, the present-day Ho Chi Minh City in Vietnam, in the early twentieth century. Tam was the first Chinese priest ordained in Saigon and the first Chinese priest of the local

Chinese Catholic Church in Cholon (Chợ Lớn), the "Chinatown of Saigon", which is the present-day Fifth District in Ho Chi Minh City. His most important contributions were the revival of the Chinese Catholic community in Cholon in the early twentieth century, and establishing a new church on new land without any prominent support from the local Chinese laymen. He founded an orphanage and a school of Catholicism in Cholon and also built many small houses around the church to shelter poor Chinese residents. The Chinese Catholic community that he built in Cholon in the early twentieth century grew in importance during the Vietnam War and the Cold War in the latter half of the century.

Tam was born in 1855 in Macau and raised by a French convent in Hong Kong called Sisters of St Paul de Chartres (沙尔德圣保禄女修会). He was baptized by Bishop Pellerin, a French Bishop in Vietnam who, at the time, was in Hong Kong to escape the oppression towards the Catholics in Vietnam. When Tam was eight, the Sisters of St Paul de Chartres established a branch in Saigon, and Sister Benjamin le Noël de Groussy took him to Saigon, and allowed him to live with Father Philippe, a French priest with the Paris Foreign Missions Society (MEP), a Catholic missionary society established in the seventeenth century by French priests, assigned to East Asia by the pope. Father Philippe was at the time also the priest of the Chinese Catholic church in Cholon.

In 1865 Father Philippe organized a Chinese Catholic group in Cholon, among whom were the former patients of Cho Quan (Chợ Quán) Hospital, which was located between the present-day First District of Ho Chi Minh City and Cholon. It was one of the important facilities for the education and service of medicine in French Indochina in the nineteenth century. The chapel and house of Father Philippe was a small Vietnamese hut.

Tam, while living in "Chinatown" with Father Philippe, acquired more Cantonese and Chaozhou dialects in addition to the French he spoke. When he turned thirteen, Father Philippe who was on his way to France to seek treatment for an ailment took him to College General, a seminary in Penang in the Malay Peninsula, for his studies. The college had been an important seminary and sanctuary for Asian seminarians, especially Vietnamese ones, since the nineteenth century.

When Tam returned to Saigon, the Chinese Catholic community was already established. As French colonization of the southern part of Vietnam began in the latter half of the nineteenth century, the central area of Saigon-Cholon saw an influx of Chinese immigrants.

In 1866, Admiral Pièrre de la Grandière, the governor of Cochinchina, was impressed with the church congregation and gave them land to build a bigger church. The new building was the first church of the Chinese Catholic community in southern Vietnam.

After 1879, the church was managed by a Father Brillet and the number of ethnic Vietnamese devotees started increasing. In 1881, he built a chapel for them next to the Chinese church. Later, in 1898, the Vietnamese group started to use the building of the Chinese church and the diocese became a Vietnamese diocese. The Chinese and Vietnamese congregations then became divided in Cholon.

Tam was ordained a Catholic priest in Saigon on 30 November 1882, after which he worked in the Saigon diocese for sixteen years. During that period, he was vice-priest of the cathedral in Saigon. In 1898, he was asked to go to Cholon by the bishop in Saigon, who was at the time concerned about the decline

of ethnic Chinese Catholics there. Tam was to take care of the spiritual health of forty Chinese believers residing in Cholon.

Tam developed a plan to build a Chinese Church in Cholon, and found a desirable piece of land in the centre of Cholon. However, as its owners were either in China or Southeast Asia, it was very difficult to reach an agreement with them to buy the land. Nevertheless he succeeded in acquiring it and soon began the construction of the church that was named after St Francisco de Xavier. On 3 December 1900, on the holy day of St Francisco de Xavier, the ceremony to lay the cornerstone of the church was held. The building was completed in 1902.

Although there was no single donor who was prominently known to have contributed to church projects then, the inscriptions on a tablet on the wall inside the church record that more than two hundred Chinese individuals and shops contributed to its construction in a fund-raising event initiated by Tam. The inscriptions on two plates at the entrance of the building further signify that there were several groups of Chinese devotees classified by their native places in China, such as Guangdong and Fujian.

At the turn of the twentieth century, more Chinese children were baptised, as Tam established a school and an orphanage for them. However, the overall number of Chinese believers remained stable because many Chinese children were raised in their native villages in China, and overseas Chinese men were also not settled in one place. The Chinese Catholics numbered about four hundred.

In 1932, the golden jubilee of the Father Tam Assou's ordination was celebrated on a large scale in Cholon. Tam died two years later on 24 January 1934 in Cholon. The church is situated in the centre of Cholon, and is fondly called "*Nhà thờ Cha Tam*", which means "the church of Father Tam" in Vietnamese. In Chinese, the church is called "Sheng Xin Tang" (圣心堂), which means "the church managing the School of Sacred Heart". The church of Father Tam is still the central place for Chinese Catholics in Ho Chi Minh City. It is the only Chinese parish in the city where its priest is responsible for pastoral work relating to ethnic Chinese residents over the entire country of Vietnam. It has been estimated that in Ho Chi Minh City, there are 2,800 Chinese Catholics.

At the entrance of the church, one will be able to see decorative plates in Chinese that were donated by Chinese devotees on the opening of the church. Beneath them lies the gravestone of Father Tam Assou. A room exhibiting historical relics of the church stands next to the church, in another building. In 1963, Ngô Đình Diệm (president of the Republic of Vietnam, 1955–63) was in the church just before his assassination. The seat he used for his prayers has been preserved inside the church and labelled with a plate that explains the historical event. The church therefore attracts many tourists besides Catholics.

Several Chinese priests who have connections with the church and seminary are active in Vietnam and abroad. For example, Father Pièrre Lam Minh (1953–), the present emeritus bishop of the Diocese of Hong Kong, is a graduate from the School of Sacred Heart and Chinese seminary in Cholon. Father Lam Minh had been both impressed by the establishment of the Chinese seminary in Cholon in the 1960s and inspired by the fact that a Chinese man, such as Tam, could become a Catholic priest. Tam Assou is a historical hero for the local Chinese Catholics in the southern region of Vietnam.

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Tan Ah Tah

(陈亚达, Chen Yada, 1906–76)

Judge, Singapore

Tan Ah Tah was the first Asian to be appointed to the Singapore High Court.

Tan Ah Tah was born in Penang in 1906, the eldest son of Mr and Mrs Tan Chin Kim. The elder Tan served in the Government for 36 years and retired as an accountant of the Labour Office. Other than Tan Ah Tah, Tan Chin Kim had two younger sons, Ah Ee and Ah Fee. In 1933, he was awarded the Imperial Service Medal. Ah Tah was educated first at Victoria Institution in Kuala Lumpur before proceeding to the Penang Free School in 1918 to continue his studies. In 1925, he won the prestigious Queen's Scholarship (along with schoolmate Tuey Say Koo) and proceeded to study at Christ's College in Cambridge where he graduated with a BA and LLB. He was called to the Bar at the Inner Temple in 1930, and called to the Bar of the Straits Settlements on 10 August 1932. He practised at the Penang law firm of Logan, Ross & Samuel for the next 10 years, before joining the Straits Settlements Legal Service in 1940.

On 30 October 1935, he married Choo Yu Keun, youngest daughter of Mr & Mrs Choo Kia Peng of Kuala Lumpur. The elder Choo was a prominent tin miner and had served as President of the Selangor Miners' Association. He was awarded the CBE (Commander of the British Empire) medal by the Colonial Government for his services to the business community. The wedding took place at Ampang House, home of the Choos. The best man at the wedding was Tan Teow Bok (later co-founder of the law firm, Shook Lin & Bok).

Tan's first appointment in the Legal Service was as Assistant Registrar of Companies, Deputy Commissioner for Estate Duties and Deputy Commissioner of Stamps, Straits Settlements. Tan was in service for only slightly more than a year before the Japanese invaded Malaya. He remained in his post throughout the Japanese Occupation and was put in charge of the Estate Duty Office. Following Liberation in August 1945, Tan was put in charge of the Stamp Office.

After civil government was restored in 1946, Tan resumed his duties and was appointed Commissioner of Estate Duties, the first local-born Chinese to hold a post previously only held by Malayan Civil Service officers. In October 1947, Tan Ah Tah, together with Tan Thoon Lip, became the first two Chinese to be admitted to the Colonial Legal Service, the premier service. In July 1948, he was made Third District Judge in place of his old friend Alfred V. Winslow. He held the post for slightly over three months, before he was made First District Judge and First Magistrate, in place of E.P. Shanks. Between 1949 and 1953, Tan was transferred among several posts, serving as: Criminal District Judge, First Magistrate, and Civil District Judge.

In July 1954, Tan became the first Asian to be appointed to the Supreme Court bench when he was made Acting Puisne Judge in place of Justice E.N. Taylor who was set to go on two months' leave. He was confirmed as

Puisne Judge in May 1955. In February 1956, he was one of three judges appointed to sit in the newly-constituted Public Security Appeals Tribunal (the others being Justice E.N. Taylor and Justice J.W.D. Ambrose). This tribunal had been established under the Preservation of Public Security Ordinance.

Tan Ah Tah made legal history once more in August 1958 when, upon the retirement of the incumbent Chief Justice, Sir John Whyatt, he assumed duties as Acting Chief Justice. He was sworn in on 18 August 1958 by Governor Sir William Goode. By this time, Singapore was headed towards self-government and it was widely expected that Tan would be self-governing Singapore's first Asian Chief Justice. It thus came as a shock to the bar when it was announced in November that year, that the colonial government intended to appoint Sir Alan Rose as the new Chief Justice of Singapore. Almost immediately there were loud protests. Together with two of his colleagues, Professor Lionel A. Sheridan, Head of the Department of Law at the University of Malaya, who, with two of his colleagues protested the appointment in a letter to the *Straits Times*. Later, an extraordinary meeting of Singapore lawyers was called on 29 November 1958 to protest against Sir Alan's appointment as Chief Justice, the first time lawyers had ever protested against the appointment of *any* judge.

The Secretary of State justified the appointment of Sir Alan on the grounds that a permanent appointment to 'this important post' should await the advice of the incoming Prime Minister when he had an opportunity to give it his full consideration. Sir Alan Rose arrived in Singapore on 6 January 1959 to take up his new appointment. He had been Chief Justice of Ceylon up till 1955 and was on leave from his appointment as Chairman of the Medical Appeals Tribunal in the UK. Tan Ah Tah never became Chief Justice. When Sir Alan retired in January 1963, Wee Chong Jin was appointed Chief Justice while Tan remained Senior Puisne Judge. In January 1964, when Singapore was part of the Federation of Malaysia, Tan was appointed a judge of the Federal Court — which is an appeals court — in Kuala Lumpur.

Upon reaching the mandatory retirement age of 65 in 1971, Tan retired from the bench. The Constitution was amended to allow the President to appoint judges on contract terms after they reached retirement age. Tan's service was thus extended, and he retired for the second time on 29 November 1975. Numerous tributes were paid to him upon his retirement. All those who knew him thought that he had the perfect judicial temperament — courteous, kind, polite, dignified and with a good listening ear. Beyond his judicial service, Tan was active in two other organizations: the Singapore Old Frees Association, an old-boys' society for former students of the Penang Free School; and the Stamford District Scout Association. He served as President of the latter from 1973 till his death on 12 August 1976. Tan was survived by his wife Choo Yu Keun, his daughter Eileen Tan Siew Lean; and his two sons: Cheng Lim (a doctor) and Cheng Guan (a lawyer). Cheng Guan also studied at Cambridge and was called to the Bar by his own father in 1965.

Kevin Y.L. Tan

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Tan Chay Yan

(陈齐贤, Chen Qixian, 1871–1916)

Pioneer rubber planter, merchant, Singapore

Tan Chay Yan is best remembered as the pioneer in commercializing the cultivation of rubber in Asia. Back in 1895, he brought in the now historic nine seedlings from the Singapore Botanical Garden and planted them in a 43-acre piece of land in Bukit Lintang, Malacca. Nobody took Tan's venture seriously until he exported his first shipment of 450kg of rubber sheets overseas in 1904. His pioneering effort brought immense prosperity not only to his family, but also to British Malaya and then later the Federation of Malaya. By the year 1920, the rubber industry had become the backbone of British Malaya with 2.2 million acres planted with rubber. The British Government officially acknowledged Tan's first plantation as the first rubber plantation in Malaya and Asia. In Singapore, he also invested in a rubber plantation in Choa Chu Kang together with other prominent Chinese businessmen such as Lim Boon Keng, Lee Choon Guan, and Tan Jiak Kim. For his contributions to rubber plantations and also his philanthropic activities, two roads were named after him respectively in Malacca and Singapore; namely, Jalan Tan Chay Yan in Malacca (formerly known as Jalan Kampong Empat), and Chay Yan Street in Tiong Bahru, Singapore.

Tan was born in 1871 in a prominent *Peranakan* (Straits-born Chinese) family which traditionally engaged in the property and land business, as well as tapioca plantations in Malacca. He was the eldest son of Tan Teck Guan and a grandson of Tan Tock Seng (1795–1850) who was a well known philanthropist and businessman in Malaya and Singapore. Tan Chay Yan's ancestors came originally from the Hai Cheng district of Fujian Province in China and married with local *Peranakan* in Malacca. Tan was brought up in Malacca and educated at the Malacca High School. He did exceptionally well in his studies, but his main interest was in plants and gardens. He was probably influenced by his father who excelled in gardening and, in fact, specialized in the cultivation of orchids. Tan's interest in rubber began when he met Henry Ridley in England. Ridley was a botanist, a geologist, and the first scientific director of Singapore Botanical Gardens between 1888 and 1991. He spent many years promoting rubber, which was native to South America, as a commercial product in Ceylon and Malaya. When Ridley arrived in Singapore, he strongly encouraged Tan to venture into rubber planting. Tan was convinced and then took the historic nine seedlings from Singapore to Malacca where he converted his ancestral tapioca plantations into rubber estates. His experiment turned out to be a great success. From there, he went one step further by establishing the Malacca Rubber and Tapioca Company to plant rubber on a bigger scale, totalling 4,300-acre land at Bukit Asahan, Malacca. When the rubber plantation turned out to be another success, he sold the rubber estate to a European firm called the Malacca Rubber Plantation. With these achievements in rubber planting, he fervently encouraged other Chinese businessmen to invest in rubber planting in Malaya and Singapore, and could well take credit for his immense contribution to promoting rubber planting and its commercialization in Malaysia. As a result,

the rubber industry is one of the mainstays of the Malaysian economy till today.

With his increasing wealth in rubber planting, he, like his contemporaries, diversified his business into finance and insurance. He was the first chairman of the Eastern United Assurance Corporation, a position he held till his death in 1916.

Like his grandfather, Tan was also a philanthropist in the region. Among his philanthropic activities, the most outstanding one was his donation ($15,000) to the construction of a building named after his father in a medical school in Singapore. The medical school was to become the King Edward VII Medical School, the forerunner of the University of Singapore's Medical Faculty. In Malacca, he also donated a huge sum of money for education. In fact, he co-founded Pei Fong High School which is situated at Jalan Tan Chay Yan, the road named after him. Pei Fong High School is now a renowned independent Chinese high school in Malacca.

Tan was equally active in politics and public service. As young as twenty-one years old, he was already appointed by the Straits Settlement Government to the Malacca Municipal Council. Three years later, he was made a Justice of Peace for his contribution in public service. In 1900, he was appointed by the government to be a member of the Malacca Sanitary Board. In the meantime, he was equally active in politics. When Tan Jiak Kim, Seah Liang Seah, Lim Boon Keng, and Song Ong Siang set up the Straits Chinese British Association (SCBA) in Singapore on 17 August 1900, he responded by establishing the Malacca branch of the association in October 1900. The association was a political and cultural association of the Chinese *Peranakan* in the Straits Settlements of Malacca, Penang, and Singapore, which provided a platform for the Straits-born Chinese to voice their views on politics, and also championed their rights. Ironically, Tan was also active in China-centric nationalism. In 1906, he became a founding member of the Malacca branch of Dr Sun Yat Sen's Tung Meng Hui, which advocated the overthrowing of the Qing Dynasty in China and was a predecessor of the Kuomintang Nationalist Party later.

In 1916, Tan was seriously ill with malaria because of the long hours spent in his rubber plantations. Unfortunately he did not recover and died at the age of forty-six in Malacca, leaving behind his wife, six daughters and a son. His wife, Chua Wan Neo, who belonged to the tenth generation of *Nyonya* in Malacca, was the only Chinese woman recipient of the King George V Silver Jubilee Medal in 1936. His son, Robert Tan Boon Siang, who was the former president of the Malayan Orchid Society, developed a new hybrid of orchid variety and named it Vanda Tan Chay Yan in honour of his father. The hybrid won the highest award given by the Royal Horticultural Society of the United Kingdom at the Chelsea Flower Show in 1954.

Ng Beoy Kui

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Tan Chee Khoon, David

(陈志勤, Chen Zhiqin, 1919–96)
Opposition party leader, Malaysia

Few politicians in Malaysia commanded the deep respect from all sides that Tan Sri Dr Tan Chee Khoon did throughout his political career. A staunch multiracialist, he was often given the honorific, "Conscience of the Nation".

Born on 4 March 1919 to humble Hokkien immigrants in Cheras outside Kuala Lumpur — his father came from a Methodist family and his mother was an Anglican — Tan was the second son in a close-knit family with five children. In 1932, when he was thirteen years old, he accidentally pushed a knife into his left eye. It had to be replaced with a prosthesis.

An ardent reader of books on history, Middle Eastern history, and military history, Tan was educated at Kajang High School and Victoria Institution. He failed to win the Queen's Scholarship in 1938, but managed nevertheless to begin studies at Singapore's King Edward VII College in medicine on smaller scholarships.

When the Japanese Occupation interrupted his studies, he went back to Kuala Lumpur. During the war, he married Liew Fong Ying and, by the time he was back at college after the war, the couple already had a son. Between 1947 and 1949, the college's students' union elected him as treasurer, vice-president, and president successively. Later in life Tan established a series of scholarships at his old schools, most of them named after his parents, Tan Chin Ghee and Tay Kim Siew.

He developed his general practice into the Sentosa Medical Centre, and remained a keen Christian all his life, being active in the Kuala Lumpur Methodist Church where he fought for its Malayanization, until health reasons forced him to slow down in 1976. He was also deeply involved in the Malaysian Medical Association, of which he became president in 1967.

Between 1959 and 1971, Tan was on the council of the University of Malaya. He was involved in several memorable clashes, including the selection of the university's first professor of economics. He strongly and successfully supported Dr Ungku Aziz against Professor Thomas Silcock's candidacy. When he left as chairman, the university awarded him a doctor of laws degree.

Tan's involvement in politics began when he joined the Selangor branch of the Labour Party in 1952, encouraged by his old schoolmate, Lee Moke Sang. Lee became the first chairman of the national Labour Party of Malaya when this was formed in 1954. He helped prepare the party's memorandum to the Reid Commission, whose terms of reference for formulating a parliamentary democracy had been provided by Tunku Abdul Rahman, Malaya's first prime minister.

Although Tan became chairman of the Kuala Lumpur branch of the party in 1956, and the party's national treasurer in 1959, he did not run in general elections until 1964. He headed the Selangor Selection Committee of the Socialist Front in 1959, when it won five parliamentary seats in the state. Between 1964 and 1978, he served three terms as Member of Parliament for Batu, and state assemblyman for Kepong, though, interestingly, as representative for different parties each time. He was also the official leader of the opposition in parliament during that period.

Tan helped found Parti Gerakan Rakyat Malaysia in 1968 after the Labour Party, by now strongly radicalized towards the left,

decided to boycott the approaching elections. Gerakan turned out to be hugely successful in the 1969 general elections due to a successful electoral agreement with other opposition parties, winning eight parliamentary seats and twenty-six state seats. For various reasons, Tan's announcement on May 13 that Gerakan would not form an opposition coalition in Selangor, and instead wanted the ruling Malay party to form the state government, was delayed and made public on Malaysian TV only late in the day. Some believe that an earlier announcement would have defused the tense situation sufficiently to avoid the racial clashes that took place that evening.

Top-level infighting in Gerakan prompted Tan to leave in 1971 and he reluctantly founded a new non-communal party, Parti Keadilan Masyarakat (Pekemas). He refused to be enticed into joining the ruling coalition, and purportedly also rejected an offer to become chief minister of the state of Penang should he agree to cross the political divide. He also rejected a request from the government for Pekemas to join the ruling coalition and refrained from contesting in Sabah state in 1974.

As MP, Tan was prone to using quotes from the Bible, which gained him a reputation as a religious person, and the title of "preacher" from Tunku Abdul Rahman. He became popularly known as Mr Opposition, and was famed for his courage, compassion, integrity, and deep sense of justice.

In November 1976 he suffered a stroke that forced him to retire from politics and many other commitments. Over the years, Tan refused several awards from the political establishment, but in 1980, accepted the Panglima Setia Mahkota (PSM) from the king, which carried the title of "Tan Sri". He was also awarded the Datuk Paduka Mahkota Selangor (DPMS) by the sultan of Selangor.

With this new respectability, Tan was asked to write for the mainstream press. He consented and his weekly column for *The Star*, titled, "Without Fear or Favour", was well received. His topics were largely about multiracialism and democracy, as well as interviews with prominent politicians. But after more and more of his writings were censored or stopped by the editors, he let the column die after four years, and concentrated instead on writing his memoirs. His column in the Chinese *Nanyang Siang Pau* also suffered the same fate.

The award that Tan showed particular delight in receiving was that of "Outstanding Malaysian", given him by the human rights group, *Aliran*, in 1984. The citation for the occasion stated: "Truth and progress can be hindered or hampered but only temporarily; their victory is inevitable. The question is whether man himself is prepared to fight for truth. People like Dr Tan, because they are not afraid to stand up against existing power structures, have earned for themselves a noble role in the march of civilization."

Tan passed away on 14 October 1996 at the age of seventy-seven.

Ooi Kee Beng

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Tan Chee Yioun, Vincent

(陈志远, Chen Zhiyuan, 1952–)
Leading businessman, Malaysia

Vincent Tan is one of the new breed of prominent Chinese businessmen to emerge in Malaysia in the New Economic Policy era. Known for his close connections to influential officials and politicians, he became chairman and chief executive officer of Berjaya Corporation Berhad, a diversified conglomerate which controlled a wide array of businesses in leisure and gaming, property and construction, vacation, hotels and resorts, insurance, investment holdings, food and beverages, telecommunications, and manufacturing.

Born in Batu Pahat in 1952, Johor, Vincent Tan was the fourth child in a family of six sons and a youngest daughter. His father had migrated from Eng Choon Prefecture in Fujian, China, to British Malaya before the Second World War. After working for a number of years, Tan's father used his savings to start and operate a small transportation company. Although he wanted to study law, Tan had to start working after finishing his English secondary school education in 1970 because his father could not afford to pay for his tertiary education. His first job was as a clerk with the United Malayan Banking Corporation. While working as a bank clerk, Tan also moonlighted as an insurance agent for the American International Assurance in the evening to supplement his income. Because of his natural flair for making deals, Tan did so well in selling insurance that he decided to do it full-time in 1972 and before long was promoted at age twenty-one to be an agency supervisor.

By the end of the 1970s, the ambitious Tan decided to strike out on his own in the Klang Valley, the political and economic hub of the country. In quick succession he ventured into a series of businesses in retail, transport, real estate, car importing, and a joint undertaking with Tokyo Marine & Fire Insurance in insurance. His first major break came in 1981 when he won the franchise to bring McDonald's fast food restaurants into Malaysia, after having first contacted them in 1973 when he read about the company in *Fortune* magazine. His winning the McDonald franchise over other powerful and well established Malaysian business groups enhanced his credibility in business and political circles. By 2008, besides expanding the McDonald franchise to more than 180 restaurants all over Malaysia, Tan had also added several other companies to his food and beverage business, including the American Roasters Grill, Starbucks, and 7-Eleven franchises.

In the mid-1980s, he emerged as a member of an exclusive group of businessmen who were closely connected to powerful politicians and influential civil servants, especially Mahathir Mohammed (prime minister, 1981–2004) and Daim Zainuddin (minister of finance 1984–91). Influenced by the successes of the Japanese *zaibatsu* and Korean *chaebol* business models, the Mahathir administration handpicked a coterie of businessmen to establish, develop, and operate huge Malaysian business conglomerates; Tan was one of those handpicked businessmen. He was thus given favourable access to major privatization projects without tender, soft or government-guaranteed loans for business acquisitions, and expansions, and other perks and privileges. Besides his political and bureaucratic links, Tan without fail would include Malay partners in most of his business

ventures, thus fulfilling the NEP's Bumiputra quota objective.

Tan's first major business foray with Malay business partnership was the acquisition of a 38 per cent interest in Berjaya Corporation, whose principal activity was the manufacturing of wire products in 1984. Renamed Berjaya Group, it became his holding company for his ever expanding business empire. The critical phase in the development of his business empire was Tan's biggest coup — when he successfully negotiated with the Mahathir administration in 1985 to privatize the state-run Sports Toto lottery — to Berjaya without any open tendering process. Berjaya bought up 70 per cent of Sports Toto, and Tan listed the company on the Kuala Lumpur Stock Exchange in 1987. Within days the share price of Sports Toto rose fivefold and Tan used this opportunity to raise funds by reducing his ownership percentage. In 1990, Tan gained full control of the lucrative Sports Toto operation through a series of controversial manoeuvres. Indeed, over the years Sports Toto has become the main cash cow for Tan to expand his Berjaya Group into a huge, diversified, and ever changing business conglomerate.

From the mid-1980s until the Asian Financial crisis in 1997, Tan rapidly built up his business empire through a dizzy myriad of shares-for-assets swaps, takeovers, and reverse takeovers, frequently with the support of, or in collusion with influential UMNO politicians or well connected Malay businessmen. The economic depression years in the mid-1980s provided excellent opportunities for a well connected and funded businessman such as Tan to acquire financially distressed companies relatively cheaply. By the mid-1990s, he had emerged as one of the most successful of Malaysia's growing class of politically connected business tycoons.

Under the holding company, Cosway, Tan expanded into the manufacturing of personal care and household products, and distribution of cosmetics, toiletries, and fashion jewellery, and durable consumer goods, and, in the 2000s, also the distribution of audiovisual and children's educational products. Berjaya also bought a number of real estate and leisure businesses such that by the mid-1990s it had emerged as a strong player in the country's hotel and resort vacation industry, with holdings including the Bukit Tinggi Resort in Pahang. In the real estate sector, Berjaya successfully increased its land banks holding, especially in the Klang Valley. In 1995, Tan launched a massive shopping, entertainment, and leisure centre project named Berjaya Times Square in the central business district of Kuala Lumpur. While the Times Square project was launched in 1995, its progress was stalled by the Asian Financial Crisis in 1997 and was only completed in 2003.

Tan was also the recipient of a number of privatized services and companies that the government implemented without any open tendering process. In 1994, the government awarded him the concession to operate the national sewerage system through a build-operate-transfer (BOT) arrangement. Tan established Indah Water Konsortium Sdn Bhd to run the national sewerage system, but the company incurred losses without fail until it was later renationalized. In the mid-1990s, because of increased car ownership and escalating traffic congestion in the Klang Valley, the government decided to build a light-rail transit system and Berjaya was one of three independent companies selected to participate in the project. Tan's KL Monorail (previously known as Peoplemover Rapid Transit — PRT) opened in 2003, but was eventually renationalized in 2007

because of the company's escalating debts. However, Tan was more fortunate with the telecommunication concessionaire he was awarded in 1995 which he successfully developed into Malaysia's third largest mobile phone operator, and number one in prepaid services sales by the early 2000s.

Like all of Mahathir's handpicked businessmen, in the aftermath of the Asian Financial Crisis in 1997, Tan was faced with soaring debt levels at the beginning of the 2000s. To address his financially distressed situation, he controversially managed to get the government in 2000 to renationalize his loss-making company, Indah Water Konsortium Sdn. Bhd. Tan was also forced to embark on the controversial, extensive restructuring of his Berjaya Group by transferring most of the former company's assets into a new vehicle. In exchange shareholders and investors were given one share in the new company for every four shares they had previously held. He sweetened the deal by adding a number of his personal assets, such as part of the Times Square development. Indeed, the manner in which he managed to extricate himself from the adverse impact of the Asian Financial Crisis demonstrated his astute survival skills. By 2003 not only had Tan recovered from the financial crisis, but was already beginning to expand his business empire again.

His many critics have questioned Tan's strong relationship with the government and his answer to them was: "It's only prudent for a businessman to be friendly with the government of the day, but I'm not into politics and our companies are well run." Indeed, for Tan, his close relationship with influential politicians and well connected Malay businessmen has been a very profitable investment.

Lee Hock Guan

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Tan Chee-Beng

(陈志明, Chen Zhiming, 1950–)

Anthropologist, researcher, scholar, Malaysia

Tan Chee-Beng who was born in Batu Pahat in 1950 is professor and head of the Department of Anthropology at the Chinese University of Hong Kong. He has made major anthropological contributions to the study of ethnography of the Chinese community in Malaysia and beyond. He is multilingual and highly proficient in Chinese, English, and Malay. Besides teaching and coaching young scholars in the field of anthropology, he has written and published extensively.

A renowned scholar in the field of cultural studies and ethnic relations, Tan is a highly reputable anthropologist who has shown special interest in the unique cultural identity of ethnic Chinese communities. His anthropological studies include the *Baba* in Malacca; and the *Hui Hui* and Chinese *Peranakan* in Terengganu.

He is best known for his in-depth knowledge of the Baba community, which is a subethnic group of the Chinese Malaysians. He has revived the terminology *Peranakan*

to refer to the highly integrated Chinese community in Terengganu and Kelantan who experienced acculturation in terms of language, daily customs, and a consciousness of identity, as a result of living with the Malay people in Peninsular Malaysia.

In 1974, Tan obtained a Bachelor of Social Science (Hons.) degree from the University of Science Malaysia in Penang. Later he left for the University of Cornell in the United States, where he was conferred a Master of Arts (M.A.) degree two years later. During his pursuit of a Ph.D. degree, he conducted a seventeen-month fieldwork, observing the anthropological aspects of the Baba Nyonya community. In 1979, he obtained his Ph.D. in Anthropology with a thesis entitled, "Baba and Nyonya: A Study of the Ethnic Identity of the Chinese Peranakan in Malacca".

Tan was a lecturer in the National University of Singapore from 1979 to 1980. On his return to Malaysia, he taught at the Department of Chinese Studies, University of Malaya, from 1980 to 1996. During that period, he was promoted to associate professor of the Department of Anthropology and Sociology and was the head of "Project of Ethnic Relations Studies", initiated by the Faculty of Arts and Social Science of the same university. In 1997, he joined Hong Kong Chinese University and is now a professor and head of the Department of Anthropology and Sociology.

Tan has been the project director for "East-Asian Cultural Relations and Identity" and the Editor-in-chief for *Journal of Asian Anthropology*. He has also been co-editor and later editor of *Journal of Chinese Overseas* (Singapore). His scope of research includes topics such as cultural transformation and identity, Chinese religious beliefs, the development of Chinese *Peranakan*, Overseas Chinese, the cultural identity of Hong Kong and China.

As an internationally recognized scholar, Tan has published fifteen books on various topics concerning the Chinese community in Malaysia and Singapore. Although he often writes in English, his works are also translated and appreciated in the Chinese and Malay languages. For example, *The Development and Distribution of Dejiao Associations in Malaysia and Singapore* has been translated into the Chinese language. His passion for constructing a theoretical framework to understand the Chinese ethnic identity proves to be a constant motivator for younger scholars to venture into similar areas of study.

His interest in studying the ethnic minorities was evident when he conducted a research and co-authored a book entitled, *Three studies on the Orang Asli in Ulu Perak* with two other authors, Mohd. Razha b. Hj. Abd Rashid and Syed Jamal Jaafer. He worked on this when he was still an undergraduate student in 1973.

In 1988, Tan authored two important monographs: *The Hui Hui (Chinese Muslims) in Terengganu*; and *The Baba of Melaka: Culture and Identity of a Chinese Peranakan Community in Malaysia*. The latter was based on seventeen months of fieldwork in Malacca and was indeed an eye-opener for researchers and readers who have an interest in acculturation and the study of comparative culture. His research provided fresh insights and perspectives for many to examine the *Baba* culture and identity. Malaysian society began to realize that the *Baba* community preserved Chinese cultural traits despite acculturation with the Malay community.

With his vast knowledge of the traditional Chinese religions, he edited *The Preservation and Adaptation of Tradition: Studies of Chinese Religious Expression in Southeast Asia* (1990)

and *Bibliography on Ethnic Relations: With special reference to Malaysia and Singapore* (1992). In 1997, drawing on some of these examples, he published a book entitled, *Ethnic Groups, Ethnogenesis and Ethnic Identities*.

In 2000, Tan co-edited *The Chinese in Malaysia* with Lee Kam Hing. This comprehensive monograph provides an informative description and analysis of the development of the nationals of Chinese descent in Malaysia. In the Preface to *The Chinese in Malaysia*, Lee Kam Hing and Tan Chee-Beng wrote, "Our hope is that the volume succeeds in showing that there has emerged a community of Malaysians but of Chinese origin which the term Chinese Malaysians emphasizes." The cultural diversity, religious practices, and ethnic identity of Chinese Malaysians have always attracted his attention even after he left Malaysia and worked at the Chinese University of Hong Kong in the late 1990s.

His passion for the people in Malaysia also included the indigenous people in Sarawak and he has worked closely with the indigenous communities and produced a monograph on the communal associations of the indigenous communities of Sarawak.

Tan has contributed to the study of the family and religious lives of the Chinese in Malaysia and Asia. His work on the *Baba*, *Peranakan* in Terengganu, *Hui Hui* and other indigenous people in Sarawak has greatly enhanced anthropological knowledge of the Chinese in Southeast Asia. He has made contributions to the Malaysian anthropology field by providing theoretical perspectives on the ethnogenesis and ethnic identities of these minority groups.

In 2003, he published *Chinese Minority in a Malay State: The Case of Terengganu in Malaysia*. Of late, Tan's research interest has been on the identity of the Chinese in China. In 2004, he wrote *Chinese Overseas: Comparative Cultural Issues*. His many years of research on cultural change and Chinese ethnicity in Southeast Asia have enabled him to examine the effects of localization and its impact on the identity construction of the Chinese overseas.

He has also conducted research on Quanzhou and Yongchun (both in Minnan and Southern Fujian), of which he is a descendant. In 2006, he published a book entitled, *Southern Fujian: Reproduction of Traditions in Post-Mao China*. In 2007, Tan wrote *Chinese Overseas: Migration, Research and Documentation*.

Besides anthropological research, Tan has co-authored several books on popular foodways in Asia. In 2001, he co-authored *Changing Chinese Foodways in Asia*. In 2007, he co-authored with Sidney C.H. Cheung, *Food and Foodways in Asia: Resource, Tradition and Cooking*. His latest publication is entitled, *The World of Soy*.

In conclusion, Tan Chee-Beng's fieldwork has contributed theoretically to the understanding of Chinese in Southeast Asia, as well as Chinese in Fujian and Yunnan. His more recent contributions on migration, intermarriage, cultural reproduction, cultural heritage, cultural identity, religious belief, and sociolinguistics of China and the overseas Chinese are also prominent in the respective areas. His genuine passion for the communities under study continues to inspire local and foreign research interest to venture into the anthropological field of study.

Ngeow Yeok Meng

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Tan Cheng Lock

(陈祯禄, Chen Zhenlu, 1883–1960)
Politician, businessman, Malaysia

Tun Tan Cheng Lock was a founding member of the Malayan Chinese Association (MCA), and its first president from 1949 to 1958. He led MCA alongside the leaders of UMNO (United Malays National Organisation) and MIC (Malaysian Indian Congress) to gain Malaya's independence from the British in 1957.

A fifth-generation Malacca-born *baba*, Tan Cheng Lock, born 5 April 1883, studied at the Malacca High School and completed his secondary school education at the Raffles Institution in Singapore. He obtained his Cambridge School (Leaving) Certificate, but his hope of studying law at a university in the United Kingdom came to nought when he was not awarded a Queens Scholarship. Financial constraints compelled him to accept a position teaching English and literature at the Raffles Institution in Singapore in 1902. He returned to Malacca in 1908 to work as the assistant estate manager, Bukit Panjang Rubber Estates.

In 1913 he married Yeo Yoke Neo, the only daughter and heiress of a wealthy Malacca businessman. The couple had four daughters and one son, Tun Tan Siew Sin (陈修信), who later became the second and longest-serving finance minister of Malaya (later Malaysia). Tan Cheng Lock's nephew, Dr Goh Keng Swee (吴庆瑞), was finance minister, and later deputy prime minister of Singapore.

The British colonial administration, recognizing Tan's leadership potential, appointed him a Justice of the Peace in 1912 and a Malacca municipal commissioner from 1913 to 1922. In 1923, he was nominated an unofficial member of the Legislative Council of the Straits Settlements where he served until 1934, and of the Straits Settlements Governor's Executive Council from 1933 to 1935.

Tan devoted his life and resources to social and political reform in Malaya. His leadership and participation in many government committees and civil society activities were remarkable. In 1915 he helped to re-establish the Straits Chinese British Association (SCBA), and revive the Chinese Company of the Malacca Volunteer Company, in which he served as a volunteer private from 1915 to 1919. He was appointed a member of the Malacca Rural Board in 1916.

From 1926–32 he was vice-president of the Malacca Chinese Chamber of Commerce, and from 1947–51, its president. In 1927, he founded and became the first president of the Asiatic Planters' Association. From 1928–35, he was the president of the Malacca branch of the SCBA. In 1931 he founded and became the first president of the Malayan Estate Owners' Association. In the same year, he was a member of the Straits Settlements Rice Cultivation Committee. He was also a member of the Straits Settlements Trade Commission from 1933–34 and from 1949–52, he was a member of the University of Malaya Council.

Tan was also president of the Malacca Hokkien Community Association and patron of the Malacca Chiang Chew Hoo Association (the ancestors of whose members were the

Chinese pioneers who first emigrated from China to Malaya some 500 years ago). As a trustee of the 300-year old Cheng Hoon Teng Temple (青云亭) dedicated to Kuan Yin, the Buddhist Goddess of Mercy, he persuaded the colonial government to pass an act (The Cheng Hoon Teng Temple Incorporation Ordinance, 1949) to protect the temple, the only religious institution in Malaysia to be given this distinction. He sat on many government committees, such as the Technical Education Committee, Trade Commission, Housing Committee, Committee on Destitution, Rubber Restriction Committee, and the Chinese Marriage Committee.

Concerned with the damaging effect of opium on the Chinese population, Tan agitated against its widespread use, and eventually had it banned. Opposed to the sale and enslavement of young Chinese maidens (*mui tsai*) recruited from mainland China, he moved to restrict their entry, and finally end the trade. He also enacted the Monogamous Marriage Act as he was against the irresponsible polygamous practices of the Chinese. After the Act was passed, he "married" his wife at the civil marriage registry. He helped Malay farmers and Indian plantation workers as well as the landless and squatters, but failed in his campaign to provide Chinese farmers with paddy land to produce rice on a commercial scale.

He respected honest work and paid tribute to the worker and "the masses" for their invaluable contributions to the country's development. He proposed minimum wages, and "a gigantic programme" of subsidized government public housing for poor and working people. Tan also suggested publicly-funded "homes for decrepits and the destitutes", and "free hospitals, clinics and dispensaries… for the benefit of the poor classes".

As a *baba*, Tan Cheng Lock could not speak any Chinese dialect or read or write Chinese. He spoke *baba* Malay and English, but was extremely proud of his Chinese heritage. Tan's ancestor, Tan Hay Kuan, first arrived in Malacca in 1771 and married a local Chinese woman.

Recognizing English as a *lingua franca* amongst all ethnic groups, and believing in the intrinsic value of education, he clamoured for free English elementary education, while also strongly supporting the provision of free Malay schools. He advocated for, but failed to gain, state funding for Chinese-language schools and education. But this failure did not undermine his firm belief that language underpins the survival of a culture. As MCA president, he ensured that Chinese schools, especially in the "new villages", were subsidized by the MCA.

Tan read widely and owned a large collection of eastern and western classics. He was rooted in Buddhist teaching, steeped in Confucian philosophy, and guided by their fundamental concepts, such as loyalty and filial piety, ancestral worship, observance of traditions, and close familial ties. While his world views and values — a blend of western and eastern philosophies — were largely influenced by his readings, his four-year sojourn with his family in Switzerland (to facilitate his wife's recovery from a debilitating illness) from 1935–39, and another four in India (from 1942–46 when he and his family evacuated to escape the Japanese Occupation of Malaya) reinforced his abiding faith in multiculturalism in a western-style democracy.

Tan had been criticized for abandoning the country at a critical time during the war. But he was vindicated subsequently by the fact that the Japanese had looked for him, as for other Chinese who were prominent public figures and businessmen, soon after they captured Malaya, to coerce them into raising funds for the Japanese war effort.

As early as 1926, at the meeting of the Straits Settlements Legislative Council on 1 November 1926, Tan, a nationalist and visionary, mooted the concept of self-government. But it was an uphill task for the Chinese population was divided by dialect, occupational and educational differences, as well as income. Tan repeatedly appealed to Malayan Chinese to sink their differences and declare their allegiance to Malaya and not China. In 1943, while in India, he founded the Overseas Chinese Association, the precursor of the MCA. There he wrote and sent to the Colonial Office in London his treaties entitled "Memorandum on the Future of Malaya" which laid out a model for an independent Malaya. He fought unsuccessfully against the dismantling of the Malayan Union set up in 1946, even resorting to using the hartal (closure of shops and offices — one of Indian nationalist Gandhi's tactics), and its imminent replacement by the Federation of Malaya in 1948. The same year, he attempted to reconstitute it into the Malayan Chinese League. His dream for Chinese unity culminated in the formation of the MCA on 27 February 1949 at a historic meeting with sixteen other Chinese leaders.

At the most crucial time in Malaya, he rallied the Malayan Chinese to oppose the communist insurgency, known as the "Emergency" that lasted for twelve years (1948–60). He mooted the idea of protecting vulnerable Chinese in small towns and rural areas from the influence, coercion, and attacks of the communist guerillas, a proposal later appropriated by the colonial administration into the "Briggs" plan that created "new villages" into which the Chinese were cordoned off. In these new villages, Tan and the MCA worked tirelessly to alleviate the hardship of the residents, by, for instance, providing agricultural land and building amenities and schools, which greatly helped to turn the odds against the Communist insurgents. Tan's strong stand against the communists made him a target; he was injured in a hand-grenade attack on 10 April 1949 during a speech he gave to MCA members in Ipoh. This incident did not deter his unrelenting anti-communist campaign. At the same time, it catapulted him into the mainstream of multiracial politics in which he was the acknowledged leader of Malayan Chinese who were anti-communists.

In October 1949, in his presidential address to the MCA, he reiterated his call for Malayan independence of "one country, one people, one government", expounding a peaceful and harmonious multiracial and democratic Malaya where all ethnic groups — Malays, Chinese, Indians, and others — would have equal rights. He recognized the handicap of the Malays in economic development and exhorted the Chinese and the MCA to initiate and support necessary measures to alleviate their disadvantage. The call for "one government" was because in the new Federation of Malaya structure, implemented in 1948, the British had left out Singapore. The Malaya he envisioned would include Singapore.

He later won the trust and support of the British, the Malay political elite, and other Chinese leaders, and this facilitated the negotiations that led to independence for Malaya. Tan and the MCA had fought successfully for citizenship eligibility for non-Malays, based on the principles of *jus soli* (right by birth), which thus increased the electoral franchise potential from 10 to 50 per cent. Amongst the rights he and the MCA bargained for were freedom of religious practice and the right to elementary mother-tongue education. In return it was agreed that Islam, the Malay language and the special position of the Malays, would be accorded official status in the Malayan Constitution.

The basis of these negotiations and bargaining was rooted in the informal Communities Liaison Committee that brought Tan together with other Malay, Chinese, and Indian leaders in late 1949 through to 1951.

Tan was awarded the Commander of the British Empire (CBE) by King George V in 1933. In 1952 he was knighted (Knight Commander of the Order of the British Empire — KBE) by King George VI, which carried the title "Sir". In 1949, the sultan of Johor honoured him with the award "Dato' Paduka Mahkota Johor" (DPMJ). In 1958 the Yang di-Pertuan Agong (King) of Malaya bestowed on him one of the country's highest awards, the *Seri Maharaja Mangku Negara*, with the title "Tun". His legacy has been commemorated through the Tun Tan Cheng Lock Scholarship, at the Institute of Southeast Asian Studies, Singapore, by his daughters Alice Scott-Ross and Agnes Tan; the Assunta School of Nursing, Petaling Jaya, Malaysia, by his son Tun Tan Siew Sin; the Baba House in Singapore by Agnes Tan; and the Tun Tan Cheng Lock Memorial, by the National Archives of Malaysia. Two roads are named after him in Malacca and Kuala Lumpur.

Tun Tan Cheng Lock died in Malacca on 13 December 1960 at the age of seventy-seven. He was accorded a state funeral on 20 December, the first to a non-royalty.

Ch'ng Kim See

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Tan Chi'-Loong, Benedict

(陈智龙, Chen Zhilong, 1967–)
Sportsman, sailor, Singapore

An avid sailor, Benedict Tan received his education at the National University of Singapore and the Australian Institute of Sports. He is best known for excelling in both sailing and in the academic arena. Indeed, he pursued his studies in medicine simultaneously with his interest in sailing. Many still recall Dr Tan's adept juggling of his medical career as well as his competition at international level in the Laser Sailing.

Sailing since the age of 12, Dr Tan dedicated much of his time on and off the water to the development of what pundits have called his trademark consistency of performance. His systematic training and adroitness gave him a comfortable advantage in competitions. As a result, it was with relative ease that Dr Tan won the Laser Gold Medal in the 12th Asian Games in Hiroshima without needing to sail the last race. This win marked the end of a fourteen year medal drought in sailing for Singapore. He also won gold medals in sailing in four consecutive Southeast Asian (SEA) Games in Kuala Lumpur 1989, in Manila in 1991, Singapore 1993, and Chiang Mai in 1995.

His consistent performance and dedication to the sport of sailing were acknowledged at international platforms when he participated

in the Laser World Championships and the International Yacht Racing Union (renamed the International Sailing Federation in 1996) World Championships. Dr Tan's competitive spirit and steady performance at those events kept him within the top 50 sailors in the official world rankings in 1995. He won the gold at the Laser World Championships in 1989, 1991, and 1993.

Due to his outstanding performance at Hiroshima and at various SEA Games, Dr Tan came to well respected in the sailing world. Singapore acknowledged his achievements by naming him Sportsman of the Year three times in 1992, 1995, and 1996. As a testament to his skill and consistency on the water, he managed to finish mid-fleet in a field of pre-qualified Olympic-level sailors in the hurricane-prone venue of the 1996 Olympic Games in Savannah in the United States.

For his outstanding performance at the Asian Games, Dr Tan was the first recipient of the $250,000 cash award from the Singapore National Olympic Council's Multi Million Dollar Award Programme. To honour his achievements in the sporting arena, the Singapore Government awarded him with the Public Service Medal in 1993, the Public Service Star in 1995, and the Singapore Youth Award in 1995. He was also formally inducted into the Singapore Sports Council Hall of Fame. His consistency on the water is still much admired today. Recently, Dr Tan was placed by Time Sport magazine in the top 10 on their Millennium Series on Singapore's Sporting Greats.

Although he is now retired from competitive sailing, Dr Tan continues to unite his passion for medicine as well as the sport in being a physician-cum-sports scientist for athletes. For much of his competitive sailing career, he was also a medical student. He did not allow either his academic pursuits or his sporting prowess to falter. He demonstrated his mettle at balancing both studies and sports when he clinched a gold medal in the Manila Southeast Asian Games in 1991 and graduated with his medical degree from the National University of Singapore in the same year. He followed up his education in medicine by reading a master's degree in Sports Medicine at the Australian Institute of Sport. This Master's degree was obtained in 1997. Still a keen sportsman, Dr Tan worked at the Sports Medicine and Research Centre of the Singapore sports so as to keep an eye on the health and wellbeing of the country's athletes. He also demonstrated his dedication to both sports and medicine when he served as Team Physician for the Singapore's sporting representatives at the 1998 and 2002 Asian Games, and the 1999 and 2001 Southeast Asian games. At present, he is the Medical Director of the Singapore Sports Medicine Centre as well as the Head and Senior Consultant Sports Physician at Changi Sports Medicine Centre in Changi General Hospital.

Dr Tan has maintained his passion for sailing even though he no longer competes in the sport. His book, *Complete Introduction to Laser Sailing*, is testament to both his love for the sport as well as his interest in introducing it to the general public. The book has been moderately successful and is sold worldwide. It has also been translated into Mandarin, Japanese and Polish. Currently, he still contributes to the Singapore sporting scene and the sport of sailing through his numerous appointments. At present, he is Vice-Chairman of the Medical Commission of the International Sailing Federation (ISAF), President of the Singapore Sailing Federation Executive Committee, Chairman of Athletes' Commission, executive committee member of the Singapore National Olympic Committee (SNOC), Chairman of the High Performance

Sailing Committee, executive committee member of the Football Association of Singapore, Adviser to the Singapore Ice Skating Association, Chairman of the Sports Safety Committee, and Resource Panel member of the Government Parliamentary Committee (GPC) for the Ministry of Community Development, Youth and Sports (MCYS). He is also Sports Patron of the Singapore Disability Sports Council and former president of the Sports Medicine Association of Singapore, and Council Member of the Singapore Association for the Study of Obesity. He has published a popular book on weight loss management titled, 'Fight the fat — What You Must Know and Do to Lose Weight'. Likewise, his interest in sports medicine led him to publish original research material in international peer reviewed medical journals.

In honour of his contributions to the sports scene in Singapore, Dr Tan was presented with the NUS Outstanding Young Alumni Award in 2006. Presently, he keeps fit by running marathons recreationally. Since 2002, he has completed over ten marathons, including the Boston and Berlin Marathons. At the Standard Charted Singapore Marathon on 7 December 2008, Dr Tan completed the 42 kilometre run in 2 hours 56 minutes 20 seconds. It is a personal best time for him, and he was the third fastest Singapore runner in that marathon. He attributes his success in marathons to the structured support offered by training partners. His achievements in sailing, medicine, and marathons have cemented Dr Tan's place in Singapore sporting history as an all-round high achiever. Indeed, Dr Tan still continues to inspire many young Singaporeans today with the dream that is possible to juggle both academia and sports at the same time.

Sharon Loo

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Tan Chin Tuan

(陈振传, Chen Zhenchuan, 1908–2005)
Banker, political leader, philanthropist, Singapore

A man of many facets, Tan Chin Tuan was best remembered for his long-time chairmanship of the Oversea-Chinese Banking Corporation (OCBC). He was also active in public affairs, being a member of the Straits Chinese British Association, the Straits Settlements (Singapore) Association, Municipal Commission, and the Chinese Chamber of Commerce.

Tan Chin Tuan was born in Singapore on 21 November 1908 to Tan Cheng Siong and Lee Guay Eng. He was educated first at Methodist Girls' School and then at Anglo-Chinese School where he completed

his Junior Cambridge Certificate. Owing to the sudden death of his father, Tan left school after this to start work at the Chinese Commercial Bank on 1 March 1925, starting out as a clerk and then being promoted through the ranks. When the Chinese Commercial Bank merged with the Overseas Chinese Bank and Ho Hong Bank to form the Oversea-Chinese Banking Corporation in 1932, Tan was appointed manager of the bank's property arm, Eastern Realty Company. In 1933, he became the company's managing director.

Like many ambitious and politically conscious Straits-born Chinese, Tan joined the Straits Chinese British Association (SCBA) as well as the Straits Settlements (Singapore) Association. In August 1939, he was invited to serve on the Municipal Commission. When Britain declared war against the Axis Powers in 1939, the colonial government in Singapore established a Passive Defence Council to oversee the island's civil defence preparations. The Municipal Commission nominated Tan and Lazarus Rayman as their representatives on the council. Among other things, Tan helped Kenneth K. O'Connor draft the Passive Defence Regulations for the colony. He was also appointed Division Commander of the Passive Defence Force and tasked with recruiting local personnel for civil defence work, constructing air raid shelters, and supervising air raid drills.

With war looming on the horizon, OCBC's management decided to remit part of its funds, as well as a set of its records to the Bank of New South Wales in Australia (now Westpac Bank) for safekeeping. At the same time, Tan was appointed co-managing director of the bank with Tan Ean Kiam, and given the task of re-establishing and re-registering the bank in non-occupied British territory during the Japanese Occupation (1942–45). On 4 February 1942, Tan evacuated from Singapore and headed for Rangoon, but was eventually sent to Australia as the boat he was travelling in came under fire. He later registered OCBC's headquarters temporarily in India. After the war, Tan returned to Singapore and relocated the OCBC's headquarters there. He took over as the bank's sole managing director as Tan Ean Kiam had died during the war.

When civilian rule was re-established in 1946, he continued to play an active role in public affairs, being appointed to: the Governor's Advisory Council, the Singapore Legislative Council Reconstitution Committee; the Municipal Constitution Committee; the Finance and Revenue Committee; the Legislative Council; the Executive Council; the Singapore-Malaya Joint Co-ordination Committee and the Rendel Constitutional Commission. In 1947, Tan also became a justice of the peace. In 1951, he was appointed deputy president of the Legislative Council in 1951, the highest post open to a local person in Singapore then. As deputy president, Tan ranked second in protocol to the governor who was the president. He withdrew from public office to concentrate on his commercial responsibilities in 1955.

In recognition of his contributions to public service, Tan was made a Commander of the Most Excellent Order of the British Empire (1951) and presented with the Queen's Coronation Medal (1953). He is credited with building OCBC into one of the world's soundest banks. The bank which started in 1932 with an issued capital of $10 million, saw its shareholders' funds soar from approximately $15 million in 1945, when Tan was sole managing director, to $70 million when he assumed chairmanship in 1966. By the time Tan retired in 1983, the funds had exceeded

$1.1 billion, and the bank's market capitalization stood at a then record $5.3 billion. Over the years the OCBC stable of companies included: Fraser and Neave, Malayan Breweries, Straits Trading Company, United Engineers Limited, and Wearnes Brothers Limited.

For his contributions to banking and finance, Tan was made the first Asian fellow of the Australian Institute of Management, and of the Institute of Bankers in London. In 1975, the OCBC commemorated fifty years of its service by endowing the Tan Chin Tuan Visiting Professorship in Banking and Finance in the University of Singapore. In 1991, the National University of Singapore (NUS) honoured Tan with an honorary Doctor of Law degree. The following year, the Curtin University of Technology in Australia conferred on Tan the honorary degree of Doctor of Letters, in recognition of his distinguished leadership in international banking and business. In 2005, the Tan Foundation of which he was life chairman donated $29 million to the National University of Singapore to endow four Tan Chin Tuan Centennial professorships. The administrative wing of the new university hall was named in his honour.

Tan died on 13 November 2005 after a brief illness. His wife, Helene Wee (the sixth daughter of banker Wee Theam Seng), whom he married on 18 September 1926, had predeceased him, as had his son, Keng Siong. He is survived by his two daughters, Kheng Lian and Kheng Choo, several grandchildren, and great-grandchildren.

Kevin Y.L. Tan

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Tan Chong Tin

(陈忠登, Chen Zhongdeng, 1948–)

Neurologist, medical educationist, Malaysia

Tan Chong Tin is a well known neurologist and dedicated medical educationist. He is also a clinical scientist who has made significant contributions in the research of Nipah virus encephalitis and other tropical neurological diseases and his research discoveries have been well received in Southeast Asia and the international arena. He holds several key positions in medical research such as professor of neurology at the University of Malaya, vice-president of the International League Against Epilepsy, and editor-in-chief of the *Neurology Asia* journal. He has also contributed to the Malaysian Chinese community at large and is is past president of the Centre for Malaysian Chinese Studies, and chairman of the Malaysia Bible Seminary.

Tan was born in Penang, Malaysia, in 1948, the eighth child of his parents' eleven children. His father, Tan Whye Choon, came from Fujian province in China and was a trader in hardware. The elder Tan passed away when Chong Tin was thirteen years old. Despite losing his father at an early age, Tan had already

learnt the importance of discipline, integrity, and thrift from him.

He attended Chung Ling High School in Penang before heading to Australia to read medicine, and graduating with a bachelor degree in medicine and surgery (MBBS) from the University of Melbourne in 1972. After graduation, Tan returned to Malaysia and worked as houseman in Johore Bahru. He later worked as a medical officer in Internal Medicine in Kluang, Johore. In 1976, he left for Glasgow in the United Kingdom to take part in the Membership of the Royal College of Physicians (MRCP [UK]), a postgraduate medical diploma. After passing the examination, he remained in the United Kingdom and worked in Sheffield. Whilst there, he began his training in neurology. He returned to Malaysia in 1977 and joined the Department of Medicine at the University of Malaya as a lecturer. In 1982, he was a Commonwealth medical fellow in clinical neurophysiology and neurology at the Institute of Neurology, located in Queen Square in London which is one of the foremost neurological centres in the world. After much hard work, Tan obtained his doctorate of medicine from the University of Malaya. He was promoted to associate professor at the University of Malaya in 1984. By 1992, he had become a full professor. He has also been a senior professor at the University of Malaya since 2003.

During the time when Tan was at the University of Malaya, he became head of neurology in the early nineties. In the thirty years he has been there, he has helped shape the University Malaya Medical Centre as the premier neurology centre in Malaysia for patient care, teaching, and research. Tan's contribution also extends to the development of studies in neurology in the country. When he first joined the University of Malaya's teaching hospital, there were only a handful of neurologists in the country. And at the time, all these neurologists were located in Kuala Lumpur, the capital of Malaysia. By 2008, the number of neurologists in Malaysia had slowly grown to more than sixty. However, the neurologist to population ratio in Malaysia is still very low according to standards of the developed world. Tan has shaped the field of neurology in Malaysia, and many neurologists in the country have had some training with him. His general contribution to the development of neurological science studies in the country is also reflected in his role as chairman of the Accreditation Committee for Neurology in the National Specialist Register. He has had that post from the committee's formation to the present and is also one of the founders of the Malaysian Neuroscience Society as well as its former president.

Tan is also one of the leading clinical scientists in Malaysia and his most celebrated work is on Nipah virus encephalitis. The Nipah virus caused an outbreak of fatal encephalitis among pig farm workers in Malaysia and Singapore in 1999, resulting in billion-dollar losses in the pig farm related industry. The Faculty of Medicine at the University of Malaya received the Mahathir Science Award in 2006, Malaysia's most prestigious science award, for its scientific work on Nipah encephalitis. The award honours contributions to the tropical sciences and is open to scientists and institutions worldwide. Tan is the leader of the Nipah Encephalitis investigation team that won the award in 2006. His other work is on multiple sclerosis, a disease common in the western world, but was at the time, believed not to exist in Malaysia. Tan meticulously studied some forty patients. and his study demonstrated that the manifestations of multiple sclerosis were different in Malaysians.

He also studied cryptococcal meningitis, a fatal fungal infection of the brain, and was the first to hypothesize that high intracranial pressure (which caused blindness in meningitis) was treatable. As a result, he proposed aggressive measures to relieve the high pressure even though brain imaging appeared normal. Tan's research interest has been on neurology in Asia. He proposed that neurology in Asia be a discipline of study in medicine and defined neurology in Asia as a field of medical sciences pertaining to the neurological diseases peculiar to Asia. He is the founder and editor-in-chief of *Neurology Asia*, a journal formerly known as the *Neurological Journal of South East Asia*, and the official journal of the ASEAN Neurology Association. Neurology in Asia is the chief focus of *Neurology Asia*. It was first published in 1996, and is now the foremost regional neurology journal.

Tan has opined that state boundaries between countries are often arbitrary. According to him, it is good to have concerns transcending one's own ethnic group, language, and religious beliefs. He also believes that it is important to have concerns transcending national boundaries. It is through this mode of progressive thinking that his research work has gained international recognition. Tan is currently the vice-president of the International League Against Epilepsy (ILAE). He also chairs the Asian Epilepsy Academy, which promotes epilepsy education in the region through workshops and fellowship exchanges. He is chairman of the Pan-Asian Committee on Treatment, Research and Investigation of the Multiple Sclerosis (PACTRIMS) Inaugural Congress, and was the previous chairman of the Multiple Sclerosis Asia Pacific Study Group. He is also the founder and previous chairman of the ASEAN Neurological Association. His contributions to creating greater awareness of epilepsy internationally were acknowledged when the ILAE named him "Ambassador for Epilepsy" in 2004.

Tan is also a Christian leader in Malaysia and has been chairman of the board for the Malaysia Bible Seminary for over twenty years. He is an elder of the Chinese Brethren Church in Petaling Jaya as well. As a Christian leader, he is a strong advocate for reaching out to society at large and integrating the Christian faith with the marketplace and has written four books in Chinese on these themes. Tan believes that professionals should also contribute to the community at large, as evinced by his long time involvement with the Centre for Malaysian Chinese Studies. In addition to promoting research on cultural and socio-political issues of the Malaysian Chinese community, he also advocates greater communication between the medical profession and the public. He was one of the first physicians to organize medical lectures for patients and the public in Malaysia. He has likewise travelled to many small towns, educating the public about health care. He has also written three books in Chinese explaining common neurological diseases in layman's language.

Tan has two sons with his wife, Yek Siew Hong, a biology graduate from Sarawak.

Ho Khai Leong

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Tan Chye Cheng

(C.C. Tan, 陈才清, Chen Caiqing, 1911–91)
Lawyer, Singapore

Tan Chye Cheng (better known as C.C. Tan) was born in 1911, the only child of Tan Guan Chua. The Tans were a well-to-do Straits Chinese family. Tan's grandfather, Tan Yong Thiam, was a well known trader, and his father, a prominent businessman who was active in the local football association and on the Chinese Advisory Board. He studied at his father's old school, St Joseph's Institution, in Bras Basah Road, completing his studies in 1928.

The year he completed his studies, Tan won a scholarship to study at the St Joseph's Academy in Blackheath, London, along with his classmates, Koh Cheng Yam and Vivian la Salle. While in London, he was honorary secretary and later president of the Alumni Association of Brothers' Schools in Malaya, and the Malayan Students' Union. One of his best friends in London was Ong Hock Thye, later to be chief justice of Malaya. He was the best man at Ong's Ipoh wedding in 1935.

Tan was admitted to read law at the Middle Temple in 1928. He passed his Bar final in July 1931, but being under the age of twenty-one, had to wait till 1932 to be called to the English Bar. He returned to Singapore and was called to the Bar on 13 January 1933. He first joined the firm of Aubrey Davies & Company with offices at 15 Bonham Building before moving to Rodyk & Davidson where he specialized in conveyancing, equity and company law. He practised at Rodyk & Davidson till the outbreak of the second world war.

While in practice, Tan was actively involved in a number of civic organizations, especially the Christian Brothers Old Boys' Association, the Island Club, where he was a very keen and able golfer, and on the Bar Committee as well. In respect of the latter, he was elected to the Bar Committee in 1941, serving under H.D. Mundell as chairman.

In 1939 Tan married Joyce Lim Chin Lien, the daughter of Lim Cheng Kung of Penang. Lim was the brother of lawyer Lim Cheng Ean and at one time served as secretary to the Chinese Legation in London. During the war, Tan and his family evacuated to India, returning only after the Japanese had surrendered. In 1946 he was nominated an unofficial member of the Singapore Advisory Council under Governor Sir Franklin Gimson. This was a singular honour as only the most trusted and respected locals were invited to be part of what was effectively, the governor's cabinet.

In 1947, together with A.P. Rajah and Cheah Heng Sin, Tan formed the law firm of Tan Rajah & Cheah. That same year, he founded the Progressive Party (PP) with John Laycock and Nazir A. Mallal, and was later joined by A.P. Rajah, Thio Chan Bee, and John Ede. Tan was elected president of the party and was Singapore's first local-born election candidate. He was also active in the nine-man commission headed by Sir George Rendel to review the state's Constitution in 1954.

Most of Tan's contemporaries viewed him with great respect even though they thought him a little austere. He was not a very communicative man, but was able to dominate most proceedings on account of his intellect and high social standing among the English-educated Chinese and establishment figures. He was not an effective public speaker and tended to be slow to develop his ideas while on his feet. But this did not deter him in the least. Men such as Tan had great integrity and, more importantly, were loyal to the British. They were not radicals seeking instant solutions, but

were prepared to cooperate with the colonial masters to work towards self-government. Another contemporary felt that the British Establishment had the "highest respect" for him as he was very intelligent, well educated, and had a great sense of history. He was, however, "never a fire-brand" and was possibly "too much of an intellectual" such that he could not "win an election by speech-making and propaganda".

Notwithstanding these caveats, C.C. Tan was the dominant figure in Singapore politics from 1947 to 1955. In the election of 1948, the Progressive Party won three of the six elected seats, and in 1951, they won six of the nine elected seats. However, by the early 1950s, the climate was changing and the PP's small electoral base and elitist profile alienated it from the public.

The PP's dominance ended with the automatic registration of voters in 1954. This immediately increased the number of voters from 76,000 to 300,299, the bulk of whom had never even been on the PP's radar screen. This was the age of mass politics and the PP was totally unprepared for it. Its leaders did not expect to have to mobilize support from the masses to remain in power. C.C. Tan himself did not feel it necessary to go around electioneering; his reputation and standing should have been sufficient, he thought. Alas, it was not. In any case, Tan was "just not that type of person to go out shaking people's hands and tapping people on their heads — doing the things that politicians have to do".

In the 1955 general election, not one of the PP candidates won a seat. C.C. Tan himself lost his seat and resigned as chairman of the party, which eventually joined forces with the Democratic Party to form the Liberal-Socialist Party (LSP), with Tan as its leader. The LSP did poorly in the 1959 general election and C.C. Tan retired from active politics thereafter.

Although he was ultimately unsuccessful in politics, Tan served his profession well, both in the Bar Committee, the Advocates & Solicitors Society, and the Law Society, for many years. He also served on the Presidential Council for Minority Rights in the 1970s, was chairman of the Straits Times Press (1966–82); and president of the Singapore Olympics and Sports Council (1951–62). Tan also left a significant legacy in the form of the Central Provident Fund Act, which he sponsored during his service on the Legislative Council.

In 1966 the Legal Profession Act was passed to create the first Bar Council of the Singapore Advocates and Solicitors Society (later Law Society). At the election in 1967, Tan was elected its first president. Previously he had been chairman of the old Bar Council for three terms. Later he became the first president of the Law Society, serving in 1963, 1964, and 1967. He was an avid sportsman and a keen golfer and served as president of the Singapore National Olympic Council and president of the Singapore Island Country Club (1964–67).

When he retired from politics, Tan was made chairman of the Straits Times Press. He retired from his post in 1982 at the age of seventy, after sixteen years of service. He was also chairman of United Engineers and in 1988, retired from the board of directors of Robinsons department store. Tan continued going to his law office till the day he died on 6 March 1991. His daughter, Margaret Leng-Tan, is a leading figure in the avant-garde classical music world, being an exponent of the prepared piano and toy piano. His son, Tan Chin Seng, followed in his footsteps and continues to practise at Tan Rajah & Cheah.

Kevin Y.L. Tan

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Tan, George G.

(Tan Chong Gok, 陈掌谔, Chen Zhang'e, 1899–1981)

Sportsman, educator, Philippines

An accomplished athlete, George G. Tan was a rare person who looked upon the development of sports as a reflection of a nation's development and wealth. He exerted himself in cultivating an enthusiasm for sports in China despite the poverty and adverse conditions there. He made a similar effort when he moved to the Philippines pouring his energy into training athletes, writing about sports, and collecting a wealth of data about the Olympic Games. He was one of the athletes mentioned in 2008 (at the opening of the Beijing Olympic Games) for his contributions to the promotion and development of sports in China and the Philippines.

For the Chinese in general, the 2008 Beijing Olympics was not just a matter of China hosting the event but also a matter of national pride. After all, the Chinese had been subjected to national humiliation and insult since the opium wars of 1840–42. They were insulted and dubbed "the sick men of East Asia" (东亚病夫) by the westerners and in particular by the Japanese at a time when China was a backward nation and the Chinese performed poorly in sports. But the 2008 Olympics put an end to all that and China has emerged as a power strong in sports.

On 8 August 2008, the opening day of the Beijing Olympics, Xinhua.net posted an article paying tribute to the overseas Chinese who had contributed to Chinese sports and the 2008 Olympics. Two Chinese in the Philippines: George G. Tan (陈掌谔 Tan Chong Gok) and Peter M. Lim (林珠光 Lim Chu Kong) were given mention. Tan's contributions, however, were not only to China's sports but also to physical education in Southeast Asia particularly the Philippines.

Born in Xiamen on 11 November 1899, Tan received his physical education from the American Tongwen Institute (同文学院) in Xiamen, China. In 1915 he made an impressive showing in the first inter-school sports competitions in Xiamen. In May, 1919, he was Captain of the China Team in the 4th Far Eastern Games held in Manila, Philippines. He was an active member of the basketball, football, volleyball, and track and field teams of the Tongwen Institute in 1914–1919. The sports competitions in which he had made his mark include:

- All-round Track & Field Championships in South China Athletics Meets, 1915–1919;
- First Honors in 100-yards, 880-yards Mile Run, and Decathlon in China National Tryouts for the 4th Far Eastern Games, Shanghai, April, 1919;
- Three first honors in Track & Field, American College of Physical Education, 1923–1924, Chicago, U.S.A.;
- High Jump honor and Decathlon Championship at George Williams

College and Chicago Intercollegiate Athletic Meets, U.S.A., 1924–1927.

It was Tan's passionate wish to raise the standards of sports in China to be at par with the best in the world. He went to George Williams College (the former Young Men's Christian Association College) and the American College of Physical Education, both in Chicago, Illinois, for further studies, and obtained his Bachelor of Science degree in physical education from both colleges in 1927. Immediately upon graduation, he returned to China to teach physical education at the Jinan University in Shanghai. In the 1930s, he went back to Xiamen and taught at Xiamen University. In 1934, he helped organize the Xiamen athletic club to develop sports activities in the city. He served as chief trainer and judge at the Xiamen City Athletic Association. He also held numerous positions in various capacities in a number of Chinese universities and sports organizations in China.

In April 1938, Xiamen fell during the Japanese invasion. Tan left China for the Philippines where he became the one and only scholar in sports and physical education in the Chinese-Filipino community while serving Philippine mainstream society. He taught at the University of the Philippines while pursuing his further education and was awarded his Master's degree in 1941 by the University of Manila. He was a candidate for a doctorate at the University of Santo Tomas in 1942 when Japan occupied the Philippines.

Aside from teaching, Tan headed the Chinese Athletic Federation where he supervised the development of sports and athletics in the Chinese-Filipino community. He was the founder, publisher, and editor-in-chief of the bilingual (English-Chinese) *Physical Education Today Magazine* (《体育杂志》, Taiwan-Manila, 1953).

Even before World War II, Philippine-Chinese players had excelled in basketball as exemplified in the national games held in Wuhan, Hubei, China in 1926 where the Philippine-Chinese team won all the matches. The team was started and supported by Tan's contemporary, philanthropist and sports patron, Peter M. Lim Chu Kong. Lim was the team leader, as well as organizer and financier of the first ever basketball team to play in the United States representing China in 1929. This team was in fact made up mostly of Philippine-Chinese players from the Chinese community in the Philippines. Tan continued to get help from Lim in his endeavors to promote sports competitions in various Chinese schools at the time.

The wealth of Tan's experience and expertise led to the publication of his book, *A History of the Ancient Olympic Games* in 1952. In his foreword, he said that at the time of his writing, no books on ancient Olympics had been written in Europe and America. He went on to publish 15 other books including *A Study of Sports Stamps since 1896* (published in 1953), *A Study of Marathons since 1896* and *The World Champions of Decathlons*, the last two in 1959. From 1963 to 1966, he had a stint with the Department of Physical Education at the National University of Singapore. Before he passed away on 19 November 1981, he was the owner of a 3,000-stamp collection with a focus on Olympic events, part of which was donated by him to China through the Chinese ambassador.

Both George Tan's father, General Tan Bu Chai, and grandfather, General Tan Kim Tong, served in the Chinese armed forces in the Qing dynasty. George Tan's daughter, Dr Tan King-king (陈卿卿), MD, a pediatrician, is outstanding in her field. She currently serves as Associate Medical Director at the

Chinese General Hospital and Executive Director at the College of Nursing, Chinese General Hospital Medical Center in the Philippines. She headed and taught the Department of Pediatrics of the Far Eastern University and the Nicanor Reyes Medical Foundation in the country. As an alumnus and a member of the Board of Trustees of the Philippine Cultural High School, Dr Tan King-king is engaged in raising the quality of education in Chinese schools in the Philippines. She has also given scholarships to students in physical education and medicine at the Xiamen University in China in memory of her late father.

Ang Chak Chi

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Tan Hong Boen

(Ki Hadjar Sukowijono, 陈丰文, Chen Fengwen, pen names: Im Yang Tjoe; Im Jang Tju, 1905–83)
Journalist, writer, Indonesia

Tan Hong Boen was a versatile writer. He compiled an encyclopedia of prominent Chinese in Java and also wrote some interesting novels, some of which reflect their historical backgrounds. Less known is his successful pharmaceutical invention, Pil Kita, allegedly conceptualized while meditating on the slope of a mountain.

Born in 1905, Tan came from an affluent family in Slawi; his father was the owner of a tea plantation. It is not known what school Tan Hong Boen attended, but he seemed to have been fluent in Chinese, Dutch, and English, and, after 1945, also Bahasa Indonesia.

He was special in that he used different pen names for his writings and the only work that bears his real name is the encyclopedia of prominent Chinese in Java entitled, *Orang Tionghoa jang terkemoeka di Java* (Who's Who?). This book contains the biodata, educational background, occupation, and achievements of the famous figures. It was published in 1935, but is today still considered an important publication on the Chinese of that period.

For his historical novels, Tan used the pen name, Ki Hadjar Dharmopralojo; for a romantic story about a native Indonesian girl and a Chinese boy, he used the exotic name, Madame d' Eden Lovely. Of all, his noms de plume, his favourite Im Yang Tjoe, which he used for most of his works written from 1925 to 1950. In 1950, he stopped writing novels and devoted himself to writing *wayang* (theatrical shows) stories for which he used the name, Kihadjar Sukowiyono.

As a journalist, he used to travel in Java and Bali on a bicycle to find subjects to write about. His stories could be read in magazines such as *Liberty* and *Penghidoepan* and he won several prizes for his works. His first award was for a short story entitled, *Boeroeng Pedasih di moesim dingin* (The *pedasih* bird in the cold season), which was published in *Sin Po Weekly*. His second work, also a short story, was *Boengah Trate di Rawa Peloeng* (Lotus flower in Rawa Peloeng) and this was awarded a gold medal from *Liberty* weekly of Surabaya. The third work was a novel entitled *Oh, Penghidoepan*, (Oh, Life), which won first prize in a writing contest of the literary monthly, *Penghidoepan*,

for the best story about the meaning of life. This last story is reminiscent of the Daoist stories, where a wanderer encounters people during his journey and each of them has a certain meaning for him.

Besides working as journalist for the *Soemanget* daily in Bandoeng, he was president of the *The Biographical Publishing Centre* in Solo. He also published a literary monthly, which he called *Boelan Poernama* (Full Moon) in 1929. It came out on the fifteenth of each month of the lunar calendar, when the moon was full. In an introduction to this new monthly, he announced that he wanted to publish the best reading materials for society. Most of the publications were written by himself, and only a few were by others such as Nyoo Cheong Seng and Tan King Tjan. There were also some by a Japanese writer named Harakawa Mashida, and a Javanese writer, R.P Tjondrowinoejoeng.

Inspite of its popularity, as reflected in the letters which came from readers from as far as Palembang and Irian to the editor, the monthly came to an abrupt end in 1932. The only plausible reason for this was his political imprisonment by the colonial government. Not only had he criticized the government in his capacity as a journalist, but also as novelist, for instance in his stories about life during the construction of the *Grote Postweg* (The Great Post Road). It was during his imprisonment in Sukamiskin, near Bandung, that he met Ir Soekarno, who was imprisoned for his anti-government activities. He was able to interview Soekarno, and the result was a biography on Soekarno published in 1933.

In 1935, we see the name, Tan Hong Boen, appearing for the first and last time in the pre-war period — on his three volumes of *Orang-orang Tionghoa terkemoeka di Java* (Who's Who), published in Solo. After the war, he wrote a number of short stories and novels and a *wayang* story, which was discontinued after two episodes in the *Pantjawarna* monthly. His novels, written under the name, Im Yang Tjoe, were less critical of the government; he instead attacked immoral men and women. He also tried to introduce readers to the mystic world of the Javanese culture by writing about the different creatures that could influence lives. One such creature was the *gandaruwo*, which liked to disturb happy families; however, there were benevolent creatures such as the *brahala*, which was a protector of pretty, kind-hearted, and unselfish girls.

His *wayang* stories were not conventional stories, but those he had gathered during performances in the villages. They were usually full of humour and criticisms of the government. While writing, he was also busy manufacturing a drug, which he called Pil Kita. He claimed to have obtained the formula for this herbal drug through meditation. The drug was especially popular among truck drivers, who claimed to have felt refreshed and energetic again after taking it. In the late 1970s, he founded a company, P.T. Marguna Tarulata APK Farma, to manage his newly established factory that manufactured his Pil Kita.

His last years were spent in Slawi where he could be seen surrounded by people listening to his *wayang* stories — which he told like a *dalang* (storyteller) without the puppets and screen or, just walking alone in the tea plantation, or meditating.

He died in 1983, leaving behind a will which stipulated that 40 per cent of the shares of his factory should go to a foundation that he had established. The foundation was tasked to identify intelligent but needy students eligible for scholarships. It was to pick forty-five elementary school pupils, seventeen secondary school students, and eight high school students for this scholarship. The numbers were taken

off the date of Indonesia's Independence Day — 17 August 1945.

Myra Sidharta

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Tan Howe Liang

(陈浩亮, Chen Haoliang, 1933–)
Sportsman, weightlifter, Singapore

Tan Howe Liang has the distinguished honour to be the first ever Singaporean to win a medal at the Olympic Games. He is still remembered as one of Singapore's foremost weightlifters in the lightweight category.

Born on 5 May 1933 in Swatow (present day Shantou) in Guangzhou, China, Tan was the third of seven children. Although Tan Howe Liang was born in China, the stirring political turbulence in the country gave his family cause to seek greener pastures elsewhere. Indeed, Tan's father had tried to make his fortune in Hong Kong and Vietnam before moving to Singapore. The Tan family relocated to Singapore in 1937, where they lived in Chinatown. However, tragedy soon struck, for Tan's father died in a death-house at Sago Lane. Tan was only 14 years at the time. He attended Tuan Mong Secondary School for a year. During that year, Tan played any sport that he could. Owing to the fact that he had to help support the family, he did not focus on pursuing any one sport. The necessity of supporting his family also resulted in him leaving school after a year of secondary school education.

It was only after the Second World War that Tan developed an interest in weightlifting. While walking past the former Gay World Amusement Park with his friends one day, Tan witnessed a weightlifting competition. It was then that his attention was drawn to the sport and he decided to try weightlifting 'just for the fun of it'. Armed with only his interest and a single set of barbells, Tan trained in earnest with no formal coaching. He subsequently joined a weightlifting club in 1952. A year later, aged 20, Tan's dedication to the sport paid off when he won both the National Junior and Senior Weightlifting Championship titles in the lightweight category. Owing to the lack of financial support, Tan had to pay for his own training needs and expenses. Despite working hard as a mechanic and a clerk at Cathay Organisation, he continued to pursue the sport. This is because he had promised his father in his early youth to be "the strongest man in the world." Though these words may be attributed to a young boy wishing to prove himself useful to his family, Tan appeared to take this promise very seriously and continued to train himself in the sport. His hard work paid off when he participated in the 1954 Asian Games in Manila, Philippines, and distinguished himself by taking fourth place. Spurred on by his moderate success there, Tan tried for a medal in the 1956 Olympics in Melbourne. While that venture was unsuccessful, he had firmly established himself as one of the foremost weightlifters in Singapore. Despite blacking out after his first attempt, Tan still managed to place ninth out of 18 contenders.

After that achievement, Tan grew from strength to strength and came to dominate the

lightweight category of the sport. He went on to distinguish himself in the Commonwealth Games in Cardiff in 1958 by clinching both a gold medal as well as establishing a world record in the jerk with a lift of 347 lbs. Later that year, he lived up to expectations and won a gold medal at the third Asian Games in Tokyo. He also walked away with top honours at the first Southeast Asian Peninsular (SEAP) Games in Bangkok in 1959.

Despite his successes in the sport, Tan still lacked sponsorship. He was forking out his own funds to pay for his training. As the 1960 Olympic games loomed closer, Tan realised the salary he drew as a store clerk could not cover his living expenses and the cost of weight training. Fortunately, Tan's so-called godfather, the President of the Singapore Amateur Weightlifting Association, Chua Tian Teck, helped him out by paying for some of Tan's expenses.

These financial difficulties notwithstanding, Tan's determination to improve his form shone through. As a result, he was fielded in two subsequent Olympics in 1960 in Rome and in 1964 in Tokyo. These forays into the Olympics and his achievement of the silver medal after lifting 380 kg in the underweight category in September 1960 made him Singapore's sole Olympic medallist. As the Russian competitor, Viktor Busheuv, had already broken the world record and clinched the gold medal. It came down to a contest between Tan and Abdul Wahid Aziz from Iraq for the silver medal. Tan had one more clean and jerk lift left when he felt some pain in his legs. However, he disregarded the doctors' advice to return to the Athlete's Village for treatment. Due to his determination not to withdraw from the competition after coming so far, he beat thirty-three rivals for second place. For this feat, he was awarded with a meritorious service medal in 1962. Additionally, the leotard and belt he wore on the occasion are now on display in a glass case in the Singapore Sports Council Museum.

The silver Olympics medal was only one of Tan's numerous successes in weightlifting. He remains the only Singaporean to have walked away with medals in the major international games of the Olympics, Commonwealth Games, Southeast Asian Peninsular Games, and Asian Games. He was also the first weightlifter in the world to be awarded the International Weightlifting Federation Gold Award in 1984. To commemorate his Olympic silver medal in the 1960 Rome Olympics, he was inducted into the Singapore Sports Council Hall of Fame in 1983 and was awarded with a Silver Pin by the International Olympic Committee in 1988.

Following his win at the Olympics, Tan returned to Singapore where he tried to run a restaurant business. This enterprise unfortunately failed and he later became a taxi driver. Despite his formal retirement from competitive weightlifting, Tan returned to the sport in 1974 as a weightlifting coach. In November 1982, he was hired by the Singapore Sports Council (SSC) as a gym supervisor at the Kallang Family ClubFitt.

In his capacity as weightlifting coach, Tan trained young weightlifters such as Chua Koon Siong who won a gold medal at the first ASEAN Weightlifting Championship. Indeed, his coaching methodology is considered remarkable for his protégé, Chua Koon Siong broke the Commonwealth record with his performance. Another of his trainees, Tung Chye Hong, also clinched a silver medal at the same game. Under his tutelage, Teo Yong Joo won a SEA Games gold in 1983 and a Commonwealth Games bronze in 1986.

To this day, his achievements in the sport are still remembered. The image of him lifting weights was cast on one side of

a commemorative medallion produced by Singapore Mint on 26 June 1996 to mark the occasion of the 1996 Atlanta Olympics. The gruelling feat he endured at the 1960 Olympics is still remembered internationally, for he was featured as one of Singapore's sporting greats in Time magazine's Millennium series. Tan was also nominated for "Spirit of the Century" in 1999 and "Singapore's Greatest Athlete". His modesty, however, meant that he graciously conceded the award to former badminton champion, Wong Peng Soon. He was also voted second greatest athlete of the twentieth century by the media in 1999. The President of the Singapore National Olympic Council, Teo Chee Hean, honoured Tan's achievements as Singapore's first Olympic medallist by awarding him with the "Sport: An Inspiration to Youth" trophy in 2010. As these awards demonstrate, Tan still remains a role model for aspiring weightlifters in Singapore today.

Sharon Loo

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Tan Joe Hok

(Hendra Kartanegara, 陈友福, Chen Youfu, 1937–)

Leading badminton player, Indonesia

Tan Joe Hok was the first Indonesian to win the All England Championship and he did so in 1959. During the 1958 Thomas Cup competition, he was the youngest member of the Indonesian team and was also a team member in 1961 and 1964. Indonesia then came to be known as the kingdom of badminton and went on to dominate the badminton world for one and a half decades.

Tan was born on 11 August 1937 into a Chinese family in Bandung, West Java. He went to Nanhua Xuexiao (南化学校) in Bandung for his junior middle education and Huaqiao Zhongxue (华侨中学), also in Bandung, for his senior middle school education. His father, Tan Tay Ping, was a petty textiles trader and travelled frequently in order to sell his textiles. Both his parents were badminton enthusiasts; his father even turned the front yard of his modest home into a badminton court. The young Tan began playing badminton when he was eleven or twelve, (depending on the sources). At the age of fifteen he was discovered by a badminton coach from the Blue White Club in Bandung, Lie Tjuk Kong, who invited him to join the club. Tan got up at 5 am every morning and started running for two hours. One day, while watching a boxing match, he was greatly impressed by the fast foot movement and excellent coordination of the hands and feet of the boxers. He was inspired by what he saw in the performance of the boxers and took

up skipping as part of his regular training. He trained hard every day and, at the age of sixteen, won the local championship (Bandung).

At the age of seventeen he defeated Njoo Kiem Bie, a more senior player known for his powerful smashes. Two years later, in 1956, he defeated Eddy Jusuf, another well known player, and won the Indonesian national title. Tan was known for the spartan training he went through and his powerful smashes which left a mark on the badminton scene in Indonesia. That same year he participated in both the Selangor (Malaya) and Singapore tournaments, and began to be exposed to the international scene. The following year (1957) he took part in the East Indian international competition and won the championship.

In 1958 he joined the Indonesian Thomas Cup team as its youngest member. The team also included Olich Solihin, Lie Po Djian, Tan King Gwan, Tjan Kiem Bie, and Ferry Sonneville. It is worth noting that it was a multi-ethnic/multiracial team, but the majority happened to be Chinese Indonesians. In the competition Tan played in the men's singles and doubles and defeated two powerful players from Denmark, namely, Erland Kops and Finn Kobbero in singles matches. There was no doubt that his participation in the Indonesian Thomas Cup team contributed to the Indonesian victory. It was the first time in badminton history that Indonesia won the Thomas Cup.

The Indonesian victory was cause for major celebrations in the country. The Thomas Cup players were welcomed as heroes when they arrived home in Jakarta, the capital, where both the Cup and the players were paraded; it became the Indonesian national event. Tan thought that it was the most memorable moment in his life. He felt that he was Indonesian and accepted by the population as their hero. For the next two Thomas Cup competitions: that is, in 1961 and 1964, he continued to play and help win the Cup for his country. In 1961, after Indonesia won the Thomas Cup for the second time, Tan was awarded the Satya Lencana Kebudayaan (Cultural Medal). He received the award from Soekarno who said to him: "I am so proud of you. We have so many doctors and engineers, but people who can represent and bring fame to the nation and country like you are very few."

As an individual player, Tan won the All England singles in 1959. This was the first Indonesian winner in the history of the All England championship. The same year, he also won both the Canadian Open and U.S. Open championships, and his victories were reported in the sports magazines of the two countries. Tan was dubbed a "Giant Killer" by one of the sport magazines.

After the first Thomas Cup championship of 1958, Tan was awarded a scholarship to study at Baylor University in Texas at its pre-medical school, majoring in chemistry and biology. Hence after winning the All England singles, he went straight to Texas for this. Only when there was a need for him to join the Thomas Cup team and the Asian Games did he return to Indonesia for training. And after winning the competitions he would return to his university to study again. In 1963 (one source says it was 1967) he finished his Bachelor degree, but did not pursue a higher degree as he realized his interest was still in badminton.

In 1965 Tan married Goei Kiok Nio, an ex-national badminton player. In 1969 and 1971, he went to Mexico and Hong Kong to work as a coach, returning to Indonesia in 1972 and starting the pest control business. However, he later returned to badminton and became a coach in a local badminton club.

When the Indonesian Thomas Cup team was preparing for the 1984 Thomas Cup in 1983, Tan was involved in training

the members. The team was able to win the Thomas Cup back from China and Tan was considered to have made a major contribution. He was awarded the title of "Best Coach of the Year" in 1984.

In 1965 Soekarno was overthrown and General Soeharto came to power. At the end of 1966, the new authorities introduced the name changing regulation which was implemented in 1967. Tan, who was already well known by his Chinese name, was asked to use a new name. An army general suggested "Hendra" for his first name, and he himself created Kartanegara as a surname. He felt a bit unhappy about the name changing as Ferry Sonneville, another Thomas Cup player who was of Dutch Indonesian descent, did not have to change his Western name to an Indonesian sounding name. Apparently, only Chinese Indonesians were required to change their names.

Tan felt that the rise of the Soeharto regime signified the rise of racial discrimination in Indonesia. During the Soekarno era, Chinese Indonesians were considered Indonesians, but in the Soeharto era, Chinese Indonesians were no longer seen as such; they had to be completely assimilated into the so-called indigenous population. The year 1998 was a "memorable year" for him. In February his wife died, and in May there were large-scale anti-Chinese riots in Jakarta and Surakarta. Concerned with the safety of his son and daughter, Tan frantically looked for flight tickets for them to leave Indonesia, thinking he would not be able to protect them. Unable to get the tickets, and faced with no alternative, the three family members gathered in the living room the whole night, expecting the worst. Fortunately, the situation came under control and the threat to their lives was lifted.

After the fall of Soeharto, Tan was involved in the anti-discrimination movement. Together with many well known Chinese Indonesians, he appealed to the new Indonesian Government to abolish laws and regulations which were discriminatory in nature.

Tan is now retired.

Leo Suryadinata

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Tan Kah Kee

(陈嘉庚, Chen Jiageng, 1874–1961)
Community leader, promoter of educator, entrepreneur, non-partisan political leader, philanthropist, Singapore and Malaysia

Touted as Malaya's rubber king and the "Henry Ford of Malaya", Tan Kah Kee (Chen Jiageng) is best known for investing all his personal fortune in education. He was a key founder of the Singapore Chinese High School (1919) and the sole founder of Amoy University (1921), both of which are still thriving today.

Born on 21 August 1874 in Jimei (Chi Mei) village, Tong An district in Fujian province in China, Tan Kah Kee was the eldest son of Tan Kee Peck (1840–1909) who had emigrated to Singapore prior to 1874 with his two other brothers. The three of them became successful businessmen, specializing in the rice trade and pineapple canning. Tan Kah Kee received rudimentary Confucian classical education

for nine years (1882–90) which put him in good stead as a literate migrant. In 1890, he joined his father in Singapore to begin his own business training, first as an apprentice, and then as manager to his father's rice and pineapple canning firm, Soon Ann. The experience in business dealings and accounting practices he accumulated enabled him to branch out on his own in 1904 by establishing a rice firm called Khiam Aik, with a capital of $7,000 (Straits currency). In 1906, he ventured into the rubber plantation industry by planting some 180,000 rubber seeds in his pineapple estate in Singapore. This meagre and chance investment of a mere $1,800 laid the economic foundation of his vast business empire till 1934. The rise of the modern motor car industry in the United States saw a steep rise in rubber prices which turned Tan Kah Kee into a millionaire in 1911. He became a multimillionaire during the First World War (1914–18) by going into maritime shipping, which made him a net profit of $4.5 million. After the war, Tan having immense faith in rubber as a commodity, ventured into the complete line of the industry, from planting, milling, trading, rubber goods manufacturing, to retailing. At the pinnacle of his business career in 1925, he made a net profit of $7.8 million. It was during the 1920s that he was showered with such tags as Malaya's "rubber king" and "Henry Ford of Malaya" by the public media. It was also during the 1920s that Tan & Co. became one of the largest employers in British Malaya, estimated to have employed between 10,000 and 30,000 people daily.

Deeply imbued with Confucian values such as fulfilment of social responsibility to make a difference, Tan supported charitable works and funded numerous educational projects. In Singapore, he became a founder of a host of Chinese schools, including Tao Nan (1907), Nanyang Girls' School (1918), the Singapore Chinese High School (1919), Nanyang Fishery and Marine School (1939), Nanyang Normal School (1941), and Nan Chiao Girls' High School (1947). Furthermore, Tan also promoted English education in Singapore, donating $30,000 to Anglo-Chinese School (1919) and $10,000 to the Raffles College (1929). However, Tan Kah Kee devoted much of his own time and energy, not to mention much of his fortune, to educational development in his home district in Fujian province. His Fujian educational endeavours were largely driven by his passion and commitment to produce talents in all fields for the modernization of China after the fall of the Manchu regime in 1911. His Fujian educational blueprints were well thought out and were implemented step by step. Starting in 1913, Tan Kah Kee first founded Chi Mei Primary School and then followed by Chi Mei Normal School (1918), Chi Mei Kindergarten (1919), Chi Mei Marine School (1920), and Chi Mei Commercial School (1920), all catering to students from South China and Southeast Asia. More schools were established in the ensuing years. In 1927, Tan streamlined all his educational institutions in Jimei under ten schools, namely, a boys' primary school, a girls' primary school, a men's normal school, a boys' secondary school, a marine and navigation school, a commercial school, a girls' secondary school, an agricultural school, a kindergarten teachers' training school, and a specialized school for learning Chinese. The various Chi Mei schools have survived to this day, with the Chi Mei secondary schools producing 57,293 graduates between 1913 and 1983.

While the founding and funding of these Chi Mei schools already enhanced Tan's social status in South China and overseas, his establishing the Amoy University in 1921 single-handedly boosted his reputation as an educational promoter nationally and internationally. During his lifetime, Tan

contributed a sum estimated to be over $10 million (Singapore currency) towards his educational ventures in Fujian province alone.

Education aside, Tan also provided a sum of $500,000 to various charities before the Second World War (1939–45). More importantly, he personally led five major fund-raising campaigns for charity during the interwar years, including the 1917 Tianjin Flood Relief Fund, the 1924 Fujian-Guangdong Flood Relief Fund, and the 1935 Bukit Ho Swee Fire Relief Fund, among others.

Tan was a noted social reformer who attempted to strengthen community structure and provide leadership, and was capable of meeting needs in times of crises. In 1923, he became the president of the Ee Hoe Hean Club, a millionaires' club, and quietly embarked on social reforms within the club and in the community at large. Within the club premises, he set up a library from scratch to cater to the needs of members. By improving the reading skills of its members and increasing their interest in current affairs, Tan hoped that members would be more responsive to the needs of the Chinese people in the colony and in China. Another of Tan's important moves was to broaden its membership base by inviting non-Fujian community leaders to join it. By so doing, he believed that the Chinese community in Singapore would be more united and coherent because their leaders were better informed and more ready to provide leadership to effect change. In 1929, Tan took over the leadership of the Singapore Fujian Huiguan (Hokkien Huay Kuan), the top organization of the Fujian people in Singapore. Again, he restructured the organization by adopting a new and more democratic constitution for electing office bearers and installed in them a stronger sense of social obligation towards its members and the Fujian community in Singapore at large. The reorganized association had forty office bearers to man two committees (executive and supervisory) and five departments (general affairs, economics, education, construction, and welfare). The education department, for example, promoted efficiency in funding Chinese education by controlling three Chinese schools and subsidizing eight others in Singapore. The construction and general affairs departments jointly carried out extensive campaigns for modernizing old Chinese rites and customs. As president of both the Ee Hoe Hean Club and the Singapore Fujian Huiguan, Tan made two bold attempts, in 1929 and in 1939, to reform the Chinese community. He proposed that the Singapore Chinese Chamber of Commerce be replaced by a more representative and democratic body, such as a Chinese Association, which would accept members from all walks of life and not just from the mercantile sector of the community. According to him, the new association would establish amenities such as a public library, a swimming pool, and a large public hall to cater to the needs of members on all occasions. However, his proposals were rejected by the colonial authorities which had endorsed the Chamber's constitution in 1906 and had established sound relationships with the Chamber's leadership.

Being a Chinese-educated immigrant, Tan was naturally passionate about Chinese education, culture, race, and the national survival of China under duress. He seldom shied away from China politics and had never been far away from the spotlight of China politics. He resented the loss of Taiwan at the end of the first Sino-Japanese War (1894–95) and became an overtly ardent nationalist during the second Sino-Japanese War (1937–45). To protest against the tottering Manchu regime for all China's woes, Tan clipped off his pigtail in 1910 and joined the Singapore branch of the Tongmenhui (T'ung Meng Hui) (the United

League) which aimed at the overthrow of the Qing dynasty by force. After the fall of the Qing dynasty, he became deeply involved in China politics through raising funds for various relief campaigns for China of a charitable and political nature. These relief funds included the Fujian Protection Fund (1912), the Shandong Relief Fund (1928–29), the Singapore China Relief Fund (1937–46) and the South Seas China Relief Fund Union (1938–49). Each campaign involved the mobilization of manpower for the collection of funds. In order to raise more funds, fund collectors invariably resorted to propagating the ideals of Chinese nationalism. As a result, the Chinese in Southeast Asia in general, and Singapore and Malaya in particular, became more thoroughly politicized amid real foreign threats in China and British Malaya. As Tan was neither a member of the Malayan Guomindang (Kuomintang, KMT) nor the Malayan Communist Party, he regarded his own leadership in these campaigns to be non-partisan, and hence more acceptable to the colonial authorities and more capable of providing a united-front leadership to the Chinese community for achieving designated goals. Indeed, the British authorities often gave Tan's non-partisan leadership official blessing mainly because both the Guomindang (KMT) and Malayan Communist leaderships would be more threatening and damaging to their colonial rule.

Tan's prolonged involvement in leading various fund-raising campaigns greatly helped enhance his reputation, power, and influence, as well as earn considerable British trust. A case in point was Sir Shenton Thomas' (governor of the Straits Settlements) numerous pleas to Tan on the eve of Japanese invasion of Singapore to head the Singapore Mobilization Council to assist in the civil defence of the island. After the war, Sir Shenton charitably acknowledged that both Tan and the Singapore Mobilization Council had done much useful work in terms of watch and ward, and in providing needed labour for the civil defence of Singapore.

During the Japanese Occupation of Singapore and Malaya, Tan escaped to East Java where he made a major contribution by writing and compiling a 300,000-word memoir, *Nanqiao-huiyi-lu* (Nan-ch'iao hui-i-lu), which provides a body of primary sources for the study of Singapore and Malayan history of the colonial era. After the war, Tan returned to Singapore and became a rather controversial political figure because he jettisoned his non-partisan political leadership of the pre-war years by siding with Mao Zedong in the Chinese Civil War (1946–49). This shift in political loyalty away from Chiang Kai-shek's Guomindang regime had its roots in 1940 when Tan led a fifty-men China Comfort Mission to comfort the wounded and to assess wartime conditions in China. His nine-month political odyssey in China took him to both Chongqing and Yenan and allowed him ample opportunity to meet with the leaders of both the Guomindang and the Chinese Community Party. In Chongqing, Tan found Chiang Kai-shek to be more hostile towards the Chinese communists than the Japanese. In Yenan, he found the Communist leadership clean and efficient, and hell-bent to drive out the invading Japanese. Moreover, Tan appreciated Yenan's spartan lifestyle and Yenan communism at work. Soon after he left Yenan, Tan was delighted to inform some members of the Comfort Mission that he had found in Mao Zedong the saviour of the Chinese people. Tan's political leanings towards Yenan had untold personal and regional political repercussions. It split the immigrant Chinese community in Southeast Asia into pro-Chiang and pro-Mao forces in China politics. For Tan personally, his 1940

Comfort Mission enlarged his political role in the post-war era. Together with the outbreak of the Cold War and the Malayan Emergency (1948–60), which created distrust on the part of colonial authorities towards a partisan Tan, the 1940 mission paved the way for his exit to China in 1950 to help reconstruct the country of his birth.

After his return to China in 1950, Tan held various government positions, including being a member of the People's Political Consultative Conference (1949–53) and its vice-chairman (1954–61), an executive member of the People's National Congress (1954–61), and a member of the People's Government and of the Overseas Chinese Affairs Commission (1956–61). He helped complete the repairing and rebuilding projects of the Amoy University and the Chi Mei Schools. When he died in Beijing in 1961, he was honoured by the Communist leadership with a state funeral. Tan left behind many enduring legacies in both China and Southeast Asia, the most important being the various educational institutions, his so-called "Tan Kah Kee Spirit" as a guide for human action, and a number of worthy successors to perpetuate the tradition of philanthropy for the good of mankind.

Ching Fatt Yong

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Tan Keng Yam, Tony

(陈庆炎, Chen Qingyan, 1940–)

Politician, banker, Singapore's 7th President

Dr Tony Tan has straddled the fields of academia, politics, and banking. Abandoning an earlier career as a university don, Tan took up banking before turning his attention to politics where he rose to the position of deputy prime minister of Singapore. In 2011, he was elected Singapore's 7th President.

Tony Tan Keng Yam was born in Singapore on 7 February 1940 to Tan Seng Hwee and Jessie Lim Neo Swee. He was educated at St Patrick's School (1947–56) and St Joseph's Institution (1957–58) where he was a top student and won a state scholarship to study physics at the University of Singapore. There he graduated with a first class honours in physics in 1962 and then proceeded to do postgraduate work at the Massachusetts Institute of Technology under an Asia Foundation Scholarship, obtaining an MSc in operations research in 1964. He returned to Singapore and taught at the Physics Department of the University of Singapore for a year before being awarded a Research Scholarship by the University of Adelaide to study for a Ph.D. in applied mathematics. He obtained a Ph.D. in applied mathematics in 1967 and then returned home where he was appointed lecturer in the Department of Mathematics at the University of Singapore.

In 1969 Tan resigned from his teaching post and took up the position of sub-Manager

at the Oversea-Chinese Banking Corporation (OCBC) which was then headed by his uncle, Tan Sri Tan Chin Tuan. By 1978, Tony Tan was the bank's general manager. In January 1979, a series of seven by-elections were held in Singapore. These by-elections were prompted by the People's Action Party's (PAP's) renewal process as well as by the death of Anson constituency's P. Govindaswamy. Nomination day was on 31 January 1979 and polling day on 10 February 1979. Tan was persuaded to stand as the PAP's candidate for Sembawang constituency. The other constituencies being contested were Anson, Geylang West, Mountbatten, Nee Soon, Potong Pasir, and Telok Blangah. Tan had no problem overwhelming his opponent, the United People's Front's Harbans Singh, securing 78.4 per cent of the 16,714 votes. He was immediately appointed senior minister of state for education and thus had to resign his position at the OCBC.

On 1 June 1980, Tan was promoted to minister for education and concurrently served as vice-chancellor of the newly created National University of Singapore (NUS), a post which he held for only a year. The NUS had been formed by a merger of the former University of Singapore and the former Nanyang University. In 1981, Tan was appointed minister for trade and industry and although he relinquished his vice-chancellorship and education portfolio, he continued to oversee the development of higher education in his capacity of minister-in-charge of the NUS and the new Nanyang Technological Institute. In October 1983, Tan became minister of finance in addition to his concurrent appointment as minister for trade and industry.

In January 1985, Tan was again appointed minister for education, a post he retained till he stepped down from the cabinet in 1992 to return to banking. During his tenure as education minister, Tan introduced pastoral care and career guidance in Singapore schools and also established independent schools that were given much greater autonomy. As a former academic, he was also concerned with academic research and encouraged this through tax incentives and grants through the universities.

Tan's return to the private sector — as chief executive officer of the OCBC, his former bank — was regarded as a major loss to the government. Indeed, former Prime Minister Lee Kuan Yew considered Tan so capable that Tan was his first choice to succeed him as prime minister. Tan remained a member of parliament for the Sembawang Group Representation Constituency. In 1995, when both deputy prime ministers — Lee Hsien Loong and Ong Teng Cheong — were diagnosed with cancer, Prime Minister Goh Chok Tong asked Tan to rejoin the cabinet as his deputy. Tan was minister for defence from 1995 to 2003 and deputy prime minister from 1995 to 2005. In 2003, Tan was appointed coordinating minister for security and defence till his retirement from politics in August 2005. Throughout his political career, Tan was known for his scholarly and measured speeches and gentlemanly demeanour. In December 2005, he succeeded Lim Chin Beng as non-executive chairman of the Singapore Press Holdings Group.

In June 2011, Tan confirmed widespread rumours that he was re-entering politics by contesting the presidential elections scheduled to be held at the end of August that year. On 23 June 2011, he resigned from his posts at the Government of Singapore Investment Corporation (GIC) and Singapore Press Holdings to offer himself as a candidate for the presidency. The ensuing elections were the hotly contested since the office was made competitive in 1991. Running against

Tony Tan were his former PAP colleague, Dr Tan Cheng Bock, Tan Kin Lian and Tan Jee Say. Tony Tan, who described himself as 'Tested, Trusted and True', campaigned on the platform that his vast experience will enable him to help steer Singapore through the anticipated financial uncertainty ahead. His candidacy was supported by the 10,000-strong Federation of Tan Clan Associations; leaders of 19 NTUC-affiliated unions; the leaders of the Singapore Federation of Chinese Clan Associations and the Singapore Chinese Chamber of Commerce & Industry. When the votes were counted after the 27 August 2011 election, Tony Tan received 35 per cent of the 2.1 million votes cast, narrowly defeated Tan Cheng Bock (by just over 7,000 votes) and became Singapore's 7th President. He was sworn in on 1 September 2011.

Other non-government positions he has held include chairman of: NTUC Investment and Cooperatives Committee (1979); NTUC Income Board of Trustees (1980–91); EDB International Advisory Board; and the Singapore-U.S. Business Council. He was also patron of the Singapore Dance Theatre.

In 1994, the Loughborough University in the United Kingdom conferred an honorary Doctor of Science degree on Tan. This was followed the next year by the award of an honorary Doctor of Laws degree by Murdoch University in Australia, and another honorary Doctor of Laws degree from Sheffield University in 1998. In 1997, Tan was also made honorary fellow of the Singapore Institute of Physics and in 2005, he was honoured with the inaugural Eminent Alumni Award by the NUS, as well as with the Centennial Torch as a symbol of his inspiring leadership in higher education and research in Singapore. The following year the Academy of Medicine inducted him into its portal with an honorary fellowship of the academy.

Tan married Mary Chee Bee Kiang in 1964 and they have three sons and one daughter.

Kevin Y.L. Tan

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Tan Koon Swan

(陈群川, Chen Qunchuan, 1940–)
Entrepreneur, politician, Malaysia

A colourful figure in his own right, Tan Koon Swan rose from humble beginnings to become general manager of Genting Highlands Bhd. and president of the Malaysian Chinese Association. Tan had a very acute sense of what the well-to-do and those in a position of power had the capability to do to improve the life of the less fortunate. This stemmed from his childhood. He was born on 24 September 1940 in Puchong New

Village, Selangor to a poor family and had to help out at his parents' hawker stall whilst still in school. Despite these hardships, he worked hard and on completing his secondary school education, joined Lembaga Lektrik Negara as a clerk. While thus employed, he also sought to study part-time for his High School Certificate. His big break came in 1970 when he became general manager of Genting Highlands Berhad. His entrepreneurial vision helped ensure that the resort was a success. Soon afterwards, he attended a senior management course at Harvard University in the United States. Later, he became a laboratory technician with LLN before moving on to be an investigator of the Inland Revenue Department and then a tax consultant with Esso.

Tan's involvement in politics began in 1977 when he accepted an invitation by the then MCA president, Tan Sri Lee San Choon, to head the Koperatif Sebaguna Malaysia (KSM). He was initially called in to spearhead Chinese participation in all spheres of economic development in Malaysia, and to this end, was appointed managing director of Multi-Purpose Holdings Bhd. (MPHB).

Although this venture began as a purely economic and business-oriented one, it eventually led Tan to participate in politics. He must have felt that he would have been able to do more for the less fortunate and less well-to-do Malaysians if he had been able to change things at the state level. So it was that Tan formally entered politics on 8 July 1978 in the general elections in which he won the Raub parliamentary seat in Pahang. This in turn led to his officially joining the MCA Central Committee in 1979. Soon afterwards, his passion for liaising with the citizens resulted in his appointment as chairman of the MCA Wilayah Persekutuan State Liaison Committee. In the 1982 general elections, he again won a parliamentary seat in the Democratic Action Party (DAP) stronghold of Damansara.

However, the MCA's electoral successes did not foreshadow similar successes within its party for it was soon plunged into a leadership crisis in 1984 following the issue of phantom membership. The matter only came to be partially resolved when a group of Central Committee members held a seven-hour meeting on 17 March and demanded a task force to investigate the existence of phantom membership. When the demand was rejected, fifteen Central Committee members wanted an extraordinary meeting of the general assembly to be convened on 22 April so as to adopt a resolution to elect a committee to investigate the matter of phantom membership. The party's inability to resolve the matter during the 17 March meeting led to the dismissal of Tan from the Wilayah Persekutuan Liaison Committee on 19 March.

The troubles Tan faced and endured during this time did not dampen his spirit. He must have been well respected within the MCA for on 21 March 1984, a group of central delegates placed advertisements in the newspapers calling for all central delegates to demand a meeting to be held on 29 April to reinstate all who had been expelled, as well as to call for a special committee to probe into the phantom membership allegation. These advertisements also demanded the suspension of branch and divisional elections (which were to be held from March to May) to allow for the checking of the party's register. The calls for tighter scrutiny and a thorough investigation met with overwhelming support. Within 48 hours, 1,499 signatures were collected, representing 59 per cent of the total 2,517 central delegates. Unfortunately, the proposed meeting was blocked. In order to settle matter, the case was brought before

the Ipoh High Court where the MCA was exposed for having 21,693 fake members in ten "controlled" divisions. This discovery led to forty-five MCA Members of Parliament and state assembly persons, with the support of 80 per cent of divisions and branches, including those of Wanita MCA (the women's wing of the MCA) and MCA Youth, to call for reforms within the party.

The crisis finally came to an end after twenty months when Deputy Prime Minister Ghafar Baba proposed that the MCA hold a fair and clean election. Thus, on 24 November 1985, a party election was held and Tan became the new president. Keeping his pledge to transform the MCA into a more liberal and democratic party, Tan organized a special delegates conference on 2 March 1986 to amend the party constitution so as to limit the presidential power in expelling members. Despite his political acumen, Tan was unable to keep a firm grip on his private business dealings. When he was charged in Singapore over his private business dealings, Tan sought to resign from the MCA presidency. This could be because he felt that a political leader should be free from any kind of scandal. However, his attempts were repeatedly rejected by the Central Committee. When the Singapore High Court finally made its verdict against him, Tan tendered another resignation. Although an MCA Central Committee delegation was dispatched to Singapore to persuade him otherwise, he refused. Thus, On 27 August 1986, the Central Committee accepted Tan's resignation with regret.

On his resignation, Dr Ling Liong Sik, who was then the MCA's deputy president, took over the leadership of the party in accordance with the new party constitution. Despite Tan's resignation, his legacy in reshaping the structure of the MCA lives on as Ling continually pushed forward his predecessor's plans for a more democratic and liberal MCA.

Ho Khai Leong

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Tan Lark Sye

(陈六使, Chen Liushi, 1897–1972)

Community leader, educational promoter, political rights campaigner, rubber magnate, Singapore and Malaysia

Tan Lark Sye was a businessman who played many roles in modern Singapore and Malaysian society. However, he is best remembered as founder of the Nanyang University in Singapore in 1956, then the first and only Chinese-medium university outside China. Between 1959 and 1980, the year Nanyang University was amalgamated with the Singapore University into the National University of Singapore, it produced twenty-one batches of graduates, numbering some 12,000 persons.

Born on 7 June 1897 in Chi Mei, Tung An district, in Fukien province, China, into a farming family with seven sons, Tan Lark Sye was the second youngest. In 1902, both his parents passed away and so did his eldest brother a few years later, leaving the Tan household's youngsters to fend for themselves. With the exception of him and his second eldest brother, they all migrated to Singapore for better economic conditions. At the age of nineteen in 1916, Tan arrived in Singapore to join his other brothers, after having received a few years of free education at Chi Mei Primary

School, founded by his clansman and uncle, Tan Kah Kee (1874–1961).

Tan Kah Kee had been a fellow emigrant himself, and since 1890 had built up an array of business enterprises involving pineapple canning, rubber planting, milling and trade. It was no surprise that four of the five brothers sought employment with him after their arrival. Tan Lark Sye first toiled at Tan Kah Kee's rubber mills and was then promoted to a foreman. Before long, Tan Kah Kee showed his appreciation of Tan Lark Sye's leadership qualities and work ethics by posting him back to the head office as a headquarters employee. Tan Lark Sye quickly learned the intricacies of the rubber trade, ranging from accounting, finance, and the import and export business. A few years of rigorous training sharpened his business acumen, broadened his own business networks, and hardened his determination to succeed in Singapore's commercial world as a rubber trader. His association with Tan Kah Kee and other staff members obviously helped lay the foundation for his own emergence as a rubber magnate from the 1930s.

In 1924, Tan Lark Sye and his brothers began to branch out on their own by forming a partnership in a rubber trading firm, Lien Ho Co. Under his brothers' management, Lien Ho Co. did rather poorly until he lent a hand. In 1925, a fully fledged Tan Lark Sye officially parted with Tan Kah Kee to establish a second rubber firm, Aik Ho Co., in direct or indirect competition with all other rubber traders in Singapore.

Under Tan Lark Sye's management, Aik Ho Co. expanded from merely doing rubber trading to rubber milling and planting in a fiercely competitive but increasingly depressed commercial world. Partly because Aik Ho Co. was not overextended and thus did not become indebted to local banks, it survived the Great Depression (1929–34) which destroyed many rubber firms, including Tan Kah Kee's business empire. By 1937, Aik Ho Co. had more than recovered from the slump and Tan Lark Sye was hosting a lavish banquet for visiting American rubber merchants, local business leaders, and friends. There were some 380 guests invited for the occasion, a memorable event well reported by the local public media. In 1938, Aik Ho Co. was transformed into Aik Ho Co. (Private) Ltd. with a capital of $1 million (Straits currency). In 1940, its capital was increased to $2 million, signalling ambitious business expansion. Indeed, from 1938 onward, Aik Ho Co. (Private) Ltd., had ventured into neighbouring countries by establishing branches in Malaya, Indonesia, Thailand, and Vietnam. Tan Lark Sye's firm rivalled Lee Kong Chian's Lee Rubber Co. Ltd. as two of the largest Chinese rubber firms in British Malaya.

After the Japanese Occupation of Malaya and Singapore (1942–45), Tan and his brothers rebuilt Aik Ho Co. (Private) Ltd. which peaked during the Korean War (1950–53) with rubber prices skyrocketing. Apart from rubber, Tan also had extensive interests in banking, insurance, and various manufacturing industries. He was a founder of Overseas Union Bank Ltd. in 1949, a board of directors member of the Oversea-Chinese Banking Corporation Ltd., and chairman of board of directors of both the Asia Insurance Co. Ltd. and Asia Life Insurance Co. Ltd. During the 1960s, Tan invested heavily in Malaysian paper mills and cement manufacturing companies and had extensive interests in the hotel and building construction industries.

Tan was a public man and community leader in his own right over a long period of time. He drew much of his support and influences from various business or community organizations, such as the Rubber Trade Association of Singapore, Singapore Rubber Manufacturers' Association, the

Singapore Chinese Chamber of Commerce, the Singapore Hokkien Huay Kuan, the Ee Hoe Hean Club, and the Tanjong Rhu Club. Each of these organizations often served as his power base, pressure group or lobbying body to effect economic, educational, and political changes.

As president of the Rubber Trade Association of Singapore in 1953, for example, Tan fought tooth and nail against government legislation to set up rubber export registration boards, allegedly to oversee the quality of rubber exported overseas. Tan and many Asian rubber traders firmly believed these quality control measures and procedures actually undermined the interests of Asian interests *vis-a-vis* those of European and American importers. A scrutiny of the minutes of Rubber Trade Association of Singapore between 1947 and 1956 will confirm that Asian rubber traders struggled against local European interests and rigid government control and restrictions on rubber trade. In a nutshell, Tan and fellow Asian traders championed free trade with less government control and interference in their business operations.

In 1950, Tan became president of the Singapore Chinese Chamber of Commerce for a two-year term against the backdrop of a decolonization process and the rise of communist China. Tan was blessed in having a united group of leaders within the Chamber to help him map out new strategies for educational and political change. This group of leaders consisted of Lee Kong Chian, Lien Ying Chow, Tan Chin Tuan, Ng Yik Huan, Ko Teck Kin, Tan Siak Kew, and Yap Pheng Geok who saw the need for the Chamber to take a more active political role in late colonial Singapore. They cleverly picked citizenship, the Chinese language and education issues to campaign for the political rights for residents who had been disfranchised.

In February 1951, the Chamber submitted a memorandum to the governor of Singapore, suggesting that citizenship conditions should be made easier for applicants. On 11 May 1951, Tan brought the citizenship and political rights issues to the open by urging overseas Chinese (*hua-ch'iao*) to demand for political rights, including the rights to elect members to the Legislative and Municipal Councils. He stressed that the Chamber would help residents apply for citizenship and become eligible voters. From 1952 to 1955, Tan repeatedly encouraged immigrant Chinese to become Singapore citizens or Singaporeans, loyal to the land of their adoption. After years of agitations and campaigns on the part of the Chamber, the number of registered voters increased sixfold from 48,155 in 1950 to 300,299 in 1955. However, the citizenship rights issue was not settled to the satisfaction of the Chamber until 1957, two years before Singapore achieved self-government.

Tan Lark Sye was best known by far as an educational promoter by founding Nanyang University in Singapore in 1956. The idea of founding a Chinese-medium university had been mooted in 1946 by Tan, Lee Kong Chian, and Ng Yik Huan. The three of them had consulted Tan Kah Kee at the Ee Hoe Hean Club on the proposal, but was rejected by the latter. Tan Kah Kee argued that immediate post-war economic conditions were hardly ripe for launching such a large project. In any case, he urged Chinese secondary school graduates to further their tertiary education at his Amoy University. The concept of a Chinese university remained dormant until 9 September 1950 when Tan Lark Sye, then president of the Singapore Hokkien Huay Kuan, revived the issue without providing concrete plans. His idea only received lukewarm response from the print media. On 16 January 1953, Tan made a formal proposal for the founding of a university,

later known as Nanyang University, with a donation of $5 million from him personally. His 1953 proposal finally came to fruition in 1956 with a Jurong campus in Singapore.

Initially, the Colonial Office and the Malayan Government were vehemently opposed to its establishment, but a set of historical circumstances and key personnel got the university over the hurdles: popular Chinese community support, the U.S. Government endorsement, the Singapore Government's reluctance to reject it outright, and the laudable rationale by the commissioner general for Southeast Asia and chancellor of the University of Malaya, Malcolm MacDonald that the new university should be judged by its academic standard and not on political grounds.

As the Nanyang University was born during the era of the Cold War, the Malaya Emergency, and decolonization, it was inevitable that the new university was subject to control and influence by contending political forces of its times. From 1956 to 1965, student radicals provided strong leadership and enjoyed the lion's share of power and influence on campus, often to the chagrin of the colonial and Singapore Governments. Radical student activitism and its impact have yet to be properly assessed and documented.

It is worth noting that Tan also endorsed English education in Singapore and Malaya. A case in point was his donation of $300,000 in March 1950 to the University of Malaya's Foundation Fund. In 1953, the governor of Singapore, Sir John Nicoll, awarded him a Singapore Certificate of Merit for his education endeavours.

On 22 September 1963, the People's Action Party government rescinded Tan Lark Sye's citizenship seemingly on the grounds that the latter had become involved in party politics by siding with the opposition in the 1963 general elections. Tan had done so because quite a number of Barisan Sosialis candidates were graduates of the Nanyang University.

On 11 September 1972, Tan Lark Sye passed away in Singapore, leaving behind nine sons, three daughters, and numerous grandchildren.

Ching Fatt Yong

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Tan Lo Ping

(陈罗平, Chen Luoping, 1920–2007)
Chinese chess master, Philippines

Tan Lo Ping was the co-founder of the Asian Chinese Chess Federation which he served as secretary general for twelve years. He later became vice-president and honorary president of the Asian Chinese Chess Federation.

He was born on 6 December 1920 in Manila. At thirteen years of age, he was sent to Jimei in Xiamen, Fujian, to study. He stayed there for seven years. Chess was quite popular in Xiamen at the time and he used

all his leisure time either to play chess or in the library reading the Chinese chess column edited by Zhou De Lu in the *Hong Kong Daily*. He studied the columns meticulously and read up on the classical references to chess. His real name was Tan Ing Lue, but in February 1940, at the age of twenty, he joined a national chess competition for the first time, unbeknown by his father, who disapproved of his joining chess competitions. As he did not let his father know about this, he entered the competition using a different name. He not only won spectacularly in that competition, but he also broke records. When the papers reported the news, his father did not know it was he who won. From then, he always used Tan Lo Ping as his name since playing chess stayed with him his whole life.

In 1982 he was vice-chairman of the World Chinese Chess Federation where he served in the committee to standardize rules in international Chinese chess tournaments. Drawing from competition rules from different countries, the committee succeeded in working out standard rules — an invaluable contribution to the world of Chinese chess.

Tan gained world renown and recognition when he was chosen as expert judge in world Chinese chess. He also spent time writing about chess for popular consumption, including editing a chess journal and chess bulletin from 1947 until his death. In his columns he gave examples of traps and tricks that could be adopted in the opening stage, moves to gain advantage during the middle stage, and more tricks and moves for the ending stage. His special skill is in the ending stage. He explained in his columns the advantages and disadvantage of moves made by players in a particular game.

He persisted in churning out his weekly columns in a Chinese language daily continuously for sixty years without receiving any remuneration. His work was done in a spirit of volunteerism, sparked by his desire to share his expertise with a greater audience.

In November 1997, at the age seventy-eight, he won the championship for overseas participants in the Cheng Du world invitational chess tournament.

He established the Fei Hua Xiangqi Hui (Philippine Chinese Chess Club, currently Philippine Federal Chess Enthusiasts Association, Inc.) in 1948 and he became its lifetime secretary general. In this role, he single-handedly planned chess competitions many times. Later he also helped spread interest in chess outside Manila and was co-founder or initiator of the *xiangqi hui* (chess club) in Cebu City (1951), Davao City (1953), and Cagayan de Oro City (1957).

In 1960 he began to organize the first tournaments outside the country — in Hong Kong and Taiwan. Other countries such as Singapore and Malaysia soon followed. In 1976 a tournament in Beijing, China, was held, followed by tournaments in western United States in 1980 and 1989. A year later, the Philippine Federal Chess was the first country that invited China's chess players to the Philippines.

Tan's biggest contribution to world chess was the founding in 1978 of the Asian Chinese Chess Federation in Kuching, East Malaysia, which he served as secretary general for twelve years and later became its lifetime honorary president. The present name of the organization is Asian Xiangqi Federation. After the Asian Federation was organized, member countries held a tournament every year and a conference every two years. These activities served to promote friendship and deeper relationships among the chess players, their countries, and the association. Tan saw to it that he attended all the activities of the federation.

In 2001, Tan co-edited *Shijie Xiangqi Paiju Daquan* (世界象棋排局大全) published by 成都蜀蓉棋艺出板社 in March 2001. His co-editors were 杨典 (Liaoning, China), 王前民 (Hubei, China), and 李树明 (the United States). This book is a collection of writings from famous creators of Chinese chess puzzles (排局) all over the world so chess players around the world can sharpen their skills in solving puzzles.

A memorable event in his life as Chinese chess master occurred from 25 September 1991 to 2 November 1991 when the Philippines hosted the Women's World Chess Championship Match where Xie Jun (of China) was pitted against the thirteen-year reigning champion, Maya Chiburdanidze (of USSR). Tan took extra care of young Xie Jun and looked out carefully for her health, especially in the hot Philippine climate. Xie Jun won the match and wrested the queen title on 29 October 1991. Tan was ecstatic and organized a surprise party for Xie Jun at the Emerald Garden Restaurant near Rizal Park the next day which happened to be her twenty-first birthday.

Tan's last column appeared on 3 June 2007, two days before he passed away. In his last column, he told his readers that for the last sixty years since 1947, he had continuously produced his columns, with the support of chess lovers. "But then due to unavoidable circumstances, I have to say goodbye and to thank all my supporters." He appeared to have a premonition of his demise. His contribution to Chinese chess is something we bow our heads to. His whole life was that of a chess master, ans for his last ten years, he had chess as his companion, as his organization, his family, his great passion, and honour.

Tan was revered not just for his skills and expertise that surpassed others, but also — perhaps more — for his significant contributions to the development of chess. Not only was he renowned as a chess master in the Philippines, but his unstinted contributions and sacrifices for the promotion of Chinese chess worldwide remain unparalleled.

Siu Su Co

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Tan Lok Han

(陈洛汉, Chen Luohan, 1911–96)
Musician, Malaysia

Tan Lok Han, real name Chen Chengxin (陈成欣), was born in 1911 in Fujian Province, China and came to Malaya with his relatives when he was nine years old. During the Second World War, he changed his name to Chen Liangmin (陈良民) and later Tan Lok Han (陈洛汉) to disguise his identity from the Japanese army as he had taken part in the campaign to propagate songs of anti-Japanese war. He was a self-taught musician, violinist, cellist, clarinettist, pianist, and composer, and had devoted his life to promoting music education and composition. His works were included in the albums *Dai Ni Zou Jin Yi Pian Ge Sheng* (带你走进一片歌声) (Leading You Into the Realm of Songs), *Shi Jie Ming Ge Gai Bian* (世界名歌改编) (Rearrangement of Famous Songs Around the World), *Han Li Bao Ge Ju* (汉丽宝歌剧) (Hang Li Poh The Opera), etc. However, many of his compositions have not been compiled into collections yet.

Tan Lok Han's exposure to music started in 1920 when he was in primary school. He was allocated a piccolo when he joined the school band and brought it home and explored the wonderful and beautiful world of music all by himself. He was then irrevocably committed to music since. Tan was considered to be a music genius of his time, learning brass music, Chinese orchestra, symphony, bamboo flute, Chinese vertical flute, violin, cello, and piano all by himself. Not only that, but he also discovered the distinct characteristics of each instrument and blended them together in his musical compositions of light musicals, choruses, suites, accompaniment music, even school songs, and official songs for associations.

Han Li Bao (汉丽宝) (Hang Li Poh) and *Zhong Guo Gua Fu Shan* (中国寡妇山) (China's Widow Mountain) were two musical extragavanzas composed by Tan. The former was indeed his blood, sweat, and tears, and also his greatest consolation, and it took him four years (1966–70) to complete and was over a hundred pages thick. In 1971, when *Han Li Bao* was performed for the public at the Kuala Lumpur City Hall, the auditorium was packed to the brim without an empty seat for nine consecutive evenings. It earned rave reviews from all circles. On 17 November 1979, a special concert featuring Tan Lok Han's works held at the auditorium of the Institute of Language and Literature was yet another recognition of this musician's contributions. In 1981, he led the Ren Jing Theatrical and Choir Troupe (人镜剧社合唱团) to perform in Hong Kong and Taiwan, creating history as the first ever Malaysian choir to perform overseas and to showcase local compositions on the international stage. In 1993, during the Asian Music Festival in Singapore, *Han Li Bao* was performed for the second time and again it won a unanimous accolade from the audience.

Tan Lok Han's compositions have been performed in many countries such as Singapore, Taiwan, Hong Kong, Korea, America, Italy, etc. They were never meant to make money. In all these decades when his works were selected to be featured in any concert or singing competition, he never rejected the request or intervened in their rendition. Tan had continuously written over forty school songs or official songs for associations all over the world. Other than composing songs, he had also rearranged countless famous songs from around the world, folk songs, and Malay rhymes for choirs. The characteristics of his composition are their natural and smooth flowing melody with strong contrast and clearly defined levels.

Tan Lok Han's contribution to promoting music education and popularizing music has been recognized in many ways, including being awarded the honorary title of "PJK" by the Sultan of Selangor in 1974. He was also one of the recipients of the 1st Chinese Cultural and Art Award from the Malaysian Chinese Cultural Society in 1992. In 1995, his biography was included under the Local Studies subject of the Chinese Primary School Year 5 syllabus and the Teacher's Guide by the Malaysian Ministry of Education, and both books started to be used in 1997. In 1995, he also received the Highest Honorary Award in the category of Local Compositions in the 1st Malaysian Performing Arts *Xin Chuan* Award.

Tan Lok Han had many students and disciples, such as famed baritone Xu Qingqiang (许庆强) (Richard Hooi) who resided in Canada; famed local sopranos Lee Shuilian (李水莲) (Lillian Lee Chooi Lean) and Zhuo Ruyan (卓如燕) (Angela Chock); tenor Chen Rong (陈容) (Armando Chin Yong), pianist Chen Zhangyao (陈章耀) (Chen's nephew) etc. On 9 July 1996, Chen succumbed to a

heart complication and his eighty-five years of life in music came to an end.

Chong Siou Wei

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Tan, Lucio

(陈永栽, Chen Yongzai, 1934–)

Business leader, community leader, philanthropist, Philippines

Lucio Tan is known today as one of the wealthiest and most influential men in the Philippines, and even in Asia. He is among the first successful Chinese-Filipino businessmen to control a true conglomerate that includes companies in the most diverse fields of endeavour, including food and beverages, chemical products, tobacco, airlines and aviation-related businesses, hotel and tourism related businesses, real estate and property development, banking and finance, agri-business, hospital, publishing, and education. His business, wealth, and influence span continents. He is also renowned for his community leadership and his philanthropy in support of indigents in general, and education in particular.

Tan and his family came from humble beginnings and it took him a lifetime of struggles, hard work, courage, and risk taking to reach his present stature. Born on 17 July 1934, he is the eldest son of Tan Yan Kee and Chua King Ha. As with many families of southern China at the time, life was difficult and resources were scarce. Tan was just four years old when he travelled with his parents from their hometown in Qingyang in Jinjiang, Fujian Province, to the Philippines. They escaped the ravages wrought by the invading Japanese Imperial Army.

War caught up with the family when Japan invaded the Philippines in 1942. Tan's philosophy and attitude in life were forged by the hardships and challenges that the war brought to them. They had to compete for scarce resources, find ways to stay together, and survive the persecution and hardships of the Japanese Occupation. After the war, the young Tan first lived with his uncle in Naga City in Bicol, in southern Philippines, then finished secondary school in 1955 at Chiang Kai Shek High School. His father worked as an employee of Cheng Ban Yak Company's tobacco factory.

Being the eldest in the family, Tan had to work while studying to help support his family. He worked with Bataan Cigar and Cigarette Company to save up for his university degree. His job entailed buying tobacco leaves from farmers in Ilocos, in northern Philippines. Not only was he exposed to the dealings between the company and the farmers-suppliers, but he also learned the many aspects of the daily operations of the tobacco company. He took up chemical engineering at the Far Eastern University and later became the chemist of the cigarette company.

In the late 1950s, he started two small companies, an electronic shop and a cornstarch factory. Both businesses failed, but Tan was determined to learn from these experiences. When the cornstarch company closed, he tried his luck with chemicals, starting with the production of glycerine. Tan realized that glycerine, a main ingredient in cigarette manufacturing that was then imported, is made up of coconut oil and caustic soda, which were readily and cheaply available in the Philippines. Tan's enterprise, Himmel Industries, succeeded

beyond expectations and became the leading supplier of glycerine. It expanded into manufacturing and trading other chemicals and food and beverage additives.

Tan expanded his enterprise with the knowledge and experience he gained as a very young employee of the Bataan Cigar and Cigarette Company. In 1965, he set up his own cigarette company, Fortune Tobacco. His success in this endeavour led him to many other fields and businesses, but not without first suffering a huge setback. A super typhoon destroyed most of Fortune's facilities in 1968. With the help of his workers, they salvaged what they could and Tan used this chance to modernize the equipment and facilities that finally made the company on a par with the world's top cigarette makers.

In 1970, Tan ventured into the agriculture business and acquired a state-of-the-art hog-raising facility in Taiwan which he placed on his property in Tanay, Rizal. This became Foremost Farms, one of the largest hog farms in the country and in Southeast Asia. In 1977, Tan bought the ailing General Bank and Trust Company, and infused it with new resources and better management to make it into what is now Allied Bank. The bank currently has a network of more than 250 branches, including some in London, Xiamen, Singapore, Guam, and Bahrain. It also expanded into loans insurance, leasing, and finance. A year later, Tan acquired Riverside Steel, Inc., the Philippine subsidiary of Kawasaki Steel, one of the biggest steel companies in Japan. It was renamed "Grandspan Development Corporation" and went into large-scale building and construction projects. The quality of its steel fabrication attracted partners from Singapore, Hong Kong, and Japan, which enabled it to go into large-scale steel production that fabricated the steel rails of the Metro Rail Transit, the longest highway in Metro Manila, running the whole stretch of Epifanio de los Santos Acenue (EDSA).

One of Tan's boldest business ventures was to challenge the monopoly of San Miguel Beer Corporation, the biggest beer producer in the country, with the establishment of Asia Brewery in 1982. Using advanced technology and facilities, he introduced new products and brands of beverages and beers (Beer Hausen, Carlsberg, Budweiser, Colt 45, among them) to end San Miguel's long-standing monopoly of the Philippine beer market. In 1988, Asia Brewery was complemented with the acquisition of Tanduay Distillery, one of the oldest and biggest manufacturers of rum in the world, established in 1854. With greater zeal, Tan expanded Tanduay's business through a modernization of its machinery.

Tan also acquired the 500-room, five-star Century Park Hotel in 1985, which is now a favourite of visiting dignitaries, including top China leaders such as Zhu Rongji (朱镕基), Jiang Zemin (江泽民), and Jia Qinglin (贾庆林). Complementing the hotel and tourism venture was the establishment of Macro Asia in 1995, which provides catering, ground handling, and engineering and maintenance services to over twenty international airlines landing in the Philippines.

Two rather controversial business ventures which Tan went into against the advice of his family and business advisers were the rescue of the country's flag carrier, Philippine Airlines (PAL), in 1995, and the Philippine National Bank in 2000. Both were on the verge of collapse, beset as they were with labour problems and huge debts. Tan's quixotic decision to rescue PAL arose from the fact that he could not stand by and see the pride and symbol of the Philippines, Asia's first airline, being swallowed up by

foreign owners. He infused US$400 million to purchase forty new planes and rehabilitate the company. His relentless efforts paid off. In 2000, for the first time in a decade, the airline registered a profit. His success in PAL led to his boldness in acquiring the debt-laden Philippine National Bank, again due to his quixotic desire to protect a national interest. Tan's affinity to his origins in China did not preclude him from his loyalty to and fierce love for the Philippines, the country of his hopes and fulfilment of his dreams.

Today, the Lucio Tan Group of companies, made up of more than a hundred companies, has diversified into at least forty sectors, giving employment to 50,000 workers and a million farmers. Tan himself is a workaholic who puts in sixteen to eighteen hours a day.

From 1999 to 2000, Tan was elected 23rd president of the Federation of Filipino-Chinese Chambers of Commerce. His twenty years at the federation was marked with his efforts at promoting better Philippine-China relations. He led the federation in its first official visit to China in 1994, and again in 1997. He also donated hundreds of schoolhouses, under the Operation Barrio School Building Programme of the Federation, through the Tan Yan Kee Foundation, set up in 1986 in honour of his father. The foundation is also involved in building hospitals in sustained programmes aimed at strengthening health and social welfare needs, livelihood, sports, and in anti-crime and anti-drug campaigns. And as a community leader, on 12 June 2000, Tan spearheaded the Chinese-Filipino community's first grand celebration of Philippine Independence Day, a practice continued to this day.

Tan's commitment to education includes the establishment of the Foundation for Upgrading the Standard of Education (FUSE). It has programmes to raise the teaching skills of educators, in the specific subjects of English, science, and mathematics. To date, FUSE has trained more than 15,000 teachers in sixteen regions of the country. Tan also sends physicians abroad for further studies and specialization through the Asia Brewery Medical Scholarship Program. His only condition is that the scholars return to the Philippines to serve their less fortunate countrymen. To implement his vision of education at the university level, Tan, in 1990, acquired the University of the East and the U.E.-Ramon Magsaysay Medical Center, both in Manila. Investing heavily in this education institution, he was able to improve the quality of education through better facilities, training, and management. From 2001 to the present, he supports Tsinoy students on a five-week intensive Chinese-language learning course. In 2002, the Tan Yan Kee Library was built and now boasts of a collection of 50,000 volumes.

Tan's life has indeed touched many people — scholars, the homeless, aged, abandoned and sick; and his success has also inspired and encouraged many other budding entrepreneurs.

Carmelea Ang See and Anna Katarina Rodriguez

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Tan, Mary Christine RGS

(1930–2003)

Religious leader, human rights advocate, Philippines

Sister Christine Tan (陈), a sister of the Religious of the Good Shepherd, was many things to many people in the Philippines. She was a human rights advocate, a nationalist activist, a religious leader. But most of all, she was a true friend of the poor. She broke through class boundaries and, like the model of the Good Shepherd, strode into untested waters to reach out to the last, the least, and the lost. The outpouring of affection and appreciation after she died from those who had experienced her goodness was proof of her zeal and the breadth of her embrace.

"I have no regrets," Sr Mary Christine Tan said shortly before she died in 2003. "I have given my all." In prayer and in the bosom of the poor, she said, she had found the "pearl of great price".

In many ways, Sr Christine was controversial, unconventional and unorthodox. Though she was always in the thick of things, she remained deeply spiritual and would often withdraw to connect through prayer with her personal god, the god "with a thousand names". She loved silence and was known to be a woman of few words.

Together with several Good Shepherd Sisters, she lived and worked among the poor for almost twenty-five years starting in 1979. They gave up the material comforts most religious enjoyed and journeyed with the dispossessed, fighting alongside them, praying with them.

With her fellow nuns, Sr Christine founded the Alay Kapwa Christian Community and set up cooperatives and livelihood projects for the poor in Manila, Cavite, Quezon, and Cebu. She encouraged the poor to come close to God through prayer, by living the gospel, and reaching out to their fellow poor. She wanted them to discover their dignity as Filipino citizens and children of God.

Sr Christine came from a family of comfortable means. Born on 30 November 1930 in Manila, she was christened Amanda Justina and nicknamed Mengie. She was the fifth of seven children of Judge Bienvenido Tan Sr and Salome Limgenco. Her father, though part Chinese, was raised in the traditional Filipino way. Her mother was pure Chinese.

Sr Christine's paternal grandfather, Tan Ut Ko, was born in Yu Hue in Zhangzhou, China on 12 January 1852. His real family name was Go, but he took on the Tan name after the Tan family in China adopted him. The Tans maltreated him so he stowed away on a boat to the Philippines. There he married a Filipino woman who bore him two sons. After his first wife died he married his sister-in-law, Clemencia. He was baptized a Catholic and took on the name Gonzalo Arceo Tan.

Clemencia and Gonzalo had three daughters and two sons. One of their sons, Bienvenido Sr, was Sr Christine's father.

Sr Chrstine's grandfather on her mother's side was Lim Uy Geng, born 14 November 1871 in Quanzhou in Xiamen, China. He came to the Philippines when he was in his early teens and worked as a coolie. His name was changed to Antonio Heras Limgenco when he was baptized a Catholic. (His godfather's name was Antonio Heras.)

Antonio Limgenco's wife was Tomasa Victorino Dee whom he met in a cigar factory.

The union produced ten children. One of them, Salome, was Sr Christine's mother.

Sr Christine's parents did not have an easy courtship. Salome came from a wealthy Chinese family while Bienvenido Sr was a lawyer whose father, though wealthy at one time, had lost his fortune during the Spanish-American War. Beinvenido Sr and Salome had one son — Bienvenido Jr, who became an outstanding public servant and headed the Bureau of Internal Revenue during the presidency of Corazon Cojuangco Aquino from 1986–92, and six daughters — Consuelo, Caridad, Teresita, Amanda (Sr Christine), Leticia, and Angeles.

The young Amanda attended St Scholastica's College in Manila where she graduated with a liberal arts degree, with a major in mathematics. In 1954, one year after she graduated, she joined the Religious of the Good Shepherd. She spent her novitiate in Los Angeles, the United States, and was given the religious name, Sr Mary Christine. She returned to the Philippines in the late 1950s.

In 1970, she was elected the first Filipino provincial superior of the Religious of the Good Shepherd of the Philippine Province (which included Korea, Hong Kong, and Guam at the time). Invoking the statement of the First Asian Bishops Conference on making an "option for the poor", Sr Christine pushed open many doors and urged more sisters to go out to the materially poor and live among them. She was ever thankful that "a man named John", had come along (referring to Pope John XXIII who made possible radical changes in the Church through the Second Vatican Council).

When President Ferdinand Marcos imposed Martial Law in 1972, Sr Christine, who was at the time chair of the Association of Major Religious Superiors of Women in the Philippines, and other leaders in the religious sector, organized themselves to fight military abuses and prevent arbitrary detention, torture, and involuntary disappearances. They set up task forces to address the crying need for justice work, communication, and organizing in rural and urban areas. Those were dark and dreadful years that required strong and daring leadership.

When her term as provincial superior was over in 1976, Sr Christine continued to serve various sectors through non-profit organizations and human rights movements. But it was for the materially poor that her heart bled most.

When she and a handful of nuns moved to the slums in Leveriza Street in Manila's Malate district in 1979, there was only stark poverty. Many things have changed since then — not just in the physical landscape but, more importantly, in the hearts of many.

Her good friend, former President Corazon C. Aquino, said of her: "She possessed the qualities I was looking for — integrity, patriotism, selflessness and dedication. I think Sr Christine was a great woman. She had clearly shown by example how we should love God and our neighbor."

In 1986, after the Marcos dictatorship ended through People Power, President Corazon C. Aquino appointed Sr Christine to the commission that drafted the 1987 Constitution. Later, under the Estrada administration, she served on the board of the Philippine Charity Sweepstakes Office, where she stirred a hornet's nest when she exposed irregular fund disbursements that involved members of the Estrada family.

Her fellow Good Shepherd nuns paid her tribute for breaking ground during "the angry 70s" and for "bringing new wineskins for new wine". She not only sent poor kids to school on scholarships, but she also personally tutored them in the afternoons.

Sr Christine never thought of her lifestyle as severe. Sleeping on the hard floor was good for the back, she said. What's bad, she said, was the drunkenness of men. She admired the women. "It's the women who are strong. At first we tried to help everybody but we created parasites. The hardworking we help, the lazy are left to die, ignored completely."

It is in prayer that she found the meaning of everything. "In prayer," she confided, "when you go deep into the silence, you actually feel God. You and God are merged as one. In that utter stillness you could feel the light, and the fire and tight embrace, and the tenderness enfolding you. Then you become strong like a bull, you go straight like an arrow."

Sr Christine died on 6 October 2003 after a seven-month bout with cancer. Her body was cremated immediately. On 10 December 2004, Human Rights Day, her name was engraved on the Wall of Remembrance at the Bantayog ng mga Bayani (Monument for Heroes). She was hailed for her uncommon courage and leadership during the dark days of martial rule, for her nationalist stance, and for her compassion and love for the poor. She was also conferred the Bukas Palad Award by the Ateneo de Manila University. When she was alive, she had also received a number of citations for her courage, among them the Chino Roces Award.

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Tan, Mely G.

(Tan Giok Lan, 陈玉兰, Chen Yulan, 1930–)
Sociologist, Indonesia

Tan Mely G., commonly known as Mely, is one of the first women social scientists of Chinese descent who received her Ph.D. from the University of California (UC), Berkeley. She is a leading expert on Chinese Indonesians and has been active in promoting the movement of anti-violence against women.

Tan was born on 11 June 1930, the third child of five children, and second daughter of a Peranakan father who, as a young man, moved from Manado (North Sulawesi) to Java and eventually to Batavia (now Jakarta), where he met and married his Peranakan wife. Tan was sent to the Hollandsch Chinese School in Jakarta for her primary education. She went on to the Hogere Burger School (HBS) — also in Jakarta — for her secondary education. Due to this basic training and the daily use of Dutch at home, she is fluent in the language. Although she learnt Mandarin at the Department of Sinology, she never really mastered it.

She was the first woman in her family to study abroad. In 1963, two years after she finished her M.A. degree at Cornell in July 1961, she was the only woman among twelve persons recruited as part of the institutional development program funded by the Ford Foundation of the Center for Economic and Social Research of the Indonesian Council

of Sciences (renamed Indonesian Institute of Sciences in 1967) to continue studying for her Ph.D. in Sociology at UC, Berkeley. Since then, her career as a researcher and scholar has become very clear. Tan is a scholar who, according to Charles Coppel (2008, p. ix), is known for "the objectivity of her sociological analysis as well as for her attention to detail". Actually, according to Tan herself, her career as a researcher started when she was a third-year student in the Department of Sinology, University of Indonesia. She joined a science writing competition organized by the Catholic Scientific Circle, and won the prize for her paper on the ethnic Chinese in Jakarta.

Her interest in research was motivated further by the arrival in 1957 of G. William Skinner, a professor of anthropology from Cornell University, who, through Professor Tjan Tjoe Som, the head of the Sinology Department, involved her in his project on Chinese Indonesians. The study she did in Sukabumi that became her M.A. thesis at Cornell — like Donald R. Willmott's study on the Chinese in Semarang which was published in 1960 — is now one of the few studies on a local ethnic Chinese community of that period. As mentioned above, between 1963 and 1968, she studied at U.C. Berkeley to obtain her Ph.D. degree in sociology, and on her return to Indonesia, became the first woman with a Ph.D. in sociology. Due to the scarcity of qualified people, despite her "triple minority" status — as a woman, an ethnic Chinese, and a Roman Catholic – Tan was able to get a leading position. Besides being recognized as an expert on Chinese minority issues, she is also known as an expert on development indicators and changes in social stratification, on women and health, and on women and empowerment.

Her first health-related project was a joint project of LEKNAS-LIPI and the Directorate of Nutrition of the Department of Health, sponsored by UNICEF in 1970, on "Social and Cultural Aspects of Food Patterns and Food Habits in Five Rural Areas in Indonesia". Her work on women started in 1973, and in 1976, she became co-author of the Occasional Monograph Series ICP Work Agreement Reports of the Smithsonian Institute on "Women in Jakarta: Family Life and Family Planning", in *Cultural Factors and Population in Developing Countries*. Since then, she has worked consistently on four issues: ethnic Chinese, societal development, women and empowerment and women and health. On the last topic, she made a study with Budi Soeradji, and published *Ethnicity and Fertility in Indonesia* in 1986 by the Institute of Southeast Asian Studies in Singapore. Tan has travelled extensively for scientific and academic meetings and assignments, which include being a guest lecturer at the University of Malaya in Kuala Lumpur in 1989. She was also a visiting scholar at the CSEAS of Kyoto University in 1986–87, and a member of the task force on psycho-social research of the World Health Organization from 1977 to 1981, and again from 1990 to 1993. For her continuing work as a dedicated researcher, scholar, and civil servant, she received the Bintang Mahaputera Pratama from President Abdurachman Wahid in August 2000. After she retired from LIPI in 1997, she was invited to become head of the Research Institute at Unika Atma Jaya until December 2001.

At present, she is a lecturer for the Graduate Program on Police Sciences at the University of Indonesia. Throughout her career of almost fifty years as a sociologist, she wrote a great number of articles on ethnic Chinese, societal development, women and health, and women and empowerment which were published in Indonesia and abroad. Her latest

book — launched together with a festschrift on the occasion of her seventy-eighth birthday which was organized by the Lembaga Penelitian dan Pengabdian Masyarakat (LPPM) Unika Atma Jaya — is *Etnis Tionghoa di Indonesia: Kumpulan Tulisan*. It is a collection of her selective writings on ethnic Chinese written in Indonesian between 1990s and 2004. The book was published by Yayasan Obor in 2008, with a preface by Charles Coppel. In that book, Tan also included her career history as an Indonesian social scientist, titled "Indonesian Odyssey: Jakarta, Cornell, Berkeley, Jakarta". Her works on the Chinese, as Coppel indicated, have moved from her earlier concerns with the question of assimilation to focus more on discrimination and how to end this (2008, p. x). The shifting perspective is particularly obvious in her writings after the 1998 May riots, and can be seen in chapters 10 and 11 of her latest book. In chapter 10, she talked about the social and cultural dimensions of gender-based violence in Indonesia, which is, in her opinion, "the result of compound or multiple discrimination, or what is now referred to as intersectionality in discrimination" (Mely G. Tan 2008, p. 250). According to her, "[t]o stop this process from continuing, there should be the realization that Indonesian society is multicultural, which in turn requires the acceptance of a positive view of diversity as leading to the enrichment of all… and [t]here should also be the realization that discriminative behaviour towards particular groups in society is indicative of a mindset that is basically unjust" (Mely G. Tan 2008, p. 258). "To establish this type of attitude and behavior," she continued, "there needs to be an enabling environment. This means legal reform, changing the mindset of society…" (Tan 2008). I think it is in relation to her idea of how to end discrimination that she then explores the issue of "transitional justice" in chapter 11 of the same book, as an effort to put right the discrimination in race, ethnicity, and religion (Tan 2008, pp. 277–78).

Thung Ju Lan

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Tan, Michael L.

(陈万杰, Chen Wanjie, 1952–)
Medical anthropologist, educator, Philippines

Michael Tan is among the foremost experts in Philippine anthropology. Tan's work as an educator has benefited thousands of students who have entered his classroom. As a writer in one of the leading broadsheets in the country, he offers insight that have reached millions of Filipinos. As a public health professional, he embarked on forays that took him from the mountains of the Cordilleras to the boondocks of Mindanao.

It seems natural for the young, curious Tan to have started out as a veterinarian as his family loved animals, especially dogs. He wanted to care for them, and hence took up the veterinary medicine course in college. However when he was doing volunteer work in the rural areas, the contrast between the

rich and poor pained him, and he therefore got more involved in community projects, especially those in public health. This exposure led him to take a doctorate degree that focused on medical anthropology so that his interests in both medicine and community work would find a happy marriage in his career.

Today, he is chair of the Anthropology Department of the University of the Philippines, as well as a member of the Faculty of the College of Arts and Sciences, and is also serving in the Faculty of the Ateneo de Manila College of Medicine. Additionally, he also serves as Philippine country adviser for the David and Lucile Packard Foundation (California); a member of the International Working Group on Sexuality and Social Policy, Columbia University (New York); and a member of World Health Organization's Expert Advisory on Drug Policies and Management. He has written more than a thousand articles analysing and explaining the behaviour of Filipinos in more than one of the leading dailies in the country and has authored many books and articles, often focusing on indigenous medical beliefs, sex and sexuality, reproductive and sexual health (particularly HIV/AIDS), pharmaceuticals, and health policy issues.

Tan was born on 12 September 1952 to Chinese parents and raised in Manila. The maternal side of his family imposed a predominantly Chinese environment for them, which resulted in a "very strong Chinese upbringing in the sense that people spoke Hokkien, ate Chinese food, and observed many Chinese rituals on birthdays and deaths". This same maternal side brought Tan and his siblings to the Fujian province during their vacations, where they were exposed to the lifestyle there. Tan remembers that his father, who spent many years in China, also tried to stress the Chinese side, but being an internationalist basically, he emphasized English as the *lingua franca* at home. Tan's mother tended to mix Chinese and Filipino cultures. Tan and his siblings were exposed to Chinatown culture but also had a strong dose of Filipino culture, especially of the Catholic religion. This dichotomy in his cultural upbringing presented a unique perspective for the young Tan: he underwent strong schizophrenia initially, then learnt to appreciate his mixed background and upbringing**.** This same background emphasized the need to be more open. Tan defines himself a multicultured person and is proud to be so. He extends this thinking into what he sees as an exaggeration of how people tend to label themselves.

At the same time, his consciousness of his heritage has never been an issue for the good doctor. From the very beginning, Tan saw himself as a Filipino, primarily; his Chinese heritage has only strengthened his identity. "Multiculturalism is always an advantage because you are able to draw on a larger store of transmitted wisdom, which is what culture is all about." This openness to other cultural orientations spurred Tan towards the desire to reach out and know why people act the way they do. His forays into community health brought him to far-off places — into the boondocks of the Cordilleras even — where he came across people very different from himself. There he understood that there is more to this thing called "culture" than how much of one's "blood" percentage is Chinese or Filipino or whatever else.

This evolution brought Tan to the crossroads of his career. Knowing that he loved medicine, anthropology, and writing, he decided not to choose, but to integrate all three. He now sees himself as primarily an educator and his efforts at reaching out to youth through the academe has borne fruit. "We have a very high demand for our courses. Students don't usually know too much about *anthro* when

they enter UP but if they happen to take one anthropology course as an elective, they tend to keep coming back. Others even shift to our courses. On average, we get only about 10 to 15 new *anthro* freshmen each year, but about 20 to 25 shiftees or transferees from other courses. People do appreciate the importance of cross-cultural understanding, once they're exposed [to it]."

He adds that, "anthropology can contribute in terms again of appreciating our cultural diversity as a strength, rather than as a hindrance. The United States would not have developed as it has without cultural diversity; we need to recognize that asset too in the Philippines."

To do this, Tan suggests a middle ground of sorts, "Today, we speak more of integration, retaining Chinese culture even as we become Filipino. It's happening anyway, whether we recognize it or not; for example, the Chinese spoken in the Philippines is losing its tones, incorporating many Filipino words. There are even variations like Cebuano Hokkien and Ilokano Hokkien, depending on where the Tsinoy is growing up."

Tan sees the Filipino culture as a continuing evolution. This and his consciousness of his social responsibility keep him busy professionally, "There are just so many needs in public health, in education that one's work will never be enough."

Tan's father, Julio Tan, is himself a scholar who worked as a journalist and served as Secretary-General of the Federation of Filipino-Chinese Chambers of Commerce and Industry, Inc. He also helped in anti-crime activities of the community and was appointed a commissioner of the Presidential Anti-Organized Crime Commission in 2002 to 2010.

On the home front, Tan does his best to live up to the principles he has learned from being the product of more than one culture.

"We all leave our imprint by what we do, rather than we say or write. I try very hard to walk the talk with ethical living, from being pesco-vegetarian (fish and vegetables, and I'm working on reducing the fish part too), using less of the car, using solar heating, even using organic diapers for the kids (I did try cloth ones but had to give up; it was too difficult). I'm a converted Quaker and our principles are simplicity, integrity, peace and justice. We don't believe, however, in preaching, but in witness [sic.], i.e. living out our principles. (Even writing that I'm Quaker already makes me uncomfortable.) I do recognize my Catholic heritage as well, which remains important to me."

He also imparts this knowledge to his own children. "I am raising them as Tsinoys and Tsinays but want them to be Filipino foremost. I also want them to be Filipino but with a global outlook, appreciative of the wonders of cultures throughout the world."

In looking at Tan's life, one will realize — this doctor-educator isn't just living up to his principles, he is serving as an example to everyone else. Tan does not rest on his laurels; rather, he sees the world around him and understands that we are what we are, and there is so much more to life than mere labels and terms. Life for this multicultural individual is an evolution and it will always reveal new things about people. And so his works continue to leave a mark for posterity.

Ginnie Faustino-Galgana

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Tan, Paulino Yu

(陈忠诚, Chen Zhongcheng, 1946–)
Computer scientist, educator, Philippines

It is a tremendous achievement to build another level of innovation on an existing structure with a deep foundation. On the other hand, to be one of the people who actually helped lay the foundation for that same structure is an even rarer thing. Dr Paulino Yu Tan holds the distinction of being the latter — as one of the pioneers who helped develop information technology education in the Philippines, as well as one of the principal movers in charting its course throughout its very young history in the archipelago.

The youngest of six children, Tan, who was born on 22 June 1946, grew up in the historic district of Quiapo, Manila, where his father, Tan Chi King, ran a shoe store called King's Shoes that specialized in the famous Marikina shoes, Tan became exposed at an early age to a mixed business and family environment common to many Chinese-Filipinos.

Living above the shoe store meant constant exposure to this environment of "consistent, diligent hard work" which, he notes, eventually became an integral part of his way of life. His mother, Yu Beng Jit, took care of family-related work while his father, with the help of his siblings — particularly his eldest brother and sister — would work from early morning to late evening running the store. When he grew older, he eventually helped out in the store. Instead of the customary route of preparing him to work for the family business eventually, his father encouraged him to focus on his studies and make something of himself on his own.

Possessing a keen intelligence that leaned towards more quantitative fields, he chose to focus on engineering. He attended what was then the De La Salle College (now De La Salle University), which was among the top engineering schools at the time. His only option within engineering was between mechanical engineering or chemical engineering. Tan humbly admits that since he was poor at drafting, he opted for chemical engineering. Far from being a mere default course, his choice proved the right one. With diligence and hard work, he eventually graduated *summa cum laude* in 1967.

Unfortunately, right after graduation, he could not take the board examinations for chemical engineering because he was considered a Chinese citizen having been born to Chinese parents. President Ferdinand Marcos's mass naturalizaton act of 1975 later allowed him to become a Filipino citizen. He was then permitted to take the board exams in 1976 and promptly topped them.

His transition from chemical engineering to information technology seemed highly unlikely given that in the 1960s, no courses on information technology were being offered even in other countries, let alone the Philippines. Tan recalls that his first encounter with information technology came through a fellow DLSC alumnus, an engineering graduate, who gave a talk on it after returning from the United States. This passing encounter proved to be the precursor to what would later become his lifework. The University of Notre Dame in Indiana, the United States, accepted him on scholarship for further studies in chemical engineering and he completed

both his master's degree in 1969 and Ph.D. in 1971 here. A number of teaching/research assistantships undertaken for the school also helped him complete his studies.

The professor of his chemical reaction kinetics class at Notre Dame first introduced him to the practical applications of a computer in the real world. During one session, the professor introduced a problem where the solution was quite time consuming, repetitive, and mind-numbing, if done by the human hand and brain. The professor demonstrated how a computer could be used to solve the problem.

This example of using the computer as a machine that helps humans perform their tasks became Tan's constant model rather than a paradigm of the computer being the end-all in itself. As he asserts, "IT is an enabler technology. It improves efficiencies and expands services. It empowers a person to do more. All these result in developing and building the nation towards improving the standard of living of its people."

On his return to the Philippines in the early 1970s, his transition from engineering to information technology began. As he was one of the few people at the time who was knowledgeable about computers, SM (his wife is the sister of Henry Sy, owner of SM or Shoemart, now SM Malls) hired him as a consultant to convert their manual in-house credit card system into an electronic based one. At the same time, with his teaching position at the De La Salle Chemical Engineering Department, he helped introduce computer use in engineering by initiating a course in "Numerical Methods for Engineers" that connected the engineering department to a time-sharing computer.

A small Ford Foundation grant expanded the teaching of computers to De La Salle faculty, which resulted in other departments offering their own subjects for computer use. In 1981 Tan became an active participant in developing the Philippines's first ever full-fledged computer science course programme at De La Salle. The university also pioneered the use of computers for administrative purposes.

This pioneering computer science programme eventually grew into one of the largest fields of study and application in the country and in the world today, with institutions such as Tan's own Asia Pacific College offering it as their primary educational foundation.

In hindsight, he analysed that in 1960s and 1970s, "IT practitioners were mostly technology or business based individuals who shifted to IT. They managed to understand IT principles experientially and applied them to an ever-expanding field. In the 1980s, more advanced development of IT required a deeper understanding of computer science".

Coming from both lines of IT practitioners gave Tan the unique position of combining and applying an extensive technical academic foundation that prepared him for the sudden changes, innovations, and instabilities within this very new field; learning new things from experience; as well as testing and applying these different kinds of knowledge in real world situations.

He rose steadily in his academic ranks at the DLSU and eventually became Executive Vice President of the university in 1988, the first Chinese-Filipino to attain this highest rank in a prestigious academic institution.

After leaving De La Salle in 1991, IBM approached him to create short-term training programmes for a training school it wanted to establish to add manpower to its pool of IT workers. Tan convinced IBM to form an educational partnership with the SM Group of Companies to establish a school that offered both short-term training and baccalaureate education. Both groups asked him to head this school and thus the Asia Pacific College (APC) was born.

At Asia Pacific College, Tan continues to place himself at the perfect venue for sharing his principles on IT: "a focus on business and industry linkage, and not purely on academic teaching. This emphasis is on IT as a platform and a tool to do one's work in any field". He does this through methods such as Project-based Learning, whereby a student group worked on the same project over different subjects spread out over a whole academic year, and through its pioneering programme — a six-month, full-time internship in companies for APC students.

Just as business and family were both components of the environment he grew up in, industry and education are now two of the key components of much of his life.

Tan's influence in IT education reaches far beyond his pioneering and formative experiences with De La Salle and his current captainship of APC. Since the early 1990s, he has been a consultant for government's IT education policies. Most significantly when the Commission on Higher Education was formed in 1995, he headed the institution's policymaking body — Technical Panel for Information Technology Education.

Perhaps the most significant framework developed by this body are its three main tracks of IT education: a theoretical field or B.S. Computer Science; an application field or B.S. Information Technology; and where the IT relates to the business and industry setting, B.S. Information Management, now known as Information Systems. These categories streamlined Philippine IT by helping to eliminate confusion between different fields of IT specialization within the academe, as well as the professions or industries these courses could eventually lead to. For his pioneering contributions to the field of education, he was given an award for excellence in the 2007 Dr Jose P. Rizal Awards for Excellence organized by *The Manila Times* and Kaisa Para sa Kaunlaran.

In 2008 the Department of Science and Technology celebrated Tan as one of the "50 Great Men and Women of Science". A modest man, he commented on the award as "an honor to be recognized, especially considering the company of the men and women in the list". This man's so-called "modest" contributions to the improvement of IT education have helped influence directly and indirectly possibly thousands of students who have passed through IT educational courses over the last three decades. In turn, the impact of these students who eventually went on to IT professions has been staggering as IT permeates through much of everyday life.

Jan Philippe V. Carpio

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Tan, Samuel K.

(陈清风, Chen Qingfeng,1933–)
Scholar, educator, Philippines

Samuel K. Tan has devoted almost his entire life to the academe: teaching, doing research, and writing. He started teaching in Siasi Academy, Jolo, in 1956 and at Ebenezer Bible College and Seminary in Zamboanga where he later became the dean of men. For more than three decades, he was a professor at the History Department, University of the Philippines (1963–96), and served as its chairperson from 1977–1982.

Tan has taken the way of the scholar-warrior — where the pen is mightier than the sword. As a historian, he has spent a lifetime writing on the Muslim Filipinos in the larger context of Philippine history: their origins, aspirations, and struggles as a people confronted by the advent of Spain's cross and sword, and America's "manifest destiny". He has examined the impact of Spain on Muslim Filipinos and the beginnings of the conflict between the Muslim community and the Spanish colonial regime, a conflict that has continued to the twenty-first century with successive Christian-dominated Philippine governments.

Notably, he has focused on presenting the Muslim Filipinos' perceptions of their own history and culture; the historical roots of the Muslim-Christian problem; the armed struggle of Muslim Filipinos from the Spanish period to the present, and the internationalization of the Bangsamoro struggle.

His works have also explored the pre-Hispanic world of the sultanates of Sulu, and the Muslim world at the turn of the century. He has also written on Islam in the Philippines, Muslim literature, and the Jawi tradition in the Philippines. He gives us an interesting glimpse of the lives of Muslims during the early period of American rule in "Letters of the Sultanate of Sulu", a compilation of letters by well known Muslims in Sulu, in original Jawi, (a type of Arabic script adapted for writing Malay and other Austronesian languages) in Tausug, and in English.

In his short book, *A History of the Philippines*, Tan notes that he has tried "to give to the cultural communities, 'the other Filipinos,' a space they deserve in Philippine history". He further writes that, "unless a new spirit of nationalism and Filipinism changes the neo-colonial tendency to ignore the legitimate cries of the cultural communities the foundation of national unity and peace will remain fragile". In another book, The *Filipino-American War 1899–1913* (2002), he reiterates "the need to re-emphasize in our national consciousness the known story of the Filipino struggle for freedom from colonialism in a new national perspective that integrates the rationale of the non-Christian resistance against American rule".

"By reinterpreting history from the perspective of the 'cultural communities' a new strand is added into the historical fabric of the Filipino-American War, to make it really the struggle of the national community regardless of ethnic origin and religious-cultural differences," he says.

Through his numerous books and publications, he has made a substantial contribution to the understanding of the Muslim Filipinos and the Mindanao conflict. He puts in perspective the historical and socio-economic dimension of the continuing struggle of the Muslim community in the Philippines for independence — a fundamental reality that has remained active in Muslim consciousness,

stated Tan in a paper, "Understanding the Mindanao Conflict", presented at the Cotobato City Peace and Development Forum (July 2000). "That independence was still the underlying essence of autonomy for all social movements (MNLF, MILF, etc.) regardless of differences." He has also stressed the reality of the Muslim Filipinos' spirit of resistance that has not changed an iota to this day. In fact, he has noted that the struggle has strengthened amidst a new generation of young Muslim Filipinos who have been marginalized and radicalized even further. Furthermore, he noted in the same paper, "the ultimate hope of the Muslim community in the Philippines for progress and prosperity lies not in the Christian-dominated state but in the dynamic relation and linkage to the Islamic world".

The Mindanao problem has generated to this day a cycle of violence, peace talks and negotiations, truces, and more violence on both sides: the Christian Filipinos versus the Filipino Muslims. According to the United Nations Development Programme, the Mindanao conflict has resulted in a conservative estimate of 160,000 dead and two million displaced people.

Tan's works on Mindanao and the Muslim Filipinos serve as a beacon of history that guides us on the path that must be taken in order to find a practical and acceptable solution that would bring genuine peace and order to Mindanao and its people.

His books include *Sulu Under American Military Rule, 1899–1913* (1967); *The Filipino Muslim Armed Struggle* (1977); *Selected Essays on the Filipino Muslims* (1982); *A History of the Philippines* (1988 & 1998); *The Critical Decade* (1993); *The Internationalization of the Bangsamoro Struggle* (1993); *The Filipino American War, 1899–1913* (2002); *Annotated Bibliography of Jawi Materials of the Muslim South* (1996); *Filipino Muslim Perceptions of Their History and Culture as Seen through Indigenous Written Sources* (2003); and *Letters of the Sultanate of Sulu,* Vols. I & II (2005).

He co-authored *Surat Maguindanaon* (2002) with Samier M. Bakuludan; and *Tawi-Tawi: The Philippines' Southernmost Frontier* (2001) with Bona Elisa O. Resurreccion and Noli C. Gabilo.

He serves as the convenor of the Mindanao Studies Program of the Center for Integrative and Development Studies, University of the Philippines, in Diliman, Quezon City. He was the chairperson and executive director (October 1997–March 1999) of the National Historical Institute.

Tan has also worked as a consultant in various government offices and international organizations: Office of the President, Malacañang Palace (1974–84); Office of the Governor, Tawi Tawi (1986), and Office of Senator Santanina Rasul (1987–92). He headed the National Committee on Historical Research of the National Commission for Culture and the Arts from 1992–95. He was involved with a National Library project (1981-83) and led the Mindanao team that published four volumes: Region IX-Haylaya; Region X-Linibung; Region XI-Bagani; and Region XII-Darangen, as part of the Land and People series. He was the coordinator of a UNESCO project on "Civilization Related to Rice Cultivation", (1979-80), and a member of the UNESCO Advisory Committee for the Study of Southeast Asian Cultures (1982–84).

In 1998, he was conferred the title of Paduka Datu by the Grand Assembly of the Western Mindanao Kadatuan for his contribution to the cause of the Muslim people. Tan was also the recipient in 1998 of the University of the Philippines Alumni

Association's Outstanding Professional Award for History. In 2007, he was awarded the third "Dangal ng Haraya" Award for Cultural and Historical Research by the National Commission for Culture and the Arts.

Samuel K. Tan was born on 30 December 1933 in Siasi, Sulu, of Tausug-Sama-Chinese parentage. Later a professor, scholar, historian, and specialist on the Filipino Muslim armed struggle, he had spent his elementary years in Siasi, graduating as the class valedictorian in 1949. He finished his high school in Zamboanga City High School in 1953 and graduated with two university degrees — a bachelor of theology from Ebenezer Bible College (1960) and a bachelor of arts in history, *summa cum laude*, from Zamboanga A.E. Colleges (1962), in Zamboanga City. He obtained a master of arts in history (1967) from the University of the Philippines, Diliman, and a Ph.D. in social science interdisciplinary (1973) from the Maxwell School of Citizenship and Public Affairs, Syracuse University in New York.

Rosa Concepcion Ladrido

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Tan Siew Sin

(陈修信, Chen Xiuxin, 1916–88)

Politician, government minister, businessman, Malaysia

Tun Tan Siew Sin, founder member and president of the Malaysian Chinese Association (MCA) (1961–74), minister of commerce and industry (1957–59) and minister of finance (1959–74), was the most prominent Chinese public leader of post-independence Malaysia. As the country's second and longest serving finance minister, he played the dominant role in setting the country's economic agenda over a fifteen-year period that laid the foundation for a robust economic expansion in which Malaysia emerged as a major trading country in the international economy. The last MCA figure treated as an equal by United Malays National Organization (UMNO) leaders, Tan, who enjoyed the full confidence of Prime Minister Tunku Abdul Rahman, wielded much greater influence than any other Chinese political leader since independence.

While he had been universally lauded as the first architect of Malaysia's economic prosperity, he was often faulted by the Malaysian Chinese for not having sufficiently advanced Chinese education and language interests. He consistently held that Chinese interests could be best advanced through a free market economy where Malays and non-Malays would compete on a level playing field. By putting less emphasis on Chinese education and language interests while vigorously promoting the welfare of the Chinese business community, Tan's support from Chinese educationists and the Chinese-educated was notably lacking.

Born in Malacca on 21 May 1916 to a Straits Chinese family with roots in Malaysia dating back to the 1770s, he was the only son of Tun Tan Cheng Lock, the ideological father of the MCA, and Toh Puan Yeo Yeok Neo. His great-grandfather, Tan Choon Bock, had established one of the earliest steamship services in Malacca, and his father, Tan Cheng Lock, was a successful rubber planter. Tan was educated at the Malacca Methodist Chinese Girls School, Malacca High School, and Raffles College in Singapore before pursuing a year of legal studies in London in 1938. After returning to Malaya from India, where he spent the years of the Japanese Occupation (1942–45) with his parents and siblings, Alice, Agnes and Lily, he worked for the family rubber company, United Malacca Rubber Estates. He married Lim Cheng Neo in 1947.

Tan started his political career in 1946 as a commissioner in the Malacca municipality. He was appointed to the Federal Legislative Council in 1948, and elected a member of parliament in the country's first federal elections in 1955. He successfully contested his Malacca-based parliamentary seat in every subsequent election until 1974 when he retired from active politics.

As he was his father's closest confidant and adviser, the political fortunes of both father and son were intimately tied. During their India exile, inspired by the Congress Party's fight for independence from the British, Tan helped his father conceive the idea of a party, the Malayan Chinese League, to protect Chinese political and economic rights, promote interracial harmony, and work with Malay political organizations to attain self-rule. In February 1949, due primarily to British encouragement of leading Chinese business leaders (especially Tun H.S. Lee and Tun Leong Yew Koh) to mobilize Chinese support behind the government's counter-insurgency initiatives during the Emergency declared in the wake of the communist insurrection, the MCA was formed with Tan Cheng Lock as its first president, and Siew Sin as a Central Working Committee member.

From mid-1950 to 1952, Tan supported the joint efforts of his father and then UMNO president Datuk Onn bin Jaafar to decommunalize Malayan politics by opening the MCA and UMNO to non-Chinese and non-Malay members respectively. When their efforts failed in the face of opposition from their parties, father and son backed Onn's initiative in establishing the multiracial Independence of Malaya Party (IMP). Preferring to campaign for the IMP in the country's first municipal elections in Kuala Lumpur in 1955, the junior Tan did not play an active role in the formation of the UMNO-MCA alliance, an initiative launched by Selangor MCA stalwarts, Ong Yoke Lin (later Tun Omar Ong) and Tun H.S. Lee. It was when the IMP failed so dismally in the elections that he turned his full attention to the consolidation of the Alliance Party.

During the independence movement, he frequently served as his father's proxy (especially after 1955, when the latter suffered a debilitating stroke) in MCA committees tasked with negotiating the terms of independence with UMNO and the British. He was a major player in conceiving the so-called "social contract" between the UMNO, MCA, and MIC, a deal in which non-Malays born after independence were entitled to citizenship based on *jus soli* in exchange for non-Malay acceptance of Malay special rights, Malay as the sole national language, and Islam as the state religion. In addition, Tan and his MCA colleagues obtained constitutional guarantees for non-Malays to preserve, practise, and propagate their religions, cultures, and languages freely, and for safeguards governing non-Malay "legitimate interests".

From 1957 to the outbreak of the race riots in May 1969, Tan was arguably the third most powerful man in Malaysia, after Prime Minister Tunku Abdul Rahman and his deputy, Tun Abdul Razak bin Hussein. Wielding undisputed authority over the country's economic life, he fiercely upheld Chinese economic interests and successfully fought back efforts by Malay economic nationalists to launch a far-reaching Malay special rights policy, notably an attempt in 1963 by Abdul Aziz Ishak, minister of agriculture and cooperatives, to replace Chinese-dominated rice milling enterprises with state run cooperatives.

Although his ability to advance Chinese business interests waned after the New Economic Policy (NEP) was promulgated to distribute wealth more equitably between Malays and non-Malays in the wake of the May 1969 race riots, he used his authority as chairman of the powerful Capital Investment Committee to blunt the full force of the NEP. Most notably, the Industrial Coordination Act — which required non-Malay businesses to comply with the 30 per cent Malay equity-restructuring objective — was not promulgated until he stepped down as finance minister in 1974.

Compared with his many fine achievements as finance minister, his performance as MCA president drew mixed reviews. An English-educated *Baba* Chinese who did not speak Mandarin and who gave top priority to Chinese business interests, Tan was widely perceived to have been overly accommodating of UMNO's stance on Malay education and language issues. During the 1960s, the party's predominantly Chinese-educated leadership and grass roots became increasingly critical of his failure to push for the recognition of Mandarin as an official language, and to set up a Mandarin-medium university (Merdeka University). While he did not play up issues of Chinese race and language to boost his party's popularity ratings, in contrast, Chinese opposition parties — the Democratic Action Party and Gerakan Rakyat Malaysia — campaigned strongly for equal cultural and economic rights for non-Malays. When the MCA suffered heavy electoral losses in the May 1969 elections, Tan considered, but decided against, taking the party out of the Alliance government.

In the politically constrained post-1969 environment, when power became even more heavily concentrated in UMNO, he sought to restore Chinese confidence in the MCA. Initiatives to revitalize the party included the Chinese Unity Movement and the Perak Task Force, which focused on rebuilding the party's New Village support base in that state. The MCA's standing improved when he obtained government approval and partial funding for the establishment of the Tunku Abdul Rahman College. Since its inception in 1972, the TAR College has produced thousands of Chinese graduates, most of whom had failed to gain admission to state universities due to stringent admission policies for non-Malays. When Tan stepped down as MCA president in April 1974 after undergoing major lung surgery, he left behind a revitalized party. His successor, Tan Sri Lee San Choon, was the first Chinese-educated president to have risen to the party's top post.

After Tan relinquished his cabinet and party positions for health reasons, he continued to serve as financial adviser to the government, a position created for him by Prime Minister Tun Abdul Razak. He was nominated by Tun Razak's successor, Prime Minister Tun Husein Onn, as chairman of Sime Darby, a major government-linked corporation. Tan also served as chairman of the United Malacca Rubber Estates, the company founded by his father. In addition, he sat on the boards

of several other companies, including Unitac, Siemens, Pacific Bank, Highlands and Lowlands, and Guardian Royal Exchange Assurance. His involvement in philanthropic causes included establishing and funding the Women's Aid Organization in 1982, the first NGO in the country dedicated to providing shelter, counselling, and financial assistance to battered women.

The many awards he received attest to his reputation for integrity, incorruptibility, and steadfast service to his country and community. In 1969, he was awarded the Seri Setia Mahkota, the highest award for Malaysian commoners, which carries the title "Tun". Tan and his father, Cheng Lock, remain to date the only father and son recipients of this award. Other honours include the Grand Cross Order of Leopold II of Belgium (1967), a French knighthood (1967), Order of Sikatuan of the Philippines (1968), and the Bintang Mahaputera Kelas Dua of Indonesia (1970). When he died on 17 March 1988, he, like his father, received the accolade of a state funeral, the first father-and-son non-Malays to be so honoured. In September 2001, a road in Kuala Lumpur adjoining Jalan Tun Tan Cheng Lock was renamed Jalan Tun Tan Siew Sin.

Heng Pek Koon

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Tan, Sofyan

(1959–)

Educator, physician, Indonesia

Sofyan Tan (陈) is well known as the Chinese-Indonesian who advocated the "integrated school system" (sekolah pembauran) in Sunggal near Medan, Sumatra, which produces high quality students. His students are multi-ethnic/multireligious and he is regarded by many indigenous Indonesian leaders as more "Indonesian" than some indigenous Indonesians. Even Professor B.J. Habibie, who was critical of the Indonesian Chinese community, acknowledged in 1994 that Tan was a true member of the Indonesian nation (*putera bangsa*). For his hard work, Tan received the title, "Fellow Ashoka for Ethnic Relations and Education" in 1989, and the Wiyata Mandala award for education in 2002 from North Sumatra Governor Rizal T. Nurdin.

Tan whose Chinese name is said to be Tan Kim Yang (not yet verified) was born on 25 September 1959 in the Sunggal district on the fringe of Medan. He was the youngest of ten siblings. His father was a tailor who became a petty businessman dealing in grocery and then went bankrupt when Tan was studying in medical school at the Universitas Methodis. The young Tan therefore gave tuition to high school students to support himself. After graduating from medical school, he did not practise medicine, but went on to build his dream school instead.

Tan had an ideal — which was to build a multi-ethnic and multireligious school in the area where poor Chinese Indonesians lived.

At one time he set up a *yayasan perguruan* (educational foundation) and started to raise funds in Jakarta, but managed to get only 500,000 rupiah. In 1988 he started to build his dream school in stages. He borrowed sixty million rupiah from the local bank to build the classrooms and by 1995 his debt had increased to 500 million rupiah. The school was a three-storey building comprising kindergarten, primary, and secondary sections (SMP & SMA). The secondary school section is linked to a local savings bank so that students studying economics and commerce can practise in the bank.

Apart from the building, the school has its own free clinic for the students, a playground, and a school bus. The school is called Sultan Iskandar Muda, named after the first sultan of Aceh. The full name of the school is Yayasan Perguruan Sultan Iskandar Muda, abbreviated as Sekolah YPSIM. The school is unique. It is not an ordinary Chinese Indonesian school, but an assimilated school whose students are multi-ethnic and multireligious. There are Chinese, Malays, Bataks, Tamils, and non-Tamil Indians.

Unlike other Chinese Indonesian schools whose students and teachers are mainly ethnic Chinese, the YPSIM school's student composition is almost half Chinese and half indigenous Indonesians, and the majority of the teachers are indigenous. In 1995, for instance, non-indigenous Indonesian students (mainly Chinese) made up 53.5 per cent of the student population, and the indigenous students, 46.5 per cent, while 90 per cent of the eighty-seven teachers were indigenous. Therefore, there was inevitable mixing between the Chinese Indonesians and the non-Chinese. In this integrated school, various religious festivals are celebrated and all students are required to participate in them. They are encouraged to learn about other ethnic group's customs and traditions and to respect one another. Moreover, the school encourages good students from poor families to enrol.

To many people's surprise, Tan's school has been a success and produces students who are well qualified. Many have been able to gain admission into local universities without having to sit for an entrance examination. For his achievement Tan was awarded the "Pioneer Youth" (Pelopor Pemuda) by the North Sumatra Governor in 1990. He was also commended in 1993 by the minister of environment, Ir. Sarwono Kusumaatmadja, for his dedication and the sacrifices he has made. As someone trained as a doctor, he could easily have practised as one and earned enough money to live a comfortable life, but he chose to be the founder of a school and live a less comfortable life.

When asked by *Kompas* reporters why he had made that choice, Tan replied that there were many doctors, but very few people would contribute to the development of education. He felt that he would be able to help integrate/assimilate the Chinese Indonesian community into Indonesian society this way. By going to the same school children of different communities would grow up together as friends and accept one another. The Chinese community felt that the indigenous people were unfriendly towards the Chinese, but his own experience during the anti-Chinese riot in Medan on 10 November 1966 had given him a different impression. On that day there was the killing of the Chinese Indonesians who were believed to have been involved in the 1965 coup. The mobs were gripped by frenzy and were not selective about their targets; as a result, many innocent Chinese Indonesians became victims of the violence. Their houses were burnt down and people were beaten up and killed. To Tan's surprise, his

house was safe and was even guarded by some indigenous youths. He noted that his parents mixed well in the Sunggal areas where many villagers knew him and his family members. Tan thus felt that not all indigenous people were hostile towards Chinese Indonesians. He decided then that he had the obligation to promote ethnic/racial integration.

For Tan to establish an integrated school was not easy, especially with regard to the funding, but he never gave up. He has a group of dedicated friends who wanted to make the project a success. Eventually he got support from the local government, local community, business groups, and foundations. In order to get good students from poor families, he went to the villages and interviewed the good students. He convinced their parents to send their children to his school which was free of charge. He introduced the "adopt a child" system, and appealed to individuals, companies, and foundations to "adopt" one or a few of his school children from poor families and pay their education expenses. This plan has yielded results. In 1994 Minister of Research B.J. Habibie adopted twenty-five students and donated 25 million rupiah to the school. Political leader Marwah Daud, entrepreneur Anthony Salim, and foundations such as Yayasan Prasetya in Jakarta also participated in this project. In 1995, for instance, out of 1,105 students, 112 were "adopted children". Interestingly adoptive parents often pick students not of their own ethnic groups. Tan's school in general has been able to produce high quality graduates. Students in the "adopted children" scheme have also obtained good results.

Tan has attempted to use education as a means to bring about integration/assimilation (the term in Indonesian is *pembauran*). He also believes that integration/assimilation should be implemented in the economic field, especially in small and medium enterprises (Usaha Kecil dan Menengah, or UKM). Not surprisingly he has become an entrepreneur himself and has also been involved in a local *koperasi* (cooperative) to improve the economic conditions of the poor. He has served as chairman of the Forum Nasional UKM (National Forum for SMEs). In addition to this, he was interested in local politics and contested in the 2004 elections for membership in the local parliament, but lost.

Tan is married to Eliner, a Chinese Indonesian. They have two daughters, Tracey and Cindy, and one son, Felix.

Leo Suryadinata

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Tan Swie Hian

(陈瑞献, Chen Ruixian, 1943–)

Artist, sculptor, poet, calligrapher, translator, Singapore

Tan Swie Hian is recognized as the cultural icon of Singapore and Southeast Asia. Not limited to any single mode of artistic expression, his art appears in multiple media, straddling and fusing painting, sculpture, printmaking, calligraphy, seal carving, and dramatic performances. He is the author of poetry, essays, stories, criticism, and translations

and the editor of literary and Buddhist publications. He has exhibited worldwide and participated in group shows, and designed costumes, masks, and stage for performances. His work has earned him international recognition and numerous awards. He is also the only living artist to have two private museums dedicated to him.

Tan Swie Hian was born to Tan Chan Pok and Lee Soe in Pulau Halang, Sumatra in Indonesia on 5 May 1943 and came to live in Singapore as early as 1946.

After completing his primary and secondary education in Hwa Min Primary School and Singapore Chinese High School, he studied modern languages and literature at the Nanyang University of Singapore, majoring in English language and literature, with French and Malay as selective subjects. After graduating in 1968 he started his career as the press attache at the French Embassy. After twenty-four years in the position he gave it up to devote all his time to art. He married Hao Hsiao Fu in 1971 and has a son, Pe Chen, and a daughter, Chiao Joan.

As a member of the second generation of a Chinese family that settled in Southeast Asia, Tan sees himself as a descendant of the Chinese cultural tradition. But he will not be contained. His fascination with different civilizations has led him to explore the cultures of India, Southeast Asia, and the western world. He is attracted to both the new and the old, the East and the West, and tries to combine the spirit of ancient Chinese philosophy, Indian philosophy, particularly Buddhism, and the feelings and thoughts of a Chinese Singaporean.

Tan likes to describe himself as a hummingbird to show how a free mind functions by flying forward, backwards, sideways, as it soars, swoops, or remains stationary in the air. Art could be the rainbow that leads to the ultimate great white light and the universe.

Tan first burst upon the local scene in 1968 with *The Giant*, a collection of poems considered the culmination of the Chinese modernist literary movement in the history of Chinese literature in Singapore and Malaysia. To date, he has fifty published works of poetry, essays, stories, criticisms and translations to his credit. He has extensively translated works by great Indian philosophers such as Ramana Marhashi, J. Krishnamurti, Sri Aurobindo, and N. Chaitanya. Being multilingual, Tan is the first to have translated works by such literary giants as A. Huxley, H. Michaux, J. Prevert, S. Beckett, V. Nijinsky, and M. Sorescu into Chinese.

Tan Swie Hian experienced spiritual illumination for the first time in 1973 and has been a spiritual seeker for the past few decades. He has studied and practised the art of Buddhist meditation and, through the process, destroyed desires and attained spiritual liberty. Since then his creations have never been the same again. Buddhism has become his motivation for creation and his source of inspiration. Through meditation, he acquires cosmic visions which he expresses in his art. Just as it liberates his mind, religion also liberates his art. He has developed a style that defies definition because it breaks down all forms and conventions and makes everything possible. As a result, his work has a freshness that continues to surprise.

Tan held his first exhibition in 1973 and since then has exhibited his paintings in oil, Chinese ink and acrylic, as well as sculptures, calligraphy, "cartogravures", prints, and seal engravings in twenty solo shows and numerous group shows in Singapore and worldwide. In 1987, he was conferred the Singapore Cultural Medallion. He went on to win a Gold Medal in Salon des Artistes Francais, Paris, in 1995, and the Seoul International Calligraphy Gold Medal in an international calligraphy exhibition to mark the Korea/Japan World Cup 2002. He was conferred the prestigious Crystal Award by

the World Economic Forum for outstanding artistic achievements and contribution to cross-cultural understanding in 2003. The same year, the president of Singapore conferred on him the Meritorious Service Medal, which is the highest honour for a cultural personality in the republic.

He published the five-volume *Selected Works by Tan Swie Hian* in China in 1993 and the calligraphy of Tan's preface to the Museum of World Famous Chinese Artists' Works along the Yangtze River in China was inscribed in a stele in 1996 and erected at the museum's entrance.

Two years later in 1998, he won the Marin Sorescu International Poetry Prize from Romania and was elected by the United Nations, together with ninety-seven other established artists from all over the world, such as Hockney, Christo, Lichtenstein, Boey, Matta and Tapies, to illustrate a new edition of the Universal Declaration of Human Rights, to mark the 50th Anniversary of its adoption by the world body.

Then in 2004, he was among thirty-nine artists from around the world invited to work with Nelson Mandela on a series of lithos for a charitable cause.

In 2000, his essay and calligraphy to celebrate the birthday of the Yellow Emperor was inscribed on a boulder and erected in the Imperial Mausoleum, Shanxi, which is the Number 1 Ancient Tomb in China.

Exhibitions he held in 2003 include exhibition of oils, inks and acrylics at the Congress Hall, World Economic Forum, Davos in Switzerland, the Tan Swie Hian Mulpa Exhibition at the Mulpa Art Centre, Seoul, Korea, and an exhibition of oils, inks and acrylics in United Nations, Geneva, in Switzerland.

Since 1987, Tan has been the first and only Southeast Asian artist to be elected as a correspondent-member to the oldest and most prestigious artistic institution in the world — The Academy of Fine Arts of the Institute of France. To honour his contribution to French-Singapore relations in the artistic field, he was first decorated by the French Government in 1978 when he received the title of Chevalier de l'Ordre des Arts et des Lettres. In 1989, he was conferred another prestigious honour — the title of Chevalier de l'Ordre National du Mérite. On 5 June 2006, Tan was conferred the title of Officer (Officier) in the National Order of the Legion of Honour by Jean-Paul Réau, the French ambassador to Singapore, who presented the award on behalf of President Jacques Chirac. The Legion of Honour (Légion d'Honneur) is an order of chivalry established by Napoléon Bonaparte in 1802. It remains the most senior order in France today and is conferred on individuals, including non-citizens, for outstanding achievements in areas such as culture, science, industry, and trade.

Back home, his collector, Tan Tien Chi, a Singapore businessman, built the first private art museum in Singapore — The Tan Swie Hian Museum — in 1993. Since 2001, work has started on the world's first earth art museum, The All-Wisdom Gardens: Tan Swie Hian Earth Art Museum, which sprawls over two square kilometres on a mountain range in Qingdao, China. Tan also completed a gigantic enamel mural and an immerse granite floor calligraphy in 2003 for the subway station in Chinatown at the historical heart of Singapore. In 2006, Tan donated more than 6,500 books, manuscripts, and artefacts to the National Library, and the Tan Swie Hian Collection is located on the tenth floor of the National library Building.

Tan has worked with choreographers, dancers, and dramatists for numerous performances. He is also a stage and costume designer. Through the collaboration with the

Singapore Chinese Orchestra, Tan Swie Hian has demonstrated on stage his art of Chinese calligraphy during the performance of the SCO when "Singapore Season" was held in England in 2005, and in China in 2007. In February 2008, Tan did a 2.4m by 1.2m ink painting, while hoisted on a platform 12m up in the air, for the finale of the Chingay Parade, as the Singapore Chinese Orchestra played.

On 8 September 2003, he received an honorary degree of Doctor of Letters from the Nanyang Technological University (NTU) — presented by the university's chancellor, Singapore President S. R. Nathan — in recognition of his many literary and artistic achievements. He was also NTU's 2005 Nanyang Distinguished Alumni Award winner.

Zhou Zhao Cheng

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Tan Tai Bin

(陈台民, Chen Taimin, 1927–83)
Historian, Philippines

Graduating from Adamson University with a degree in chemical engineering in 1952, Tan Tai Bin was one of the earliest scholars to devote himself to the systematic study of the Chinese in the Philippines and on Philippine-China relations. His pioneering work in Chinese on *Philippine-China Relations and Huaqiao in the Philippines* (中菲关系与菲律宾华侨, Manila, 1961) became classic references on the subject matter at a time when there was an extreme dearth in studies about the Chinese community. The book collated his articles and writings published in the *Chinese Commercial News* (华侨商报) from 1958 to 1961. The extensive collection of articles was originally planned to fill up ten volumes, but due to his early demise, only the first two volumes of articles that he had already edited and updated were ready for publication. Two years after his death in 1983, the first volume was combined with the second volume and published in Hong Kong as a tribute to, and in commemoration, of his life's works. Shortly after his first book was published, two more books saw print in Hong Kong in 1961: *Vignettes on the Philippine Chinese History* (菲律滨华侨史话) and *Philippine Myths, Legends and Folk Tales*.

Tan almost died from his first heart attack in 1965 due to physical stress. In 1967, he went into banking and was designated branch manager of Consolidated Bank branches in Legaspi, Zamboanga, and Paco, Manila. He retired from his bank job early due to heart disease. He became ill again in 1970 and 1977. In 1979 he retired completely from his bank job and rested at home. From then, he devoted his time to research and writing a regular column in a Chinese newspaper. During the Martial Law period, he continued to write weekly columns for the *Amity Newsletter* (an official publication of the pro-China Amity Club in the Philippines [菲华联谊会] since its inception in 1975). In 1981, when the *World News* (世界日报) started publication, he was

responsible as editor of foreign news and later became its editor-in-chief.

When he started writing his columns in 1958, his whole time and attention were focused on research on the history, issues, and problems concerning the Chinese in the Philippines. The entire second floor of his house and his room were filled with books, magazines, journals, and news clippings — important references for his articles and columns. Back then, he could have been the only Chinese-Filipino who already owned the complete 54-volume Blair and Robertson's *The Philippine Islands* and had a subscription to the *Philippine Studies Journal*.

Tan was born on 15 January 1927. His father, Tan Ying Yee, was a well known textile merchant in Manila and his mother was So Siok Ching of Butuan in Mindanao. He finished his elementary school at St Stephen's High School (then known as the First Chinese Girl's School) in Manila and his secondary school at the Philippine Chinese High School. The school was closed during the Japanese invasion of the Philippines. Tan was sixteen then. While still at school, teachers and school officers encouraged students and school personnel to participate actively in anti-Japanese resistance activities.

Five years before the Japanese invasion of the Philippines, ethnic Chinese in the Philippines were well known to have actively participated and helped in anti-Japanese resistance in China, including organizing the nationwide "boycott Japanese goods" movement. These young students did not only learn resistance against an aggressor, but their activities also provided them with the chance for widespread cultural enlightenment and theoretical learning.

Tan Tai Bin was an active element in this student movement and this became the cornerstone that laid the foundation for his subsequent literary achievements and academic research. He devoured studies in social science and social economics, which later nurtured his interest in history and theory.

During the 1942 Japanese invasion of the Philippines, a hundred thousand Americans surrendered and abandoned the Filipinos to suffer at the iron hands of the Japanese. Those were the darkest hours for both Filipinos and Chinese-Filipinos who suffered from torture, persecution, slavery, and starvation. However, for every persecution there was a counter resistance. Several anti-Japanese resistance guerilla units were organized as their members wished to avoid being slaves of the Japanese. The Youth Resistance Grand Alliance against Japanese Aggression (青年抗日反奸大同盟 or Qing Kang, 青抗, for short) was organized and not too long afterwards, Tan was recruited and became one of the youth leaders.

The youth who joined Qing Kang were imbibed with stalwart principles and determined to sacrifice themselves if necessary. They conducted underground activities under the very noses of the enemy and without any thought of danger to themsleves. Tan came from a well off family, but he still joined the underground movement, undertook dangerous work, and was sorely tested in the three years of anti-Japanese struggle. Being a youth leader, he was able to influence a huge number of young people who were recruited to join the cause in defence of freedom.

Manila was devastated as an aftermath of the war and mainly because of the massive bombardment by the Americans during the liberation of Manila. Epidemics broke out as hungry children and refugees filled the refugee camps. Tan joined the groups working to help the refugees day and night, and in medical and relief missions. After the war, he headed the education group of Qing Kang. They used the Philippine Chinese High School as their base to convene the Social Science

Research Forum on two occasions, with Tan as one of the speakers. This forum had a long lasting influence on the pursuit of research and further education among members of the youth groups.

After liberation and the return of public order, Tan went back to school to continue his studies. In 1950, he graduated from Adamson University as a chemical engineer.

The immediate post-war Chinese community was rocked by long periods of unrest and uncertainty. First came a dark period of accusations and counter-accusations for collaboration with the Japanese. Members of the Chinese community were summarily executed on suspicion of being Japanese collaborators. It was a period of great unrest because some of the executions were unjustified. Some of the suspected collaborators only showed a pro-Japanese front, but were in fact actively supporting the underground guerrilla movement.

The collaboration issue was shortly followed by the anti-communist witch hunt in the early to late Fifties. There was a mass arrest of Chinese-Filipinos in a dark episode which the Chinese media branded as *jinqiao-an* (禁侨案). Many suspected communist sympathizers were accused, persecuted, arrested, and deported, some, unfairly. Staff and contributors of the pro-China *Chinese Commercial News*, and former members of the anti-Japanese resistance movement were the most affected. The case against the *Chinese Commercial News* (商报案), which erupted in 1961 and went on till 1963, was an offshoot of this communist paranoia. Many were pursued, persecuted, and forced to go into hiding. It was as if the entire community had lost its equilibrium and played into the hands of communist witch hunters. Tan was both an anti-Japanese guerrilla and a contributor to the *Chinese Commercial News*. As such he was of course not spared and was among those arrested, detained, and prosecuted. He suffered a huge personal loss due to this incident — the manuscript for the second volume of *Huaqiao in the Philippines* was already bound and ready for printing, but it was scattered during a raid at his house. Fortunately, the original drafts were still intact.

The case against the *Chinese Commercial News* went through long litigation, but in the end was dismissed because the evidence presented was deemed insufficient. While the criminal case was dismissed, the trauma of the psychological persecution and attack had a long lasting impact on the Chinese community at the time. Many suffered unfathomable loss, not just of money and resources due to the long litigation, but also the loss of trust and confidence of fellow businessmen and customers who distanced themselves from those accused out of fear.

Tan, however, refused to be discouraged by this trial. When the situation normalized, he went back to work and continued to pursue his life's interest in social science research and in writing about the Philippines, China, and the Chinese community, up to the time of his untimely demise. He died of a heart attack on 30 May 1983 at the age of fifty-six. Colleagues and friends considered his early demise an irreparable loss to the Chinese-Filipino community.

Teresita Ang-See

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Tan Thoon Lip, John

(陈椿立, Chen Chunli, 1910–59)
Lawyer, Singapore

John Tan Thoon Lip was a leading lawyer and the first Asian registrar of Supreme Court of Singapore.

Tan was born in Singapore on 22 February 1910, the son of Tan Kwee Swee (great grandson of pioneer Tan Tock Seng). His only other sibling was his sister, Maggie. He was educated at the Anglo-Chinese School where he showed himself not only to be an excellent student, but also an accomplished pianist and musician. At the age of just sixteen, he formed an amateur orchestra that gave regular concerts. Known as Tan Thoon Lip's Orchestra, the amateur group received good reviews for its performances. Tan himself was an excellent pianist and regularly gave concert performances, handling such difficult works as Beethoven's late sonatas. He was also a capable and enthusiastic tennis player, competing regularly in tournaments and competitions.

Tan later transferred to Raffles Institution where he enrolled in the special Queen's Scholarship class. A popular student, he was head Prefect of the school. In 1929 he won one of the two Queen's Scholarships, alongside Ong Tiang Eng of the Penang Free School. His achievement led to a great day of celebration at Raffles Institution, which had failed to produce a single Queen's scholar since it was reintroduced in 1924. A school holiday was proclaimed on 24 January 1930 in celebration of Tan's outstanding achievement.

In August 1930 Tan left Singapore on board the *Kaiyan* to read law at St John's College, Cambridge. That year, his younger sister, Maggie, became the first woman ever to win the Queen's Scholarship and proceeded to London to study medicine. Tan obtained his LLB in 1933 and was called to the English Bar in January 1934.

On his return to Singapore, Tan was selected as one of the first two appointees to the Straits Settlements Civil Service (the other being Stanley Stewart). On 3 September 1934 he was appointed Assistant Official Assignee, Singapore. He was called to the Singapore Bar on 9 August 1935. In December 1936 he was transferred to Malacca, also to serve as assistant official assignee, for a year. On his return to Singapore, he was appointed the first Chinese magistrate in Singapore, succeeding CFJ Ess, as fifth magistrate on 1 March 1937. Ess was the first Eurasian in Singapore to be appointed a magistrate. In August 1940, Tan was appointed assistant official assignee for Singapore once again.

Tan's career was then interrupted by the onset of war. At the beginning of the Japanese Occupation, he worked in the Office of Enemy Property, but in late 1942, was accused of corruption, arrested, beaten, starved and water-boarded, and forced to make a confession to a baseless accusation. He was released after two months and asked by the Japanese to become registrar of the Syonan Koto-Hoin or Supreme Court. Despite his misgivings, Tan accepted the post for his own safety. He wrote about his wartime experiences in a book entitled, *Kempeitai Kindness*, and testified against his chief tormentor — Sgt Major Toyoda Akiichi — in the post-war war crimes trials. Akiichi

was sentenced to death for causing the death of two civilians.

After liberation in 1945, Tan was recruited by the British Military Administration as second district judge to hear cases of food profiteering and black market sales. In October 1947 he was appointed assistant registrar, and then deputy registrar of the Supreme Court, and sheriff of Singapore. In 1948 he acted briefly as commissioner for workmen's compensation, but returned to being a judge in 1949. This made him only the third Singapore-born Asian to be elevated to the Colonial Legal Service. He was also one of the first two Chinese to be so promoted. The other was Tan Ah Tah, who later became the first Asian to be appointed judge of the Supreme Court.

In 1955 the chief minister of Singapore, David Marshall, sent Tan to New South Wales to study the free legal aid system there, with a view to introducing a similar system in Singapore. Tan spent three months studying the system before returning home to make his recommendations to the government. Legal aid was introduced in Singapore through the Legal Aid and Advice Ordinance in 1956.

Outside his work in law, Tan was a keen tennis player and member of the YMCA, serving as its president from 1948 to 1950. In 1948 he also formed a music circle to "sponsor a love of music". Concerned that young boys were idling and wasting their time, he formed the Katong Boys' Club in 1946 and served as its president and benefactor for many years. He was also the first chairman of the management committee of the University Club of Singapore. In 1948 Tan founded and became the first president of the Singapore Film Society. He was also interested in orchids and, for a time, served as the first secretary of the Malayan Orchid Society after it was revived in 1956.

Tan retired in January 1957 from his post as registrar of the Supreme Court on account of his failing health. He died on 14 March 1959 after a long illness and was buried at the Bidadari Christian Cemetery. A life long bachelor, he was survived by his mother and only sister, Maggie. Later that year an orchid hybrid (*Vanda memoria Tan Thoon Lip*) was named for him. In 1967 his sister donated over 700 books to the National Library in his memory.

Kevin Y.L. Tan

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Tan Tian Zhen

(陈天振, Chen Tianzhen, 1912–92)
Businessman, community leader, Brunei

Like any other early Chinese who had gone to Brunei in search of livelihood, Tan Tian Zhen had experienced a difficult process of hard struggle since uprooting from China, his birth place, at the age of 17. His was a typical case of striking out on his own and creating a glorious career out of hard work and tenacity. After having established himself

in his career, he never forgot to give back to the society. He earned due respect for his long term contributions to the Chinese education and community.

Tan was born on 24 May 1912, in the West Residence of Lieyu Village (列渔村), Jinmen county (金门) of Fujian province, China. He was the youngest among the 4 brothers. He was not educated formally, and helped in the family farm since young.

Having heard stories about seeking livelihood in Nanyang (the South Seas), he harbored the idea of setting out to the south to earn a living since young. This desire was finally materialised in 1929 when he was 17, following a friend's family to Bandar Seri Begawan, the capital of Brunei by boat. Tan first worked in a grocery shop named Jian Fa (建发), and was earning a meager monthly salary of 5 dollars. He later moved on to another grocery shop, Jin Cheng Chun (金成春), and though there was an increase in pay, the working hours were long, starting from 6 in the morning till almost midnight daily.

In 1935, when he was 23 years old, Tan married the daughter of the owner of Jian Fa (建发). Having a family meant an increase in daily expenses, and so he had no choice but to leave Jin Cheng Chun to look for a better job. He managed to earn more by plying trade by boat in the Kampung Air (Water Village), situated on the opposite side of the capital daily, it was hard work but he was awarded with increased salary.

During the Japanese occupation, Tan started to work in the countryside cutting rubber trees, planting rice and vegetables. He was later commanded by the Japanese to work in the salt producing business until the departure of the Japanese.

After the Japanese had surrendered, Tan ventured into the business of making rubber shoes, taking advantage of the easy accessibility to rubber saps from his father-in-law's rubber plantation. Later, he went back from the countryside to live in Kampung Air and took up the old trade of doing business in his boat again.

The year 1947 marked the turning point in Tan's life, when he bought a shop with his wife's brother, and named it "Chop Chin Seng" (振成号). It started with just sales of groceries and tailoring, as the business grew, it gradually expanded into the food and beverage business, cold storage, soft drink factory and real estate. By the late twentieth century, Tan had gained a firm financial footing for the next generation to take over.

Though not adequately educated, Tan nonetheless knew the importance of the education of mother tongue and the cultural heritage. He felt that the Chinese in Brunei could only be vitalised with the identification and comprehensive grasp of its own culture, and also the only way to ensure the Chinese culture to be disseminated and passed on to the succeeding generations. As such, the propagation and passing on of Chinese education had always been his top priority. As Member of the Directorial Board of Brunei Chung Hua Middle School, he consistently made large donations to the School, and appealed the public to do the same. His children were impelled by this spirit and in turn supported the Chinese education enthusiastically, especially his eldest son, Chen Xian Long (陈仙隆), who was nominated Chairman by the Board of Directors of Chung Hua to lead them to scale greater heights. Tan's second son, Chen Xian Fu (陈仙福), had also been working at the Board for more than a decade and was instrumental in helping to raise funds for the School.

Besides providing ardent support for the School, Tan contributed to Chinese

community as well. Due to his outstanding performance in business and his impeccable conduct, he was nominated as the Chairman of the Chinese Chamber of Commerce in Bandar Seri Begawan. He was also deeply concerned about the only Chinese temple in the capital, Teng Yun Dian (腾云殿), and was its financial controller, helping the temple to resolve many of its administrative matters. His outstanding contributions in many areas had earned Tan the title of P.S.B, conferred by the Brunei Sultan in 1982.

Tan was amiable, helpful and charitable. He treated everybody equally, regardless of race and ethnicity. He never took advantage of anybody and was not bothered by personal gains or losses, and was deeply respected by all. He instilled upon his children the value of good attitude and never resorting to unscrupulous means to get what they want, and to be honest and trustworthy. Because of this philosophy, his company Chop Chin Seng won the trust of suppliers and customers and enjoyed a good reputation. Words spread and his business flourished day by day. Under the influence and stewardship of Tan, his descendents propagated the tradition of trustworthiness of the business and carried it to the next level.

Tan passed away in Brunei Darussalam on the 28 July 1992, at the age of 80. He was survived by his wife, Lin Jin Huan (林金环); three sons, Xian Zhu (仙助), and the two mentioned above; and two daughters, Mei Jin (美金) and Mei Zhu (美珠).

Niew Shong Tong

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Tan Tjeng Bok

(陈清木, Chen Qingmu, 1899–1985)

Keroncong singer, stage and movie actor, Indonesia

Tan Tjeng Bok was a leading actor in Indonesian popular opera and movies before the Second World War and he continued to work even after Indonesia became independent, both in movies and on TV.

Tan, nicknamed Item (Black) as he had dark skin, was born in Batavia (Jakarta) sometime between 1899 and 1901. His father was a migrant from China, a petty merchant who ran a sundries shop. His mother, Darsih, a Peranakan Chinese, was from Jakarta. When Tan was two years old, his mother gave him away to her younger sister who then raised him. His stepfather, Tan Soen Tjioe, was a petty merchant and the family moved to Bandung. The young Tjeng Bok was sent to the Tiong Hoa Hwe Koan (中华会馆) school for only a year and was then transferred to HCS, a Dutch school for Chinese Indonesians. He was already twelve years old when he was still in primary two. Tan was often absent from school and spent his time watching performances of *keroncong* (Indonesian music characterized by the jingling of bells and believed to have been influenced by Portuguese music). He had aspirations of becoming a keroncong singer and his idol was Oey Beng Oen, a popular *keroncong* singer at the time. He even joined a *keroncong* group without the knowledge of his stepfather.

Tan's wish to become a *keroncong* singer was strongly opposed by his stepfather, who took the view that being a singer was not a respectable occupation in local Chinese society at the time. However he insisted on becoming a singer which resulted in his expulsion from home. He then joined the Keroncong Hoot

Visen. Being blessed with a good voice, he was popular in *keroncong* circles and would become much more popular than Oey Beng Oen. Around this time, he also joined a Peranakan Chinese opera group, Soei Bian Lian, and performed in operas in Malay (Indonesian). based on Chinese classical stories. Before long he joined a theatre that travelled between Krawang and Jakarta, and was put in charge of film projectors. Still, his real interest was in singing and acting on stage.

Later, Tan, then better known as Item, came to know the owner of a well known travelling drama troupe called Dardanella. The leading actress of Dardanella was an Indonesian opera actress named Devi Dja, who was married to the owner of the troupe, Piedro (Pyotr Litmonov), a European of Russian descent. Being tall, dark, and blessed with a good voice, Tan gradually emerged as a leading actor. This time, he used his real name, Tan Tjeng Bok, as it was respectable to have a Chinese name then. According to one source, he had an affair with Ivera Litmonov, the mother of Pyotr Litmonov. They eventually got married, but divorced before long after which Tan left Dardanella and joined another travelling drama troupe called "Miss Riboet Orient". Towards the end of the 1930s, or perhaps in 1940, he was discovered by the Peranakan Chinese movie producers, The Teng Tjoen and Tan Tjoei Hok, and began playing leading roles in Indonesian movies.

Before the Second World War, the movie industry in Indonesia was in an embryonic stage pioneered by Peranakan Dutch and Peranakan Chinese. In fact, the latter played a major role in the industry and formed a few film companies. Many producers and directors were from the Peranakan Chinese community. Tan had acted in at least twenty movies before World War II as a leading star. Because he played the role of a hero in most of the pre-war movies, he was called the "Douglas Fairbanks of Java" (Douglas Fairbanks van Java). Some of his better known movies included, *Srigala Item* (Black Wolf, 1941), *Tengkorak Hidoep* (The Living Skeleton, 1941), *Si Gomar* (A Man called Gomar, 1941), and *Singa Laoet* (Sea Lion, 1941). It was reported that Tan became the most highly paid actor, but he also had a lavish lifestyle and had squandered most of his income before long.

During the Japanese Occupation, the movie industry in Indonesia went into decline and most of the companies closed down. In order to make a living, Tan established a drama association in Bojonegoro (East Java) called Tjahaja Merdeka to put up performance of songs and dances. It was apparently not a success. He also went on to organize some travelling drama troupes in East Java. After Indonesia became independent, Tan moved to Jakarta where he continued to perform on stage until 1954, when he was given another opportunity to do films again. But by this time, he could no longer play the leading role. He co-starred in a number of Indonesian movies, for example, *Melarat Tapi Sehat* (Live in Poverty but Healthy, 1954), *Djudi* (Gamble 1955), *Peristiwa Surabaja Gubeng* (The Incident of Surabaya Gubeng, 1956), *Badai Selatan* (Southern Storm, 1960), *Bengawan Solo* (The Solo River, 1971), *Si Rano* (A Man called Rano, 1973), and *Donat Pahlawan Pandir* (Donat — A Stupid Hero, 1978). Apart from acting in movies, he also appeared on many TV programmes in cooperation with Komedia Jakarta and Senyum Jakarta. Both were comedian organizations. In these TV programs, Tan usually played a husband and his "stage wife" was Fifi Young (alias Tan Kiem Nio, 1912–75), a veteran actress who was a Peranakan Chinese herself, and

a colleague of Tan in the Dardanella before World War II.

Tan married — the first time in 1917 — and divorced many times. His last wife was Sarmini with whom he had two children. They lived in a kampung house and the wife manned a kiosk in order to make a living. Tan led a very simple life at the time. It was reported that two reporters had interviewed him in his kampung house and seen a picture of him together with President Soekarno in the palace. In the picture a smiling Soekarno was pointing his finger at Tan while facing a group of artists. Tan told reporters later that President Soekarno was telling the other artists who were present at the palace that he liked Tan's singing and asked the group to sing together. When asked about Soekarno's singing skills, Tan said that he sang well.

Tan continued to work until the late 1970s. He then fell ill and had to be hospitalized. In 1982, he suffered from a liver disease, but could not afford to have an operation. *Sinar Harapan*, a Jakarta newspaper, then launched the "Dompet Tan Tjeng Bok" (Tan Tjeng Bok Pocket) campaign and raised funds for him. Many readers donated money which enabled him to have an operation and buy a decent house. Tan died of a heart attack in 1985 in Jakarta.

Leo Suryadinata

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Tan, Vidal Arceo

(1893–1978)

Scholar, educator, Philippines

Dr Vidal Tan (陈) was a renowned university professor of mathematics. He was a pioneer in the crafting and publication of mathematics textbooks for use locally in colleges and universities nationwide. His rise through the ranks at the University of the Philippines (U.P.) culminated in his being president of the State University from 1951 to 1956, the first Chinese Filipino to be distinguished with such a high honour. Tan also held the distinction of being among the first batch of U.P. graduates in civil engineering, the first Filipino to get a doctorate in mathematics, the first Filipino to become dean of the U.P. College of Engineering. Moreover, Tan, with his accomplishments, was offered good opportunities abroad but he chose to serve his native land. His students remember in particular his exhortation to them that graduating from the university would not mean a thing if they did not do anything to improve the lives of their fellow countrymen.

Tan was born on 28 April 1893 to Gonzalo Tan and Clemencia Santeco in Bacolor, Pampanga. He attended the University of the Philippines in Diliman, Quezon City, and earned a bachelor of arts degree in 1913. Shortly after graduation, he worked as an assistant instructor in the Mathematics Department prior to taking a civil engineering course at the College of Engineering. However, this was cut short when he qualified as a government *pensionado* and went to Cornell University, where he continued his civil engineering education. Despite the fact that he completed his engineering degree abroad,

the U.P. College of Engineering listed him as one of the institution's first batch of civil engineering students, recording him in the university's history. He then taught as associate professor of mathematics before becoming a full-time professor, and subsequently headed the Mathematics Department in 1920. Later, he went to the University of Chicago and earned a doctoral degree in mathematics, becoming the first Filipino to earn a Ph.D. in mathematics in 1925. That same year, he returned to U.P. and served as chairman of the Mathematics Department. He was concurrently part-time consulting civil engineer at the Metropolitan Water District from 1925 to 1928. In 1926, U.P. president Rafael Palma gave him the additional appointment of handling student registration. From 1931 to 1933, he was a member of the board of regents, to which he would return with a concurrent status while serving as U.P. president from 1951–56. Later, he was appointed dean of the College of Arts and Letters, and in 1938, when the University of the Philippines, Baguio, was opened, he was appointed head of the College of Arts and Sciences. In 1939, he became the sixth dean of the College of Engineering, the first Filipino to be appointed, as his predecessors were all Americans. At the same time he was appointed head of the Department of the Mechanics and Engineering Drawing. On 3 October 1949, he resigned as dean and went over to the Far Eastern University in Manila as its fourth president, a role he held until 1952, when he went back to the UP to serve as its eighth president.

On 4 April 1951, when he succeeded U.P. president Bienvenido Gonzales, the university undertook several corollary programmes that further bolstered its status as one of the premier learning institutions in Asia, including the improvement of the quality of its instruction, the development of the faculty, its physical expansion and addition of new units, the strengthening of research, and cultural development. A great leap for the U.P. College of Engineering was made in 1953 when it implemented the new engineering curriculum that required five years of study instead of four. The additional year accommodated the inclusion of several social science and humanities subjects and the legislated requirement of twelve units of Spanish. The advance of technology at the time required the addition of new subjects and laboratory courses.

One of the challenges Tan faced as U.P. president concerned the university chapel, which was shared between Catholic and Protestant students. With the growing population of students on the campus, Tan's attention was called to requests that separate chapels be built for the two groups. Thus, he allocated parcels of land in the non-academic section of the university. These were trying times for Tan as he dealt with issues of academic freedom, the threat of sectarianism, fraternity and sorority violence. It was in the middle of this maelstrom that the idea for a "saucer" type chapel started. In May 1954, the Protestant chapel was the first to have its construction started and its modern structure by university architect Cesar Concio was completed a year later. The Protestant Chapel of the Risen Lord was funded by donations from the United States. The Catholic chapel, named "The Chapel of the Holy Sacrifice" was not as lucky and had to scrounge and scrape for funds raised entirely by the U.P. congregation. Students missed their lunches and faculty donated portions of their salaries to the fund in order to complete the said Catholic Chapel. People remember Tan for his initiative to have two distinctive chapels within the U.P. Diliman campus built.

Student welfare was another area to which Vidal Tan gave his personal attention.

On receiving complaints from the university's alumni and students about the teachers' "meanness", he addressed the members of the university faculty through a memo dated 26 June 1952 and asked each member to look into his method of teaching and his attitude towards students. He cited a case in which a student who was an outstanding medalist from a previous school, failed repeatedly his mathematics subject. The student then left U.P., went to the Massachusetts Institute of Technology (MIT) in the United States, and was ranked close to the top on graduation. Tan emphasized that the lack of instructional efficiency and effective methodology did not motivate the students enough for them to excel. He called for more patience towards, and sympathy for students. He cited that education often failed because of valid complaints and criticisms about teachers' inability to reach out to the students and motivate them to appreciate a subject more.

Likewise, it was also Tan, authorized by the board of regents, who opened the U.P. Preparatory School in 1954. It was a unique, first-class high school in Manila, with a curriculum designed for students with the aptitude and talent for university-level education. It has since then graduated highly talented students and is now known as the U.P. Integrated High School, located in a part of the U.P. Diliman campus.

Tan published books in mathematics, among which, are *Modern High School Arithmetic for the Philippines (1924), Applied Arithmetic for Philippine High Schools (1934), General Mathematics (authored with F. Perez, 1940), Plane and Spherical Trigonometry with Solid Geometry (1950), First Course in College Algebra (1956),* and *Arithmetic for Community Living (1961).* He was also an accomplished playwright and essayist. His plays include the popular *The Husband of Mrs. Cruz, The Meeting of the Town Hall,* "Souls in Torment" (which is part of his *Glimpses of 'Noli Me Tangere'*), *The Waves*, *A Daughter of Destiny*, and *Penpals Wanted* (a one-act comedy). Tan articulated his philosophical ideas on education through his essays. Foremost among them are: "The Role of Our State University", an inaugural commencement address he delivered when he took his oath as president of the University of the Philippines on 8 April 1952; "Our Philosophy of Education; and Role of Science in Man". His only poem sketched on a piece of paper did not see print, but echoes his longing for a peaceful departure, and ends with a prayer for his country and countrymen.

Tan breathed his last breath on 7 February 1978 at his residence in San Juan, Metro Manila. He and his wife Teresa Yulo, had only one child, Lieutenant Vidal Lorenzo Y. Tan, Jr., who died at age twenty-five, as a hero of World War II. He was a scholar, a promising lawyer, a talented poet, and essayist, whose works have been collated in a book titled, *Message of Quiet: A Collection of Poems and Essays*.

Angelo B. Ancheta

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Tan Wee Hin, Leo

(陈伟兴, Chen Weixing, 1944–)

Marine biologist, educationist, Singapore

Leo Tan Wee Hin was born on 19 October 1944 in Singapore, the son of Leo Kok Soon, an accountant and Maisie, a nurse. He was educated at St Joseph's Institution and then at the University of Singapore where he graduated with a BSc (Hons) in zoology. By his own admission, Tan was a good but not outstanding student and it was not till his second year at university that he really blossomed as a scholar. He did well enough to be awarded a research scholarship to pursue his doctorate in zoology (marine biology) at the University of Singapore. In 1973, while still writing up his doctoral dissertation, he was appointed Senior Tutor at the University. The following year, he graduated with a PhD in marine biology and while undergoing his deferred National Service stint, he was invited by University of Singapore Vice-Chancellor Dr Toh Chin Chye to become a Lecturer at the Zoology Department at the University of Singapore.

From 1973 to 1986, Tan taught at the Zoology Department and was promoted to the post of Senior Lecturer in 1982. In 1982, Tan joined the Singapore Science Centre as director while concurrently continuing his teaching at the University. The idea for establishing the Science Centre Singapore (SCS) was first mooted in 1969 by the Science Council of Singapore. At the time, the Singapore Government was keen on promoting scientific education and it was decided that the scientific collection of the National Museum would form the core of the new Science Centre. It was officially declared open in 1977 and its first director was Dr R.S. Bathal. When Bathal resigned to take up a research position in Australia in February 1982, Tan took over as Director, having been seconded from the University.

In 1986, Tan became full-time Director of the Singapore Science Centre and once again shot to national fame. To many Singaporeans, Tan was already a familiar face. For 7 years (1975–81), he was quiz-master in the annual television schools' science quiz and challenge. His great enthusiasm for teaching science and for bringing the subject to the masses endeared him to many who saw the Science Centre grow into one of the best public educational institutions in Singapore. At the Centre, he began a series of pocket-sized guides on nature for the layperson; organised regular talks and exhibitions and was responsible for the building of the Laser Theatre, the $18 million Omnimax Theatre (1987) and the $1.5 million Observatory. Tan served as Director of the Centre for a decade and his name became synonymous with the institution and continues to be closely identified with it despite his having left the Centre for over two decades. During his tenure at the Centre, Tan raised visitorship from 90,000 to 900,000 with a blockbuster dinosaur exhibition in 1991, his last year as Director.

In 1991, when the Government decided to establish a Science Faculty at the new National Institute of Education (NIE), Tan was invited to be its Foundation Dean. Returning to academia, which is his first love, Tan got down to work quickly and put his formidable administrative skills to work. He was appointed

full Professor just a year later. In 1994, Tan succeeded Professor Gloria Lim as Director of NIE. Under his leadership, the NIE grew into a teacher education institution of high regard. The NIE became turnkey consultants to Abu Dhabi (2002) and Bahrain (2007) to build colleges of education on the model developed by NIE.

In 2008, Tan left NIE and returned to NUS as Professor and Director of Special Projects in the Dean's Office, Faculty of Science. Among his duties is to set up a joint master's programme for science communications. Returning to NUS also gave Tan the opportunity to return to his original love — marine biology. He was very much involved in Project Semakau, a three-year project to document the unique species of marine flora and fauna on Palau Semakau, an artificial landfill. The project was undertaken by the Raffles Museum of Biodiversity Research and was funded by HSBC Bank and supported by the National Environment Agency.

After Tan's return to NUS, he was appointed by the Raffles Museum of Biodiversity as chairman of its fund-raising committee to build a standalone natural history museum. The current museum — a modest set-up housed in the NUS Science Faculty — is home to one of the world's most famous and important natural history collections. Over the next three years, Tan and his team raised S$46 million to build the Lee Kong Chian Museum of Natural History, to be located at the new University Town of the NUS.

Beyond academia, Tan has also been active in many civic organisations: Chairman of the National Parks Board; President, National Academy of Science, Singapore; President, Federation of Asian Scientific Academies and Societies; Honorary Fellow, Singapore Institute of Biology; Founder member, Science Council of Asia; Chairman of the National Youth Achievement Award.

Among his many decorations and awards are: Public Administration Medal (Gold) (1995); Public Service Medal; Public Service Star (2001); National Science and Technology Medal (1999); Green Leaf Environmental Award (1997); National Order of Merit (Officer) France; Distinguished Friend of Ngee Ann; Distinguished Science Alumnus NUS; Public Administration Medal (Gold)(Bar) (2007); and President's Award for the Environment (2007).

Tan is married to Dr Wong Chor Chon, an opthalmologist, and they have two sons, Lionel and Lester.

Kevin Y.L. Tan

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Tan Yoke See, Henry

(陈玉书, Chen Yushu, 1943–)
Bowling pioneer, Singapore

Henry Tan Yoke See was the first Singaporean ten-pin bowler to achieve iconic status. The game was introduced in 1964, when Jackie's Bowl Orchard opened its doors. Tan was one of the first customers to book a lane to play. Already a good sportsman

with an interest in table tennis and athletics, he developed an individual, left-handed bowling style that brought him local and then international success. Within five years Tan had confirmed his place as a local bowling legend. He ousted local champion S.P. Loh, and went on to win the individual silver medal at the World Games in Copenhagen in 1970. A multiple winner of the Sportsman of the Year award, he also achieved acclaim as a coach and role model.

Tan was born in Singapore on 26 September 1943, the fourth son of five siblings. His father, Tan Kah Woon, migrated to Singapore from Hainan Island (China) in the early 1930s.

As the popularity of the game increased rapidly, the name Henry Tan appeared regularly in the results columns of the newspapers. Local leagues and competitions, including playing teams from Ipoh and Penang, were an important feature of Tan's early exposure to a career. Within two years he was recording the highest individual series scores in league competitions. A major landmark was his selection to represent Singapore in the International Masters regional finals in Bangkok in October 1967.

Consistent high scores during the next two years enabled him to compete internationally. In 1969 he earned a taste of international success at the Asia Invitational in Hong Kong where he won a silver medal. He appeared in individual and doubles tournaments and narrowly missed out on an all-expenses paid, round the world trip when coming second in an international 120-game doubles marathon in Kuala Lumpur in early 1970.

As a prelude to a later stunning success, Tan took the top honours on the first day of the First Federation Internationaledes Quilleurs (FIQ) Asian Zone bowling championships. With his partner, S.P. Loh, he won the pairs competition, defeating a Japanese pair by 75 pinfalls.

Shortly before the World Games success, local writer Anthony Ramasamy highlighted some of Tan's notable characteristics. Magnanimous in defeat, he was described as a humble winner, though sometimes pessimistic about his prospects in a competition. In November 1970, Tan was convinced there was a jinx on him when he came in second in the World Cup. In the final play-off against Klaus Müller of West Germany, he was defeated by 651-581. It was a major achievement, but to Tan, facing reality meant to acknowledge that Müller was the better bowler and that chance often plays an important role in competition. He averaged 201 pinfalls during the tournament.

The following year Tan experienced additional fame by being the subject of a television feature. His second place in Copenhagen and the Sportsman of the Year award made him a worthy celebrity. In 1973 the Wold Cup was staged in Singapore and he was selected to represent Singapore. He was unable to repeat the 1970 success, finishing in fifth place.

If Tan had once considered himself to be a born loser, his attitude must have changed dramatically in 1975. His old adversary, Loh Sin Yun, had to pull out of the World FIQ Championships in September. Tan was the reserve and travelled to London.

First, with Denis Tay, he claimed second place in the pair's event, losing narrowly to the English team. Then he shattered the world record with a total of 298 pinfalls out of a possible 300 in the singles event. Singapore High Commissioner Yong Nyu Lin led the celebrations in London. Bowling was included in the Southeast Asian Peninsular (SEAP) Games for the first time in 1975 in Bangkok and Tan took the All-Events gold medal, finishing with identical 238 scores in the final two games. These three major successes ensured that he would again win the Sportsman of the Year award.

An injury, first sustained in 1974, limited Henry's participation in competition from 1976 to 1978, but he was still able to achieve record breaking performances, notably, a 219 average at Jackie's Bowl in June 1976. He made a full comeback in 1979 when he won the Masters title at the National Championships.

Tan took on more coaching responsibilities at the beginning of the 1980s, combining his work with personal preparations for competition. The 12th SEA Games were held in Singapore in 1983 and these represented an opportunity for Henry to crown a glorious career. He was both a competitor and a coach at the Games. He was a member of the teams of three and five which clinched gold medals. The team as a whole took seven out of the twelve gold medals available. This outstanding performance with the younger bowlers led to his selection by the Singapore National Olympic Council as Coach of the Year. He was an inductee to the Singapore Sports Council Hall of Fame in 1985.

Over the next ten years, Tan continued to coach members of the national bowling team at the Katong Centre. One of his most illustrious students was Grace Young, who started bowling relatively late, but also became an iconic figure in bowling in her own right. Young has reflected on the nurturing side of Henry's personality and described him as a survivor who loves life and what it offers. He is a coach who knows his protégé with his heart and a friend she can call on, whatever the time.

In 1993 Tan played a significant role in establishing bowling as a curricular activity for schools. He retired from managing Jackie's Bowl (Katong) in 2002, but continued to be involved in the game. His coaching activities included guiding the St Andrew's Junior College team. His approach to this type of task did not relate exclusively to the skills and techniques of bowling. In 2005 he said that coaching young bowlers was not just about teaching the game, but also about creating a positive environment for them to learn about life through sport.

Tan joined Singapore Bowling (Federation) as one of the national head coaches in 2006, but has also spent time working in Indonesia. More recently he continued to impart his knowledge to the team and was instrumental in the nation's bowling success in the 1st Asian Youth Games, which were hosted by Singapore in 2009. The bowling team secured a total of eight medals.

In January 2011 Tan received a Singapore Bowling Federation Commendation Award in recognition of his outstanding contribution to the local bowling scene and the bowling fraternity. Just four months later, as one of the three national head coaches, he was again named Coach of the Year in the Singapore National Olympic Council Sports Awards for 2010.

Nick Aplin

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Tancaktiong, Tony

(陈觉中, Chen Juezhong, 1960–)
Entrepreneur, Philippines

Filipino taste comes first. This is the most potent ingredient behind Jollibee Restaurants' success. A mix of honesty, hard work, integrity, humility, discipline, frugality, and other traditional Confucian

virtues is the recipe Tony Tancaktiong uses in his chain of food service business ventures, Jollibee Foods Corporation.

Starting from a tiny ice cream parlour three decades ago, Tony Tancaktiong slowly built his business to become one of the leading companies in the Philippines today. "Jollibee" has become a household word throughout the country. Truly, a Filipino family outing, or a *balikbayan*'s (expatriate) homecoming, is never complete without a Jollibee meal. Most importantly, the presence of a Jollibee restaurant in any place has now become a benchmark for that particular area's growth.

Tancaktiong's beginnings are as humble as the lives of some of the people Jollibee serves everyday. Born on 7 October 1960, he and his siblings first studied at the Philippine Sakya Academy, a Buddhist school in Manila, because his father was a cook in a Chinese temple. His father's employment got them scholarships to study in the school for free. Tancaktiong and his siblings did well in school and lack of money was not a hindrance to their getting top grades or enjoying a close-knit family life.

When Tancaktiong was eleven, the whole family moved south to Davao where his father was invited to set up a Chinese restaurant. Tancaktiong finished his high school education at Davao Chinese High School. It was also in Davao that he and his siblings were first introduced to the food business. Brothers and sisters waited on tables, cleaned up, and learned how a restaurant is run when school was out for the day. He admitted that at times they created more mess than help but they all learned the tasks in a restaurant business.

Tancaktiong graduated from secondary school as one of the top three mathematics students. Among his siblings, he was the only one who moved to Manila for a university education. There he took up chemical engineering at the University of Sto. Tomas. His intention to work overseas after graduation was set aside when he got married right after university and felt the need to make a living immediately to support his new family.

Inheriting his father's entrepreneurial flair, Tancaktiong saw a poster in school about the Magnolia Ice Cream Parlor looking for franchisees. His father lent him the initial capital and he immediately set up two Magnolia ice cream parlours in two of the busiest districts of the metropolis — one in Cubao, Quezon City, and the other in Quiapo, Manila. Typical of Chinese families, his siblings left Davao for Manila to help him out. Tancaktiong and his wife managed the Cubao branch, while his brother and a sister handled Quiapo.

Summers in the Philippines being hot and humid, ice cream parlours were a hit at the time Tancaktiong opened his. They were not just places to cool off and have dessert, but were also the "in" thing where classmates, officemates, friends, and families would gather for special occasions such as birthdays. The newly introduced parfaits, ice cream concoctions and milkshakes were especially savoured when enjoyed in the company of friends and relatives.

Tancaktiong soon found an opportunity to serve not just ice cream but simple snacks for those who wanted to offer their friends a bigger treat. Since his sister had a good recipe for hamburgers, the parlours started selling these too. Through word of mouth, the sales of the burgers soon outpaced ice cream. This recipe remains a closely guarded secret. The few people in the company who know the secret are required to sign confidentiality agreements.

The family changed the restaurant's name to Jolly Bee in 1978. This was later shortened to Jollibee, which still meant happy bee. The bee symbolizes industriousness as well as the

spread of sweet things. The choice of the word "jolly" is very appropriate for Tancaktiong, who admits he rarely gets angry.

Jollibee's range of offerings "capitalizes on the unique Filipino taste that is sweet and oozing with flavorful smell". "We knew something important all along: Filipino taste is sweet. This is very Filipino — very Asian. We may not be conscious of it, but we tend to prefer the sweet side of food," he reveals. Tancaktiong recognizes that aside from the penchant for sweet tastes, Filipinos love to smell their food before they go for their first bite. Guided by this concept, coupled with the right attitude to challenges and competition, he has made Jollibee Foods Corporation the great establishment it is today.

News reports say that from a measly two million pesos in sales in its first year in 1978, Jollibee reached the 500-million peso annual mark in annual sales in 1984, just six short years later. This feat propelled the company into the list of the Top 500 Philippine Corporations. In 1987, the company landed on the list of Philippines' Top 100 Corporations. It is the first fast food chain to break the one-billion peso sales mark in 1989. Sometime in the mid-1990s, Jollibee acquired Greenwich Pizza and Delifrance franchises.

In 1993 Tancaktiong's growing company became the first food service establishment to be listed on the Philippine Stock Exchange. The following year, it was cited as one of Asia's leading companies in the *Far Eastern Review*, while the *Asian Business* magazine named Jollibee Employer of the Year in 1998, and Most Admired Company in the Philippines in 2000.

In 2000 the company additionally bought out Chowking Foods Corporation. Later it also took over Tom's Teriyaki, Amici di Don Bosco, as well as the majority shares in Yonghe, a fast food chain in China. In 2010 Jollibee acquired a 70-per cent stake in the country's biggest chicken barbecue chain, Mang Inasal.

Today Jollibee is the Philippines' biggest homegrown fast food conglomerate, with more than a thousand outlets of its own and those of franchises in the country. The Jollibee outlets alone now number more than 600 local branches and there are also over fifty international stores located in countries such as the United States, Hong Kong, and Brunei.

In recognition of his achievements, Tancaktiong has deservedly received various awards in entrepreneurship. He was named Ernst and Young's World Entrepreneur of the Year (EOY) in 2004 after besting thirty-one other finalists from around the world. During the award ceremony in Monte Carlo, Monaco, the distinctive red bee that is Jollibee's logo was cited as the Philippine symbol for happiness.

Tancaktiong was chosen by an international panel composed of nine judges who were all past participants in their respective countries' EOY awards. They particularly took notice of Jollibee's "ability to fund its own growth by reinvesting profits". Says Howard Stevenson, professor of entrepreneurship at the Harvard Business School and chair of the judging panel, "[Jollibee] is a success story based on solid foundations, not a meteor that will burn itself out."

Jollibee was moreover hailed by the WEOY organizers for its astronomical growth from an ice cream parlour to a leading fast food restaurant in just a matter of years. They recognized the company as "an unofficial measure of the health of the wider Filipino economy".

Tancaktiong was also given a special award for Business and Entrepreneurship in the 2006 Dr Jose P. Rizal Awards for Excellence, organized by *The Manila Times* and Kaisa Para sa Kaunlaran, a leading Chinese-Filipino organization.

Certainly, these achievements are clear proof that a Filipino company can compete with foreign firms and that there is hope for the Philippine economy to develop further. Over 40,000 people have jobs, hundreds of suppliers have income opportunities, and many entrepreneurs have gained access to a thriving food service venture through its franchise scheme.

Even before the Jollibee Foundation was set up in 2004, the company had already been making significant contributions to the reshaping of national values. Jollibee's "Kaya mo, Kid" social development programme, foster positive values in children. Advertising campaigns also highlight strong national pride, good family values, and faith in the Filipino. Another programme, "MaAga ang Pasko," is the longest running Christmas gift collection drive in the country. Meanwhile, the "Nurture the Future" programme provides supplemental feeding to malnourished children nationwide. Jollibee's social commitment is also evident in projects with Habitat for Humanity Philippines (a poverty housing project) and the Give-A-Life Charity Foundation (which aims to raise funds for the purchase of desperately needed life-saving medicines and hospital equipment for indigent paediatric patients).

Tancaktiong's and his family's standard of living remains conservative as he grew up in a household that upheld a frugal lifestyle. His son who finished his computer and business studies, is now working in China, while his eldest daughter teaches English, also in China. The youngest Tancaktiong offspring is still studying, while Tancaktiong's wife remains a valuable adviser at Jollibee although she no longer gets involved in the day-to-day operations.

For all his honours and achievements, Tancaktiong remains his humble self. He has been quoted as saying, "We share with our people any honor and success that come our way." He credits his mother's resourcefulness and optimism for fostering in him his hard-working attitude in life.

In another interview, Tancaktiong also attributes his restaurant's accomplishments to what his father instilled in him many years ago: "If you're a tailor, you make sure the shirt fits your client. If you're in the restaurant business, you make sure your food tastes good."

Ruth Manimtim-Floresca

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Tang Choon Keng

(董俊竞, Dong Junjing, 1901–2000)
Businessman, entrepreneur, Singapore

Tang Choon Keng, better known as C.K. Tang or the Curio King, was a pioneer of Singapore's retail industry and best known as the founder of Singapore's famous home-grown departmental store C.K. Tang.

Tang Choon Keng, *alias* Tang Un Tien, was born in Guihu, Chaoyang in Guangdong in 1901 to an itinerant Presbyterian preacher. He grew up with his nine other siblings at the back of a church in Shantou (Swatow) where

part of his time was spent helping church members wash, iron, and pack the lace and embroidery for which Shantou is famous before they were sent to fellow Teochews overseas to sell. It was probably during these sessions that he heard stories about places such as Rangoon, Bangkok, Hong Kong, and Singapore which motivated him to try his luck in Singapore at the age of twenty-one.

With the encouragement and blessing of his parents, he embarked on the journey to Singapore after buying drawnwork lace, bedsheets, tablecloths, napkins, napery, and handkerchiefs in preparation for their sale at his destination. After packing all his goods into a leather suitcase and a metal box which he kept till the end of his life, he paid $16 for the difficult voyage to Singapore on board the *Hong Seng*, where he slept in the hold of the vessel, and ate his meals from a wooden bucket of rice and vegetables shared by other hold passengers.

On his arrival, Tang received help from members of the Presbyterian Life Church in Prinsep Street in renting a room at Arab Street for $10 a month. He hired a handcart for his linen goods and began his new life in Singapore as a door-to-door salesman, using simple Malay which he had picked up after his arrival to approach European households along Tanglin Road, Holland Road, and in areas such as Bukit Timah, Katong, and Pasir Panjang. Realizing that Singapore was a British colony and that the Europeans preferred to deal with salesmen who were honest, he adopted his lifelong philosophy of fair and consistent pricing in his business, which earned him recommendations and referrals from his customers and became the cornerstone of his business dealings.

Having built up a base of a regular clientele and made arrangements for a regular supply of linens and drawnworks products from Shantou, Tang was able, within a decade, to rent a retail shopfront in River Valley Road. His business was so good that it quickly expanded from one floor in a shophouse to three shop units. He also became an employer of five to six shop assistants, including his younger brother, Tang Guang Hock, who had came to Singapore to study. Even in his retail business, he maintained the same philosophy of honesty and fair pricing which kept his customers returning to him.

After eight years in Singapore, he returned to China to get married, although he made it a point to return quickly to Singapore to ensure he didn't lose any of his customers. After a short stay of four months in China, Tang returned to Singapore with his new wife, mother, and extended family, right in the throes of the Great Depression. But as he recalled, his business was, in fact, not very much affected by the poor economic climate as his clients were still mostly European and despite the Great Depression, continued to receive their salaries and were thus able to continue to buy linen products from him.

By the eve of the Second World War, Tang was able to amass enough capital to buy a piece of land at the corner of Jalan Mohamad Sultan and River Valley Road and build his own three-storied property. He named the building Gainurn Building, after his father, Tang Gan Urn, and used two floors in the building for his business while his family resided on the third floor. However, less than nine months after they moved in, the Japanese marched into Singapore and this marked the end of the first phase of his business.

During the Japanese Occupation, Tang closed his business and even almost lost his new shophouse to the Japanese who had initially wanted to requisition his premises as barracks. He was also called up for inspection by the Japanese during the Sook Ching operation and while he managed to escape, his elder brother was not so lucky. Tang relied

on some local clients for survival during the Japanese Occupation and afterwards was able to restart his business quickly after the war as the Japanese had left most of his goods untouched. The skyrocketing prices of goods in the immediate aftermath of the war enabled him to accumulate capital which he sought to reinvest in property since the volatile situation in China then also meant that a new supply of linen goods was difficult to obtain.

The real estate which caught his eye was along Orchard Road where, according to him, prices were similar to pre-war levels. At that time, the land along Orchard Road was not popular with investors due to the existence of the Tai San Ting cemetery. Yet Tang, with Singapore's future tourism sector in mind, was able to foresee that Orchard Road, being in a central location, would become a prime district of Singapore. The land along Orchard Road was then owned by the Jews and he made contact with someone called Nassim who put him in touch with Jewish owners of the properties. The independence of Israel in 1949 had attracted many Jews in Singapore who were eager to move to Israel and so many of the landowners, including the Manasseh family, sold their land and houses along Orchard and Scotts Roads to him very cheaply, at the cost of one to three dollars per square feet. These purchases were to prove the turning point of his career.

Tang then embarked on the next phase in his retail business career by building a new retail building known as the House of Tang at the Orchard Road site, modelling the architecture of the building after the Imperial Palace in Beijing. He personally made a trip to Beijing to inspect and observe the old-style buildings there, and on his return, worked closely with his contractor to achieve the look and style he wanted, going to the extent of ordering green roof tiles from Malacca. The original House of Tang cost him $200,000 to build and was completed in 1958.

With the new start and the growth of his retail business, Tang continued to oversee his business personally, monitoring sales figures every three hours from his office and walking all the shop floors. Even though he employed managers and assistants, he remained a very hands-on boss, making decisions on what to sell, devising selection tests for job applicants, hand-picking and teaching his employees. Known affectionately among his long-time staff as "Ah Gong" or grandfather, his hands-on management style extended to the shop floor, where his frugality was also legendary — he used to instruct his sales staff to recycle price tags as well as boxes and strings for gift wrapping and exports. In addition, C.K. Tang stood out from the other retailers in Singapore with his decision to close the business on Sundays, due to his philosophy that as profits could always be made, a day of rest each week would not dent earnings much. It was a practice that would be maintained by the company till 1996 when the competitive retail scene forced a change of policy.

As an employer of more than a hundred employees, Tang was unable to escape the labour unrest of the 1960s in Singapore. In his oral interview, he recalls how his workers were instigated by two Indian men to go on strike, causing so much disruption to the business that he decided to wind it up in 1960. A year later, however, he re-registered the business and started all over again.

From then on, the business grew and underwent several changes of names from C.K. Tang (Singapore) Limited in 1961 to C.K. Tang (S) Private Limited in 1969 and as the publicly listed C.K. Tang Limited in October 1975, with a authorized capital of $50,000,000 and a management board of four directors, including Tang himself, his eldest son Tang Wee Cheng, his

nephew Tang Wee Hee, and Dr Ee Peng Liang. The initial public offer of 4,260,000 ordinary shares in October 1975 was oversubscribed by 12.9 per cent, an indication of the public interest in the company. The decision to go public was made in the long-term interests of the company so that it would, in comparison to other Chinese companies which lasted only a few decades, last longer. Tang was aware that if the company remained privately owned and managed by the family, differences of opinions would sooner or later cause a break-up. Even so, despite enlarging the pool of professionals in his employment, the top management positions in C.K. Tang continued to be dominated by his sons, and Dr Ee remained, for many years, the only outsider on its board of directors.

The first four years after the public listing of C.K. Tang Limited were profitable ones for the company which rode on the boom in the retail industry, so much so that in his chairman's statement of 1977, Tang declared that the company was embarking on what he called a "great leap forward in expansion" for more retail space. With an eye on the booming tourism industry in Singapore, he also took a step into the unknown by announcing plans to build a new House of Tang, comprising a hotel-cum-shopping commercial complex, costing a total of S$70 million. The completion of the entire project was celebrated with the grand opening of the new departmental store and the newly opened Dynasty Hotel on the fitting occasion of the company's golden anniversary in 1982.

Tang retired in 1987 at the age of eighty-five, after fifty-five years at the helm, handing the reins of C.K. Tang Limited to his younger son, Tang Wee Sung, who was assisted by a younger management team of professionals. His retirement was marred by a long-running family feud among his sons which ended in 1994 with the closure of the Dynasty Hotel, which eventually reopened as the Marriott Hotel. Two years later, in 1996, C.K. Tang finally ended its long practice of closing on Sundays. In 2000, C.K. Tang Limited was estimated to be worth S$37.4 million.

Tang died at the age of ninety-eight in September 2000 and was survived by his second wife, eight children, twenty-two grandchildren and thirteen great-grandchildren.

Ivy Maria Lim

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T'ang Leang-Li

(Thung Liang Lee, 汤良礼, Tang Liangli, 1901–75)

Reporter, writer, politician, Indonesia

T'ang Leang-Li, better known in Indonesia as Thung Liang Lee, was a legendary figure who was a reporter, a writer in Dutch, English, and Malay (Indonesian). He became a politician in Kuomintang (KMT) China, serving as a secretary to Wang Ching-wei (Wang Jingwei, 王精卫). T'ang eventually returned to Indonesia and worked for the Indonesian Foreign Ministry. As a Dutch-educated Chinese *Peranakan* from Java who spoke Dutch, Malay, and English, T'ang was

able to communicate with the elité in China, possibly in English rather than Chinese. Perhaps he later learned Chinese and was able to speak it, but his command of the language was definitely limited and he published no books in the Chinese language. In later years, he even claimed to be a descendant of a Banten aristocrat who had joined a Chinese family in Bogor to escape the persecution of the Dutch colonial government. This story cannot be verified.

Descended from a prominent Peranakan family in Bogor, West Java, he studied at a Dutch High School (HBS, Jakarta) and received a B.Sc. degree in economics at the University of London (1926). He also attended the University of Vienna. His subsequent career took him between China and Europe, where he was a journalist and correspondent for the KMT Central Executive Committee (in 1929–30) and worked for the Sozialdemokratischer Pressedienst Deutschlands (Berlin), the *Daily Herald* and the *New Leader* (both London), and *Sin Po* (Jakarta, Indonesian language edition). Later in Beijing he was a correspondent of the *New York Times*.

T'ang was a prolific writer in English (and German), as the number of books he wrote and edited listed below shows. His first book was *China in Revolt*, which was published in 1927. Another book of his, *China's New Currency System*, published in 1936, was later referred to by Milton Friedman, a Nobel Prize winner in economics. He worked with and wrote a political biography of Wang Ching-wei, who later became a Japanese collaborator during the Sino-Japanese War. T'ang's best known work, *The Inner History of the Chinese Revolution* (London, 1930), betrays his admiration for Wang Ching-wei, and like Wang, he was sympathetic to the left wing of the KMT. While acting as managing director of the China United Press and editor of the *People's Tribune* (published 1931–41), he also was English-language secretary to Wang and in 1934 became minister without portfolio in Wang's cabinet.

When war broke out between China and Japan in 1937 Wang, revolted by the "scorched earth" policies pursued by the retreating Chinese troops, decided to seek accommodation with the Japanese invaders. T'ang followed him into the "collaborationist" government later established in Nanking. Not much is known about the life of T'ang towards the end of the Wang Ching-wei regime. One source says that he was arrested by the government, but was eventually released.

After the end of the war, T'ang returned to Indonesia where he lived in Jakarta. There he joined Liem Koen Hian, a pre-war founder of the Indonesian-oriented Partai Tionghoa Indonesia (PTI), in founding the Persatuan Tenaga Indonesia (also abbreviated as PTI) in 1950, and worked for the Indonesian Ministry of Information. He also wrote for local newspapers and, after Soeharto came to power in the 1960s and the new government announced the name changing regulation, he changed his name to Tubagus Pranata Tirtawidjaja. He helped found the Indonesian Institute of International Affairs in Jakarta and was editor of its journal, *Indonesian Review of International Affairs*, after 1969.

According to Thung family records, he was married to Bernardin Lien and died in 1975.

Books by T'ang Leang-li include:

China in Revolt: How A Civilization Became A Nation (London: N. Douglas, 1927) (also published in German in 1927);

The Foundations of modern China (London: N. Douglas, 1928) (published in Indonesian as *Fundamentnja Tiongkok jang*

modern = Foundations of modern China [Batavia: Sin Po, 1930]);
The Inner History of the Chinese Revolution (London: Routledge, 1930);
Wang Ching-wei: A Political Biography (Peiping: China United Press, 1931);
The Chinese National Revolution: Essays and Documents (Peiping: China United Press, 1931) with Wang Ching-wei;
The Japanese Invasion and China's Defence: A Symposium (Shanghai: Publicity Department of the 19th Route Army, 1932), with Chi-yuen Wong;
Suppressing Communist Bandits in China (Shanghai: China United Press, 1935. *China To-day* series no. 1 (also in German);
Reconstruction in China (Shanghai: China United Press, 1935) *China To-day* series no. 3 (also in German and French);
The Puppet State of "Manchukuo" (Shanghai: China United Press, 1935) *China To-day* series no. 4) (also in German and French);
The New Social Order in China (Shanghai: China United Press, 1936) *China To-day* series no. 6 (also in German);
China's New Currency System (Shanghai: China United Press, 1936) *China To-day* series no. 8;
Fundamentals of National Salvation: A Symposium (Shanghai: China United Press, 1942), with Wang Ching-Wei;
American Imperialism in China (Shanghai: China United Press, 1943), with the Research Institute for International Affairs. (This was translated into Japanese in 1943, Chinese in 1944 and republished in Beijing in 2007.)

Books edited by T'ang Leang-li include:
Hu Shih, Lin Yutang, Wang Ching-wei. *China's Own Critics: A Selection of Essays* (Peiping: China United Press, 1931), with John P. Chang;
Wang Ching-wei. *China's Problems and their Solution* (Shanghai: China United Press, 1934), *China To-day* series no. 2 (also in Chinese, German, French, and Dutch);
Cheng Lin. *The Chinese Railways: A Historical Survey* (Shanghai: China United Press, 1935), *China To-day* series no. 5);
China Facts and Fancies (Shanghai: China United Press, 1936); *China To-day* series no. 7;
Sun Yat-sen, Wang Ching-wei, Seishiro Itagaki, *China and Japan: Natural Friends—Unnatural Enemies: A Guide for China's Foreign Policy* (Shanghai: China United Press, 1941).

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Tang Pui Wah

(邓佩华, Deng Peihua, 1933–)
Sportswoman, Singapore

Tang Pui Wah holds a unique dual distinction. She was not only the first female athlete to represent Singapore at the Olympic Games, but was also the first ever Southeast Asian female athlete to participate in the Olympic Games. As such she became the object of close public attention during the 1950s — a dubious honour. Her career in athletics provides a reference point for contemporary debate on "foreign talent". Given a different political climate during the

late 1940s, she might well have represented China rather than Singapore.

Tang was born on 11 October 1933 in Singapore and spent her infancy in Tanjong Pagar Road. Adopted by Tang Peng Hung, the owner of a soya sauce factory, she spent her early years close to Cross Street. Like other privileged youngsters she spent time quietly reading comics and watching the hustle and bustle of Chinatown; she attended Fairfield Girls' School in Neil Road, later. Nanyang Girls' High School in King's Road, and for a brief period, attempted to sharpen her English by attending Raffles Girls School. It was at Nanyang that she made a name for herself as an all-rounder — first as a high jumper, then a hurdler and sprinter. Her height and speed gave her an advantage at the Chinese Schools athletics meets. Because she needed only three steps between the hurdles, instead of five, she won the races. She may have had the advantage of size and age, but she also had determination and drive and represented her school against a visiting Philippines women's basketball team in 1950.

Tang competed regularly during a nine-year period from 1948–56 and benefited from the sponsorship provided by wealthier supporters. Her victories at meetings organized by the Singapore Chinese Amateur Athletic Federation were featured regularly in the Chinese and English press. She owed no particular allegiance to the two main athletic clubs (Achilles and Swifts were run by predominantly English-speaking officials), being content, initially, to attend different training sessions arranged on her behalf by the Chinese section of the sporting fraternity. Over a period of eight years, she was associated with four track coaches — Tay Kai Teck, Ng Liang Chiang, Tan Eng Yoon, and Goh Teck Phuan. Each played his part in transforming an initially reticent Tang into an internationally recognized athletics star.

The defining moment for Tang occurred in 1948 when she was vying for a place in the team to compete in the China Games. She desperately wanted to travel to China, but was denied the opportunity when she was eliminated from the high jump competition by a school friend. Athletes such as Tang looked to China, not within the British colony, for inspiration. The failure did not dampen her competitive spirit — she did not want to be second anymore, she wanted to be first. She did not go to China in 1950, but she did become an All-China record holder later.

Tang broke the China Olympic record for the 100-metre hurdles event in 1949 at the age of fifteen. A year later she created a new All-China record in the 80-metre hurdle challenge with a time of 13.3 seconds. In 1951, at the age of seventeen, she won the Malayan Games 100-metre sprint and was selected to represent Singapore in the First Asian Games held in New Delhi the same year. She came third in her heat and fourth in the final, behind two Japanese stars and Englishwoman Laurie Dowdeswell, an Armed Forces sergeant based in Singapore. It was during these games that Neo Chwee Kok won four gold medals in swimming and the water polo team also brought home the gold.

Tang became a legend of her time in the interstate competitions that were the testing grounds for young athletes. At the 1951 Malayan Amateur Athletic Association (MAAA) sports meet in Kuala Lumpur, she was the "Triple Crown" winner: gold in the 100-yards race, 220-yard race, and 80-metre hurdles. Based on these results, newspaper correspondent Ken Jalleh confidently named her the "best Chinese woman athlete" of her day.

At the XVth Olympic Games held in Helsinki in 1952. Tang's experience was anti-climactic. In the cool, rainy environment of the Finnish capital, she recorded disappointing times. She registered 13.8 seconds in the 100-metre sprint. Her time of 12.8 seconds for the 80-metre hurdles was much better, relatively speaking, but there was still a distance to catch up. The strange track and the enormity of the occasion proved to be too much for her to deal with, but her enjoyment of the Games in the company of fellow athletes far outweighed any disappointment. Little has been recorded about these experiences, but it is apparent that Tang was already at a disadvantage in terms of the coaching expertise available to her at the time. She had developed a rather upright style leading over the hurdles and probably spent too long in the air and not enough time on the ground. She later recognized those limitations, but amusingly reflected that the solidity of the wooden hurdles somewhat discouraged a lower trajectory.

After the Games, the Helsinki girl dominated the Singapore Chinese Interschools championships and was successful in the 32nd Malayan AAA Championships. Tang broke the record for the 80-metre hurdles event, coming in "at least 10 m ahead of the field". However in the 100-metre sprint, she was defeated by Annie Choong and Fay Siebel of Selangor.

Tang continued to improve on her performances in local and state meets. In 1953 she set two new records at the MAAA Championships, which were held again in Kuala Lumpur. Her crowning moment came in 1954 during the 2nd Asian Games in Manila. The 80-metre hurdles race produced a bronze medal although there were some unpleasant moments to endure. Even before the event, she was emotionally weakened. Her mother had just passed away. Then came the drama of the finals in Manila.

Tang was penalized for a false start in the finals. She believed that the starter cheated by accusing her of starting too soon. To her it was the girl from the Philippines who had beaten the gun. She became nervous and lost fractions of a second when the race finally began. Two Japanese hurdlers, Iwamoto and Miyashita, took the gold and silver medals respectively. The girl from the Philippines, Cinco, was in fact disqualified, thus causing ugly crowd scenes.

New challengers were emerging from the track and field scene in Singapore and Malaya. So for Tang the sport represented a transition phase in her life. Unable to maintain her speed over the sprint distances, she was gradually overtaken by younger girls who saw her as their inspiration, but also a target. In 1956 the Singapore Olympic and Sports Council set a qualifying time for the Olympic hurdles event that was to prove beyond her capability. Rather mysteriously, she failed to join the state team for the 35th Malayan Championships held in Penang.

Tang's career ended in 1956, after she had blazed the way for girls to take their rightful place in competitive sport in Singapore. What is often overlooked is that her pioneering efforts for women in sport brought with them a considerable burden. As the focal point of public interest she attracted more attention than her male counterparts because she was one of a few women in a man's world. Happily for Tang, she was one of the stars of the Golden Age of Sport in Singapore who had been able to contribute actively to the sporting education of younger Singaporeans. Trainee teachers at the National Institute of Education have been entertained and enlightened by the candour and humour of Singapore's pioneer female Olympian. Fifty-seven years after receiving

her Asian Games medal, she still demonstrates physical and mental agility.

In May 2011 she was presented with a medallion to commemorate her appearance at the Helsinki Olympic Games. As one of Singapore's 167 acknowledged Olympians since 1936, she has been assigned the number 10 in the chronology created by the association known as Olympians Singapore.

Nick Aplin

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Taw Sein Ko

(杜诚诰, Du Chenggao, 1864–1930)
Archeologist, Myanmar

Taw Sein Ko was the first archaeologist in British Burma and a prolific writer.

Born in 1864, Taw was both a racial and cultural hybrid. His father was a Hokkien migrant and his mother, a Shan princess. He therefore had a Sino-Burmese upbringing because of this mixed parentage. However, he received a British education and sojourned in London and Peking. As a result, he became a bearer of three cultures: Chinese, British, and Burmese, which, in many ways, put him into the fuzzy border zone that resisted colonial attempts at demarcation and division. He was also a bridge between two eras, that of the indigenous, traditional literati or the "old order", and the new one which emerged in the wake of colonialism.

In his formative years Taw received a Burmese monastic education and grew up among the aristocratic community in Mawlamyine of the Mon State in Lower Myanmar. That developed his familiarity with the Pali and Burmese languages and literature. He later spent a year in 1892 at the Inner Temple in London and Christ's College in Cambridge. On his return to Burma in 1893 he was appointed assistant secretary and government translator and as such he undertook and completed his first archaeological tour throughout the Burmese Mon countryside. He advocated the preservation of the Mon language through the conservation of manuscripts and relics at the Bernard Free Library and Pharye Museum, as well as the Pitt Rivers Museum in Oxford, and the British Museum.

In the 1880s and 1910s, he emerged as a key advocate for the establishment of a university for Burma and for women to receive formal education. He frequented Chinatown and its temples and in his later life called his Mandalay home "Peking Lodge". He was fluent in spoken and written Burmese, conversant with Jataka tales, and keen to promote Pali education. His familiarity with the folklore and legends of Burma was due to his Burmese mother, and the Buddhist monastic education which he received in his youth, which gave him the orientation and a localized dimension in his deep attachment to and admiration for Mandalay.

He wrote *Archaeological Note on Mandalay* (first printed in 1917), which became very popular and was reprinted recently. In 1886, he wrote *Maung Po: A Product of Western Civilization*. In his numerous articles and speeches, he advocated education reform

and popularized knowledge of Burmese culture and history. In an early essay on "Moral Education" (1884), he welcomed the expansion of state schools under British rule, but expressed strong reservations at the lack of Buddhist education and the unavailability of Burma's traditional books on morals.

Taw also translated the Kalyani Pali inscriptions, which were recorded on ten sandstones at the Kalyani Thein historical Ordination Hall erected by King Dhammachedi of Mon Kingdom in Pegu (now known Bago) in 1476, into English, and had it published in 1893 in Bombay. (*A Preliminary Study of the Kalyani inscriptions of Dhammachedi, 1476 A.D.*, 1893, 601 pp. + plates). He reportedly was the first to translate the Kalyani inscription into English among scholars.

In 1894 George Morrison, an Australian sinologist, visited Burma and came to know Taw, who accompanied him on a tour to Rangoon's Chinese quarters. Morrison was impressed by Taw who was fluent in Burmese, Pali, Hindustani, and Chinese.

In 1896, two years after the first Sino-British Boundary Treaty (1894) was signed, Taw was sent to Peking to study the Chinese language and literature. On his return to Burma in 1898, he was appointed adviser on Chinese affairs, which enabled him to play a significant role in the Sino-Burmese Boundary Commission and to negotiate the second Sino-Burmese Boundary Treaty of 1897.

In May 1899, the establishment of an archaeological department was sanctioned. However, it was not realized until December 1901 when Lord Curzon visited Pagan and Mandalay. He was then appointed government archaeologist, a role he held in conjunction with other posts until 1916. In particular, Taw served as an intermediary for European views of temple conservation.

By 1910 he enforced a government ban on using temple maintenance funds for traditional merit-seeking activities. He was more active in religious temple conservation, indicating that the preservation of the "national culture" had become more important than religious practices of holding temple celebration. That became his point of contention with Buddhist authorities commonly associated with Burma's nationalist movement.

In Burma's nationalist mantra, *ah-myo-bhartha-thatenaa* (race-language-religion), coined by the Young Men's Buddhist Association in 1906, language took the principal position. Language and literature became central preoccupations of the young, western educated elite. Their efforts to identify and conserve a body of especially Burmese cultural and national traditions owed much to individuals such as Taw.

Between 1883 and 1913, many of his writings were published in popular journals and magazines, such as *Buddhism, Rangoon Gazette, Journal of the Burma Research Society, Journal of the Royal Asiatic Society, Transactions of the Ninth Oriental Congress* (1892), *Indian Antiquary, Epigraphia Indica*, and the *Asiatic Review*.

The majority of his articles were compiled into the book, *Burmese Sketches* (Bibliotheca Orientalise: Burma, Vol. I & II) published by Rangoon's British Burma Press in 1913, and reprinted in 1999 by Thailand's Orchid Press. The writings reflected Taw's keen interest in Burmese tradition and culture, such as Burmese ethnology, Burmese language and literature (Chinese works in the Burmese language), Burmese history, archaeology, biographies of Burmese kings, superstition and folklore, Burmese religion and Chinese folk religion, education in Burma, criticism of Burmese Buddhist law, and fiction.

Being a Burmese of Chinese descent, he was concerned with Chinese education and

the preservation of Chinese-Buddhist rare manuscripts in the Chinese community in Burma. His contributions towards the Chinese community in Burma can also be traced in overseas Chinese records. Taw, together with Ch'ng Yeen Aun (庄银安), the founder of *Kwang Wah Yit Poh* (光华日报, one of the world's oldest surviving Chinese newspapers), and supporters of Tung Meng Hui (Sun Yat Sen's revolutionary organization), established Zhong Hua Yi Xue (中华义学, 1906), the first Chinese school in Myanmar.

As an official witness, he was instrumental in the negotiations with the colonial museum administrator to preserve 791 volumes of the Chinese-Buddhist scripture of the *Tripitaka* (龙藏大藏经, Qing dynastic version) in the colonial museum.

The *Tripitaka* was bestowed by Empress Dowager Cixi of the Qing Court to the Chinese community of Burma in exchange for a Mandalay marble Buddha image in 1899.

The thirty cartons of scriptures were brought by Venerable Ming Guan (明宽法师) to Rangoon. (The *Tripitaka* Buddhist scriptures were returned by the British colonial government when the Chinese temple, Zang Jing Luo, in Bahan in north central Yangon, was completed in 1940).

U Mya Han

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Tay Chong Hai

(郑宗海, Zheng Zonghai, 1931–)
Leading physician, Singapore

Tay Chong Hai is the discoverer of hereditary disease, *trichothiodystrophy* or Tay Syndrome. He was the first doctor in Southeast Asia to have a disease named after him.

Tay Chong Hai was born on 11 August 1931 in Malacca. Both his grandparents and parents had gone to Malaya from China and were in the wine and distillery business. He attended the Anglo-Chinese School in Malacca, but his education was interrupted by the Japanese Occupation. After the War, the Tay family moved to Kuala Lumpur and the young Chong Hai enrolled first at Batu Road School and then at Victoria Institution where he studied from 1947 to 1953. He was a good student and gained entry into the University of Malaya in Singapore in 1954.

Tay graduated in 1959 and commenced his housemanship at the Singapore General Hospital (SGH). Thereafter, he was appointed house physician first at SGH, and then later at the Kandang Kerbua Maternity Hospital. In 1964, being keen on further studies, he sold his car and resigned his job to go to London. He applied for jobs in small provincial hospitals there while reading for his Membership of the Royal College of Physicians examinations which he cleared in 1967. Although he was

keen to remain in the United Kingdom, he was urged to return by Professors Seah Cheng Siang and Khoo Oon Teik who told him that they were very short of doctors with higher qualifications.

He returned to Singapore in 1967 and was appointed Senior Registrar of at Toa Payoh Hospital where he joined Medical Unit II under Professor Seah Cheng Siang. It was, he said, a 'blessing in disguise' as he was treated as an academic doctor, just like the university staff and was able to do a great deal of research and teaching as well. Tay subsequently obtained his Fellowship of the Royal College of Physicians of Glasgow and Fellowship of the Royal Australasian College of Physicians.

While working at the Skin Centre with Dr Khoo Oon Teik in 1971, Tay discovered a congenital illness that would later carry his name. He saw a young patient with rough and brittle hair, red and dry skin, abnormal finger and toe-nails, and initially thought that it might be a variation of Melatine syndrome. On closer examination of the hair sample, Tay concluded that this was something different altogether. He wrote it up and sent it to the American skin journal, *Archives of Dermatology* and it was published. Thereafter, Tay noted that similar instances were reported in a lot of other publications and journals, all variations of the disease he discovered. It was a German friend of his that suggested that it should simply be referred to as Tay's Syndrome since he was the first to discover it. The name stuck and was subsequently noted up and referred to in textbooks and journals. Since 1994, all major dermatological textbooks uniformly use the name 'Tay's Syndrome' to describe the disease technically known as trichothiodystrophy.

In 1971, Tay was promoted to Consultant Physician and a year later, he identified the first outbreak of hand, foot and mouth disease (HFMD) among children in Singapore. He was alerted to the epidemic by his general practitioner wife who was seeing a lot of babies with sores in their mouths. That year, he also discovered the presence of arsenic in some traditional Chinese pills and this made national headlines when the Ministry of Health issued a warning to the public not to buy *Sin Lak* pills for asthma.

In 1972, Tay became one of the 12 founder-members of the Dermatological Society of Singapore. Originally called the Singapore Dermatological Society, it functioned under the auspices of the Singapore Medical Association. The name was changed after it became independent. In 1975, Tay was promoted to Head and Senior Physician of Changi Hospital. He remained in government only till 1978 when he left to establish a private practice.

As a private practitioner, Tay specialized in dermatology and rheumatology. His work on rheumatoid arthritis has earned him the epithet of "Father of Rheumatology". In 1984, Tay established the National Arthritis Foundation and served as its chairman for the next 14 years. Following his retirement from the Foundation's chairmanship, an annual lecture organized by the Foundation was named after him.

In 1999, Tay discovered yet another condition known as eosinophilic arthritis. The symptoms of this form of arthritis are similar to those of common arthritis except that the usual anti-inflammatory drugs have no effect on the patient. Tay discovered that patients suffering from this form of arthritis had unusually high count of eosinophil — a type of white blood cells — and the count rises further in cases of allergies or infections. Tay discovered that 5 out of 8 patients responded well to steroid pills.

Despite his advanced years, Tay remains in active practice and is determined to encourage younger generations of physicians to do more research into diseases. At the 185th anniversary celebration of SGH, he donated $100,000 to establish a Nobel-prize type fund to encourage greater research. To keep fit, he plays golf. He is married to another physician and has two children, one of whom is also a doctor, and the other, Guan Hin, a famous creative advertising personality. In his spare time, Tay indulges in his love of writing poetry. In 1977, he published a collection of his original poems entitled, *The Birth of a New Day*. In 2005, Tay received a special Lifetime Award from President S.R. Nathan.

Kevin Y.L. Tan

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Tay Kheng Soon

(郑庆顺, Zheng Qingshun, 1940–)
Architect, educator, Singapore

Tay Kheng Soon was born in 1940, one year before the Japanese occupation of Singapore. He is the younger brother of politician Tay Eng Soon.

He enrolled at the Singapore Polytechnic as one of its first students in 1959. During his formative years as young architecture student, he was strongly influenced by Lim Chong Keat, a dynamic young graduate of the Manchester University and MIT who formed the Malayan Architects Co-Partnership (MAC) with William Lim Siew Wai and Chen Voon Fee in 1962. Lim Chong Keat taught for two years at the polytechnic and Tay worked for him on a house in Binjai Park. Another lecturer who greatly stimulated Tay was Lee Kip Lin. Tay's "Malayanism" was strongly influenced by both of them.

In 1964 he was one of the first five students to graduate with a Diploma in Architecture from the polytechnic and was filled with a strong desire to create a modern tropical Malayan architecture. He joined the Malayan Architects Co-Partnership and was an associate a year later when he became a registered architect. The year 1965 was also when Singapore seceded from Malaysia and became an independent nation. In 1966, he embarked on a world study tour to gain further understanding of architecture and be inspired and went as far as the Haifa University in Israel.

Tay, with William Lim and Koh Seow Chuan, next founded a new firm called Design Partnership (DP) in 1967, but left this firm in 1973. He had worked on the design of the Tanglin Shopping Centre, Katong Shopping Centre, and People's Park Complex from 1967 to 1970. It was the era of the Brutalist style, when architecture expressed the determination and confidence of the new nation of Singapore.

In 1970 Tay became chairman of the Singapore Planning and Urban Research Group (SPUR), an independent group set up in 1965, critically examining urban environment and active in proposing innovative solutions for Singapore. He had expressed his criticisms on the housing policies in Singapore in *Rumah* (journal of the Singapore Institute of Architects) entitled "Public Housing in Singapore" in 1966, and also in a paper,

"Environment and Nation Building", delivered to the Democratic Socialist Club at the University of Singapore in September 1967. He advocated the idea of giving people opportunities to participate in building their own homes in the form of cooperative-housing, and compact, high-density, medium-rise housing for communities. SPUR proposed many ideas, some of which were accepted by the government, but most of the critical ones were drawn into controversy that the group was dissolved in 1971. Tay continued to voice his criticisms in various forums. In view of his public activities, in 1974, the partners in Design Partnership decided to dissolve the company and to re-establish it as DP Architects without him.

He then left Singapore and played with the idea of giving up architecture, but finally decided to set up an architectural practice in Kuala Lumpur, Malaysia. His passion to explore alternative low-rise and high-density housing forms became possible in Malaysia. He designed groundbreaking low-rise, high-density, low-income housing projects in Cheras (completed in 1976), and Setapak Jaya in Kuala Lumpur (completed in 1978).

He returned from Malaysia to Singapore in March 1976 from to form Akitek Tenggara with Chung Meng Ker and Woo Tchi Poung (d. 1982). The first project was the Ming Arcade (designed in 1977, completed in 1983), and it was awarded the Singapore Institute of Architects Design Merit Award as an endorsement to good architecture on tight budgets. In 1980 Akitek Tenggara was commissioned to design the 447-unit Dairy Farm Condominium (completed 1985) for the Kuok Brothers, one of the largest developers in the region. Through these and other projects, Tay embarked fully into developing the new tropical design language of line, edge, and shade in an urban context.

In 1982, he delivered a paper at the Australian Institute of Architects Conference in Singapore entitled, "The Architecture of Rapid Development". The following year, he contributed another paper entitled, "Cultural Identity in Architecture as Perceived from a Singapore Viewpoint", at a seminar organized by the Aga Khan Award for Architecture and the Malaysian Institute of Architects (PAM) in Kuala Lumpur. In 1984 through a paper entitled, "Innovative Technology: Implications on the Search for a Relevant Approach to Architecture", delivered at the Asian Congress of Architects, Tay drew attention to the intellectual debate on Asian architecture and the need to question Western thoughts. He elaborated further on Asian tropical urbanism and the need for "decolonizing the mind" in his paper, "The Tropical City", presented at an international conference organized by the Malaysian Institute of Architects (PAM) and the Aga Khan Program for Islamic Studies at Harvard University and MIT, in Kuala Lumpur, 1985.

Akitek Tenggara produced several important modern tropical architecture buildings in Singapore, such as: Parkway Builders' Centre (1985), Cecil Court office tower (1986), Serangoon Gardens Country Club (1986), and Chancery Lodge Townhouses (1986). In 1987 Tay completed the Chee Tong Temple in Hougang, another important development for a design language for the tropics addressing issues of tradition. In 1988 he won a competition for the redevelopment plan of Kandang Kerbau Hospital in Singapore. The new hospital project was completed in March 1997 and he won in the competition of the Nanyang Technological University Hall of Residence No.V with his energy efficient design (1989).

In October 1988 Tay was invited by the School of Architecture of the National

University of Singapore to conduct a student workshop on the Intelligent Tropical City. He was appointed research associate at the Institute of Southeast Asian Studies (ISEAS) from 1988 to 1989, and visiting scholar for the Aga Khan Program at MIT, in the United States in 1986 and 1989 respectively. The results from the workshops and research fellowships were helpful to him in his publication of *Mega-Cities in the Tropics* by (ISEAS) in 1989. The publication of this book led to an invitation by the Singapore minister of National Development to prepare a Development Guide Plan (DGP) for a 76-hectare site on the fringe of the central area of Singapore known as Kampong Bugis (1990), but at the end of the day, the government selected the Urban Redevelopment Authority (URA) version.

In 1990 Tay wrote his seminal essay on "The Architectural Aesthetics of Tropicality", which summarized the progress to date in developing a design language for tropical Asia. The same year he produced the Victoria Street Concept Plan, an urban study which developed upon his Kampong Bugis DGP proposal. In 1989 Akitek Tenggara won a competition for the design of an Institute of Technical Education (ITE) in Bishan (completed in 1993). The design language of line, edge, and shade had arrived at a new level of refinement.

Tay was appointed as president of the Singapore Institute of Architects from 1991 to 1993. He was invited to be a judge, along with Sir Norman Foster, Sir Richard Rogers, and Philip Cox, of the prestigious Quaternario Awards the same year. In 1995 he took on a major role in organizing the 8th Congress of the Architects Regional Council of Asia (ARCASIA) "Asian Cities in Asia's Century", and presented a paper on urbanization patterns in the region. In November 1996 he delivered a paper in Kumamoto, Japan, entitled, "Architecture of the Future: the Challenge to Asia and the West", which acknowledged the interconnectedness of the global economy and global ecology.

In 1995 and 1996 Akitek Tenggara completed work on three school projects: Elias Park Primary School, Clementi Town Secondary School, and Beatty Secondary School. It is a continuation of the process of developing an architectural language for the tropics and emphasizes the interaction of children with the natural environment. Tay is also a Forrest Ecology expert, and former Singapore Scout Commissioner for four years. He designed and owned the Mawai Eco Camp in Malaysia, which is operated by EDU Outdoor Activities Pte. Ltd. The camp provides professional corporate training and development, training venues and logistics, ecotours and adventure, and outdoor education for schools.

As a radical and critical intellectual, Tay continues to court controversy. However his standing as an architect and educator is recognized internationally. In 2005 he was the principal awardee of "The Golden Award for Excellence in Architecture — Singapore" by *a+d* (the only national design magazine in India), and Spectrum Foundation (India) and he received this at a presentation ceremony in Kuala Lumpur, in April 2006. He was presented with the PLEA 2007 award in recognition of his pioneering efforts in promoting good design and sustainable architecture in Singapore at the 24th International Conference on Passive and Low Energy Architecture organized by PLEA and NUS in November 2007. In 2008 Tay promoted the ground breaking idea of Rubanisation on an attempt to solve the current most pressing issue of rural-urban dichotomy.

Tay was appointed adjunct professor at the RMIT School of Architecture in Australia in 1996, and in 1998, adjunct associate professor

of the MA(UD) programme at National University of Singapore (NUS). He was then adjunct professor of Architecture at the same university in 2000, while continuing to practise as principal partner at Akitek Tenggara (Singapore/Malaysia).

Tay Kheng Soon was one of 100 distinguished individuals to be conferred the Singapore Scout Association Centenary Gold Medal (2010) for his substantial contributions to the development and growth of Scouting in Singapore. He was also awarded SIA Gold Medal 2010 by the Singapore Institute of Architects.This Award is given to a senior architect who has attained a respected standing in society, to recognise his lifetime of sustained and substantial contribution to architecture and his distinguished service to the architectural profession.

Johannes Widodo

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Tay Lian Soo

(郑良树, Zheng Liangshu, 1940–)
Academic, Malaysia

Tay Lian Soo was also known as Zheng Bai Nian (郑百年). His ancestral hometown is Chao'an city of Guangdong, China. He was born in 1940, Johor Baru in Johor, Malaysia and went to Taiwan University to further his studies in 1960. He completed his first and master's degrees here and after a short half-year teaching stint at Foon Yew High School, he went back to Taiwan for his Ph.D. In 1971, with his thesis on A Study of *Zhan Guo Ce* (战国策研究) (Tactics of the Warring States), he graduated with a doctorate degree and was the first overseas Chinese to be conferred such a title.The eleven years of study in Taiwan University was a very important period for him as it enabled him to establish the groundwork of his academic quest there. An avid Chinese literature enthusiast, he had personally learned from many renowned scholars in Taiwan University such as Wang Shumin (王叔岷), Qu Wanli (屈万里), and Tai Jingnong (台静农), etc. From them he learned precious methodologies in scholarly research, which formed the solid foundation of his unique research techniques.

After returning to Malaysia with a Ph.D. qualification, Tay served as a Chinese Studies lecturer at the University of Malaya, then as an associate professor and a department head, as well as other designations for seventeen years. During his attachment with University of Malaya as a Chinese Studies lecturer, he also started his education and community work,such as getting involved in improving the Chinese textbooks of primary schools, conducting research on the history of the Malaysian Chinese, initiating the culture of organizing academic conferences, etc. During this period, his two most significant achievements were completing two colossal historical fiction works on Chinese history, *Qing Yun Chuan Qi* (青云传奇) (The Legend of QingYun) and *Shi Le Feng Yun* (石叻风云) (Shi Le Crisis), as well as creating a unique "Three-Dimensional" research method. The latter helped him establish his academic standing as a scholar in the study of the pre-Qin era. One of his representative works, *Shang Yang Ji Qi Xue Pai* (商鞅及其学派) (Shang Yang and His School

of Thought) was completed using this method and it proved the effectiveness and significance of his method. Thanks to the reputation of this book in academia, Tay was invited by the Chinese Thinker Research Centre of Nanjing University to author Shang Yang Ping Zhuan (商鞅评传) (A Critical Biography of Shang Yang) as part of the *Zhong Guo Si Xiang Jia Ping Zhuan Cong Shu* (中国思想家评传丛书) (Collected Critical Biographies of Chinese Thinkers). Tay was also the first overseas scholar invited by the biographies' chief editor to contribute to the collection. In 1982 and 1983, Tay was invited by his alma mater, Taiwan University, to be the guest professor for the course on "Ancient Text Discrimination Studies" (古籍辨伪学), which was the first literature discrimination course in Taiwan. Till today, Tay is the only Malaysian Chinese who is a world renowned scholar in sinology and also the only Malaysian ever invited to be a guest Chinese Studies professor in Taiwan University due to his academic achievements and this feat indeed brought pride and honour to the Malaysian Chinese community.

In August 1988, Tay flew to Hong Kong to embark on another phase of his academic quest to do more research on sinology and gather more precious academic materials. He held the posts of Chinese Studies senior lecturer, professor, etc. at the Hong Kong University. During his attachment in Hong Kong, his academic research matured and his achievement was even more outstanding as he was immersed in an environment of Chinese culture. Other than attending international conferences on invitation, he also completed his third historical fiction on Chinese history, entitled *Rou Fo De Xin Shu Guang* (柔佛的新曙光) (The New Dawn of Johor). Though residing in Hong Kong, he still cared very much about the development of culture and education in Malaysia. Since 1998, he has successively published four volumes of *The History of Malaysian Chinese Education* (马来西亚华文教育发展史) in Malaysia, systematically discussing the historical development of Malaysian Chinese education from its infancy till early twenty-first century. After retiring from the Hong Kong Chinese University in 2002, he accepted the invitation of Shue Yan College of Hong Kong to become its guest professor and department head for a short period of time. After that, he returned to Malaysia to be the guest professor of Chinese Studies at Southern College, Johor. From May 2003 to the present, he has been holding the post of director of the Research Institute of Chinese Ethnicity and Culture at Southern College. In 2006, he became a guest professor of Malayan University.

Tay Lian Soo frequently attends international academic conferences and presents research papers. He has also become the adviser and research fellow for many academic societies in China, and is, for example, the senior adviser of Beijing China Research Society of Sun Tzu's 'Art of War' (北京中国孙子兵法学会), honorary adviser of Henan Laozi Society (河南老子学会), senior adviser of Tianjin Research Society of Sun Tzu's 'Art of War' (天津孙子兵法研究会), special research fellow of the Academy Overseas Chinese Studies of Guangzhou Jinan University (广州暨南大学华侨华人研究所), guest research fellow of Tianjin Academy of Social Sciences (天津社会科学院), special research fellow of the Overseas Chinese Research Centre of Zhejiang Normal University (浙江师范大学华侨华人研究中心), etc. Tay's expertise is in writing prose and Nanyang historical fiction. He also loves calligraphy and traditional Chinese painting. In 1984, he co-organized his first art and calligraphy exhibition with his wife Li Shihua (李石华) in Kuala Lumpur. Later in 1991 and

again in 1997, he organized his art exhibitions in Hong Kong. He has a wide range of published works and research areas, including more than thirty published books, as well as many papers, short articles, and satirical essays published in books and periodicals.

Chong Siou Wei

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Tee Han Kee

(郑汉淇, Zheng Hanqi, 1879–1943)
Doctor, supporter of Sun Yat-Sen, Philippines

The Tee Han Kee (later known as Teehankee in the Philippines) family has a special position in Philippine history. Tee Han Kee, who was a doctor, served as public health officer in the Philippines, one of his sons, Claudio Teehankee, served as justice secretary and later Chief Justice in the Supreme Court; and one of his grandsons, Manuel Teehankee, was justice undersecretary. It is rare in the Chinese-Filipino community to have three generations of a family fulfilling a life of service to the Philippines.

The Teehankee family tradition of service started with its patriarch, Tee Han Kee. He was the first ethnic Chinese doctor to be appointed in government service in the Philippines. As public health officer, he was assigned to attend especially to the issues of health, sanitation, and hygiene in the Chinese community, and he carried his position for twenty years.

Tee's family was originally from Xiamen, Fujian. Tee himself was born in Manila in 1879, but in 1891 at the age of twelve, was sent back to China to study and graduated from Fuzhou Anglo Chinese School. Upon graduation, he studied medicine at the Hong Kong Medical College from which he obtained his medical degree in 1902, after which he returned to the Philippines. He immediately took the Philippine medical board examinations, passed them and was thus allowed to practise on these islands. He was first Chinese appointed assistant surgeon in the Philippine Health Service.

Tee was the first director of the Chinese General Hospital during the hospital's inauguration in 1921. The same year, he also founded the Chinese General Hospital School of Nursing. With the help of three other physicians, he set up the training school and requested the Sisters of the Immaculate Concepcion in Hong Kong and Canton, through the archbishop of Manila, to assist in the early stages of the operations of both the hospital and the school of nursing. The sisters, understanding the great need, readily agreed to render their services, as they were impressed with Tee and his team. The hospital served mainly the Chinese community which, at the time, numbered about 40,000.

At the same medical school in Hong Kong, Tee was classmate to Dr Sun Yat Sen, Chinese revolutionary, political leader, foremost pioneer of Nationalist China, and referred to as the founding father of Republican China. They served together as doctors at the St Elizabeth Hospital in Hong Kong and, as a result, he greatly supported Dr Sun's aspiration for China to be emancipated from the shackles of misrule and oppression by the imperial Qing Dynasty. He followed closely the course of Sun Yat Sen's revolution, established the Pu Ji Shu Bao She (普济书报社) to promote revolutionary causes, and served as head of the organization for twenty-one years. In 1911 Tee helped establish the Tongmenghui Branch in Manila and, in October the same year, co-founded

the *Kong Li Po* (公理报) as the official organ of the revolution. He served as managing editor of the newspaper, helped in the translation of news and, through the paper, helped organize fund-raising activities to support the revolution. Subsequently he was elected president of the Philippine Branch of the Kuomintang (Chinese Nationalist Party) in the Philippines.

Tee was a co-founder of the Manila Chinese Chamber of Commerce in 1904, became the first president of the Filipino-Chinese Medical Society, and was chairman of the Chinese General Hospital. He was an acknowledged expert on bubonic and cholera plagues that afflicted the Chinese community above all because of its lack of hygiene and sanitation. He enforced strict sanitation rules such as burning all the belongings of patients who died of the infectious diseases and disinfecting the households where these patients stayed. With this expertise, he was appointed medical supervisor of the Infectious Diseases Department of the Chinese General Hospital and served as a consultant on infectious diseases for the Philippine Health Service.

Besides being a co-founder of the Chinese Chamber of Commerce, Tee was also a director of the Chinese Charitable Association and the Huaqiao Educational Association. He established the Chinese Protestant Youth Association as well.

During the Japanese Occupation of the Philippines, he was appointed vice chairman of the Japanese-sponsored Chinese Association and tasked to administer the affairs of the Chinese community and raise funds from them in support of the Japanese. He was therefore branded a collaborator and, in 1943, was assassinated by anti-Japanese guerrillas. It was only during the war crimes trial after World War II that it was proven that Tee, instead of being a collaborator, in fact secretly supported war efforts against the Japanese. His clinic had a hidden chamber where he would secretly treat guerrillas and other casualties of Japanese atrocities. His clinic also served as a front for the distribution of propaganda materials.

Tee was married to Julia Ong Sangroniz and they had several children. His seventh child, Claudio Teehankee (郑建祥), was associate justice in the Supreme Court (during the Marcos era) who upheld the rule of law and defended citizens' rights. He supported the People Power Revolution and was made chief justice after Cory Aquino assumed the presidency. Claudio Teehankee's son, Manuel Teehankee is also a lawyer and economist and has followed in his father's and grandfather's footsteps in joining the Philippine public service. He first served as justice undersecretary (2000–04) and then in May 2004, as Philippine special envoy for international trade, as well as permanent representative to the World Trade Organization in Geneva, Switzerland. He is now the country's ambassador in Switzerland.

Angelo B. Ancheta

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Teehankee, Claudio M.

(郑建祥, Zheng Jianxiang, 1918–89)
Chief Justice, defender of citizen's rights, Philippines

As a member of the Philippine Judiciary, Claudio Teehankee was one of the few noteworthy justices, who was an indefatigable defender of citizens' rights against repressive authoritarianism. During his active years in the judiciary, Teehankee was known as the "dissenting activist justice" due to his opposition to policies that curtailed people's liberty. He was called the "conscience of the Supreme Court." His son, Manuel Teehankee, who was trained in international law, has also followed in his footsteps to serve in the Philippine Government.

Claudio Teehankee was born in Manila on 18 April 1918, the seventh child of Dr Tee Han Kee (郑汉淇) and Julia Ong Sangroniz. He attended the Ateneo de Manila University where he completed a bachelor of arts degree *summa cum laude* in 1938. He then took law at the same university and likewise graduated *summa cum laude* in 1940. He topped the law bar exams that year, setting the record as the very first bar top-notcher of Ateneo Law School with an excellent average of 94.35 per cent.

In 1941 he entered private practice with a firm of prominent attorneys, Araneta, Zaragosa and Bautista. One partner in the law firm was a founding member of the Philippine Civil Liberties Union (CLU), an organization that combined activism in support of civil liberties with nationalist and progressive politics. Teehankee later joined the CLU and frequently chaired its meetings. He actively took on *pro bono* cases for the CLU and for detainees held by the military due to alleged participation in underground movement against the government. In 1946 he joined the law partnership of Lorenzo Tañada — who was to become a senator a year later — and Emmanuel Pelaez — who would be elected Philippine vice president in 1961. These two partners were among the country's most important post-war nationalist politicians. In 1957 he co-founded the Nationalist Citizen's Party along with Senators Claro M. Recto and Tañada.

Teehankee's career took a drastic turn when he switched from private practice to government service when he defended the movie, *Iginuhit ng Tadhana: The Ferdinand E. Marcos Story* against censorship. Then President Diosdado Macapagal sought the banning of the movie, which was deemed a propaganda film favouring the career of Marcos. Teehankee, however, brought the case to the Supreme Court which ruled in favour of Marcos.

When Marcos became president, Claudio Teehankee was appointed justice undersecretary on 15 January 1966, and justice secretary a year later. In the latter role, he introduced institutional changes to improve the delivery of justice, such as conceptualizing the formation of circuit criminal courts, thereby paving the way for the holding of court sessions in safe and accessible venues for those involved in the proceedings. He also reduced to six days the period for pre-trial investigations and issued a directive stopping the wholesale granting of search warrants. As justice secretary, Teehankee was also duty bound to advise the president especially on matters of national interest. These included the issue of economic exchange with communist and socialist countries, and the Retail Trade

Nationalization Law, whose implementation by the ppresident he advised.

Although Teehankee's stint with the Justice Department was brief and despite his lack of substantial judicial experience, Marcos appointed him associate justice of the Supreme Court in December 1968. He distinguished himself when he upheld the rights of the people especially during the martial law period. He often dissented from the majority opinion of his colleagues in court and accused Marcos and the military of human right abuses. He also authored the opinion questioning the jurisdiction of military commissions over civilians, such as the one that tried former Senator Benigno S. Aquino Jr.

When he became a senior member of the Supreme Court, Teehankee moved for the overturning of the acquittal of generals allegedly involved in the assassination of Senator Benigno S. Aquino Jr. The Teehankee Court also declared invalid Marcos's secret decrees and reversed a martial-law ruling that allowed military tribunals to try civilians. This turned his relationship with President Marcos sour so he was bypassed twice for the position of chief justice — violation of the protocol that the senior associate justice succeeds the retiring chief justice.

Teehankee's political opponents often cited his father's Chinese citizenship (thereby putting his own citizenship in supposedly murky waters) in efforts to oust him from government positions. He had to fend off rumours and accusations that were intended to bring to an end his rising career as a public servant. Besides this, as most justices were graduates of the University of the Philippines College of Law who were mostly supporters of President Marcos, who sees himself an alumnus of the University of the Philippines, Teehankee, being the first Ateneo law graduate to be appointed to the Supreme Court, was often alone in defending what he believed was right.

During the People Power Revolution, in his capacity as associate justice, he swore Corazon Cojuangco Aquino in as president of the Philippines at Club Filipino, San Juan, at 10:00 am in 1986, two hours before Ferdinand Marcos' similar oath-taking at Malacañang on 25 February at noon. In April 1986 Teehankee was named chief justice. His integrity, his opposition to tyranny in favour of the rule of law, and his courage in risking his life and liberty, eventually won the recognition of the institutions of higher learning in the Philippines. For example, in 1986, his alma mater, Ateneo de Manila University, conferred an honorary doctorate of humane letters upon him, and the following year, the University of the Philippines conferred on him an honorary doctorate of laws.

After his retirement, he was appointed to the United Nations as Philippine ambassador and died on 27 November 1989 in Manhattan, New York. He was interred at the Libingan ng mga Bayani (Memorial for Heroes) in Fort Bonifacio, Taguig City. Teehankee was married to Pilar Javier Angeles Duldulao, with whom he raised nine children, namely Claudio Teehankee Jr., Roberto Teehankee, Evelyn Teehankee Zulueta, Priscilla Teehankee Gamboa, Ramon Teehankee, Gonzalo Teehankee, Jose Raul Teehankee, Manuel Teehankee, and Ricardo Teehankee.

Following in his footsteps into government service is one of his sons, Manuel Antonio Javier Teehankee, the eighth child. He presently chairs the Working Group on Trade and Transfer of Technology in the World Trade Organization, and serves as coordinator of the Core Group of Developing Countries in the Negotiating Group on Trade Facilitation. He was recently nominated for the associate justice post at the Supreme

Court and will soon be retained by President Benigno Aquino III as ambassador.

Manuel Teehankee studied at the Ateneo de Manila and completed degrees in economics and law. He was the top law graduate in his batch and ranked first in the bar exams of 1993, following in the footsteps of his father. In 1986 he went to Michigan Law School in Ann Arbor to complete a master of laws degree, specializing in GATT Law (General Agreement on Tariffs and Trade). A year later, he studied at the London School of Economics and Political Science, earning a master's degree in law for the second time on a scholarship grant.

In 1987 Manuel obtained the necessary licence to practise law in New York. He spent ten years doing international litigation at Baker & McKenzie and LeBoeuf Lamb Greene & MacRae. As a private practitioner, he represented clients before the United States District Court for the Southern District of New York, the Iran-United States Claims Tribunal at The Hague, the International Court of Arbitration of the International Chamber of Commerce in Paris, and the WTO in Geneva. In 1998 he returned to Manila as the international counsel of the Romulo Law Office and at the same time rejoined the Ateneo Law Faculty.

While Manuel Teehankee was actively serving as justice undersecretary (2001–04), he concurrently headed the Office of the Government Corporate Counsel, with special responsibilities for the privatization efforts with the energy sector. Importantly, he represented the government in the case over a disputed contract awarded to the Philippine International Air Terminals Co. Inc. (PIATCO) consortium which built and originally owned the US$650-million-Ninoy Aquino International Airport's (NAIA) Terminal 3. He moved towards the nullification of government contracts awarding NAIA 3 operations to PIATCO, which sought international arbitration afterwards when the Philippine Government voided its contract in 2002 for being illegal, a decision which the Supreme Court upheld in 2004. PIATCO's German-based principal investor, Frankfurt Airport Services, then filed a suit at the World Bank's International Centre for the Settlement of Investment Disputes (ICSID) in Washington D.C. to recover its $424-million investment. PIATCO also brought a separate case for compensation to the Singapore-based International Chamber of Commerce Arbitration Tribunal. Both cases were resolved in favour of the Philippines, with the Singapore tribunal clearing the way for the NAIA to complete its facilities at Terminal 3.

Teehankee also took responsibility for the government's 2004 debt-to-equity deal between the Metropolitan Waterworks and Sewerage Systems and the Lopez-owned Maynilad Water Services, Inc. Under this setup, 8 billion pesos in unpaid concession fees were converted into a 61-per cent government stake in Maynilad. He has also led government efforts in important pursuits involving, among others, UNCITRAL (United Nations Commission on International Trade Law) and ICSID-based arbitration and litigation.

In May 2004, he was appointed Philippine special envoy for international trade as well as permanent representative to the World Trade Organization in Geneva, Switzerland, and has been a distinguished permanent representative. He is now the country's ambassador in Switzerland.

Angelo B. Ancheta

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Teh Hong Piow

(郑鸿标, Zheng Hongbiao, 1930–)
Banker, Malaysia

Teh Hong Piow was born on 14 March 1930 in Singapore and attended the Anglo-Chinese School there. He obtained three degrees in all: one at the Pacific Western University, and two honorary PhDs, one each from Clayton University and the University of Malaya. He has been married to Tay Sock Noy since 1956 and they have four children. He joined the 3rd Singapore Company of the Boys' Brigade and was active from 1947 to 1951, rising from rank and file to sergeant, before being appointed second lieutenant (now known as warrant officer). The Boys Brigade of Malaysia has been around for 124 years and Teh has attributed the moulding of his character and personality partly to the discipline training of the Boys' Brigade.

Teh's career in banking took off in 1950 when he was a bank officer at Singapore's Overseas-Chinese Banking Corp. Ltd. Ten years later he moved on to Malayan Banking Bhd. where he was made a manager. Later in 1964, he was promoted to the position of general manager at the young age of thirty-four. He left Malayan Banking in 1966 to set up Public Bank, which currently has 241 domestic and three overseas branches. Public Bank is currently the country's second largest lender and is setting its sights on regional markets. Teh was awarded the "Tan Sri" title in 1983, and numerous other titles of recognition including "Dato Sri" and "Dato". His net worth is estimated by Forbes to be US$3 billion, making him the fourth richest in Malaysia and 287th in the world in 2008.

Teh has received numerous lists of awards and recognition in his own name and his institution's for his outstanding achievements. In July 2007, Public Bank received the "Best Company in Malaysia for Corporate Governance 2007" award from *Asset Magazine*. Tan Sri Teh was also named "Best CEO in Malaysia 2004", "Malaysia's CEO of the Year 1998", "Malaysia's Business Achiever of the Year 1997", "Asean's Most Astute Banker 1994", etc. In August, Public Bank was named Alpha South East Asia's "Best Bank in Malaysia" and also received the same award and "The Best Managed Company in Malaysia" awards for 2007 from *FinanceAsia*. It was also named for the ninth time by *Euromoney* to be the "Best Bank in Malaysia 2007". In 2008, Teh received the Honorable Medal for National Contribution in appreciation of his contribution of one unit of five rooms at Hun Sen Prasat Secondary School in Khum Prasat, Srok Sontok, Thom Province, Cambodia. Prior to that, he was also awarded the Medal

"For the Course of Vietnamese Banking" by the State Bank of Vietnam in 2002 for his contributions to the Vietnamese banking industry over the past years.

Teh is a fellow of several institutes such as the Institute of Chartered Secretaries and Administrator, Australia; Institute of Bankers, Malaysia; the Chartered Institute of Bankers, the United Kingdom; the Institute of Administrative Management, the United Kingdom; and the Malaysian Institute of Management. He also served in various capacities in public service bodies in Malaysia, such as member of the Malaysian Business Council from 1991–93 and a panel member of the National Trust Fund from 1988 to 2001, a founder member of the Advisory Business Council since 2003, and a member of the IPRM Accreditation Privy Council of Malaysia. He was conferred the Doctorate of Laws (Honorary) from the University of Malaya.

Teh has long been respected for his prudent management of Public Bank, being chairman of both Public Bank and Public Bank Group, which is reputable for being the most efficient domestic bank with asset quality and returns on equity. He holds directorships in several other companies in the Public Bank Group. He has also been chairman of LPI Capital Bhd since September 1971 and Lonpac Insurance Bhd. since its operation on 1 May 1999. Teh also heads several finance and investment related companies in Malaysia and the Asian region. A banker with an astute sense of timing, he expects Public Bank Bhd. to continue with its high organic growth strategy. The Public Bank Group's acquisitions of former Hock Hua Bank (completed in March 2001) and former Asia Commercial Bank (completed in May 2006) had proceeded very smoothly. Recently, Public Bank signed a ten-year strategic regional alliance with the ING Group to distribute ING's life, health, and personal accident products in Malaysia and other countries in which Public Bank has a business presence. The strategic alliance opens the door for Public Bank to develop jointly with the ING Group the bancassurance and *takaful* businesses, wealth management and co-branded credit card services. Meanwhile Public Mutual has been targeting investments in the Southeast Asian and Asian markets aggressively. It's wholly owned subsidiary, Cambodian Public Bank, opened its ninth branch in December 2007 and is targeting to be the largest lender in Cambodia, having more than doubled its loans portfolio by 2008.

Public Financial Holdings Limited (formerly known as JCG Holdings Limited) is an investment holding company incorporated in Bermuda under the Companies Act 1981 on 16 August 1991. It is a 73.5 per cent owned subsidiary of Public Bank Berhad. Its shares are listed on the The Stock Exchange of Hong Kong Limited and the Hang Seng HK Small Cap Index. The major subsidiaries of Public Financial are Public Finance Ltd., Winton Ltd. and Public Bank (Hong Kong) Limited (formerly Asia Commercial Bank Ltd).

Teh has set up several awards and fellowships. In line with the corporate social responsibility goals of aiding nation building, a "Tan Sri Teh Hong Piow Resident Fellowship Programme" allows scholars to pursue research interests using resources available at the Perdana Leadership Foundation to develop a deeper understanding and appreciation of Malaysia's history and rich intellectual heritage that will eventually lead to the promotion of global understanding and achievement of peaceful resolutions. He also donated a total of RM3.5 million to Universiti Tunku Abdul Rahman and Tunku Abdul Rahman College for the setting up of two student loan funds to provide financial assistance to needy and deserving students in tertiary education. Other

recipients include the National Heart Institute Foundation, the Girl Guides Association of Malaysia, and the Kuala Lumpur Traffic Police Club.

Continuous improvement in productivity and efficiency has always been the cornerstone of Teh's philosophy and strategies to leverage capability in expanding their multidelivery channels, and to remain the top Chinese-controlled anchor bank in Malaysia. He has demonstrated his personal and professional development of exceptionally high standards of growth, performance, and premiums.

Beh Loo See

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Teo Bak Kim

(张木钦, Zhang Muqin, 1937–)
Leader writer, Malaysia

Zhang Mu Qin, originally from Raoping, Guangdong (广东饶平), is one of the most prominent and prolific Chinese writers in Malaysia. Born on 31 October 1937 in Kota Tinggi, Johor, Zhang Mu Qin later migrated to another town in Johor, Skudai.

During the Japanese Occupation, he and his family settled in the nearby area of Tangkak, Johor. After the Second World War, Zhang's father and uncle formed a joint venture to start a retail shop. However, the retail business was short-lived when Zhang's father and a group of residents were suspected of being Communist supporters and arrested under the Emergency Ordinance.

Zhang's father was imprisoned in Kluang Camp and was on the waiting list of detainees to be shipped to Chaozhou (潮州), China. However after three years, he was released and exiled to the city of Muar. The outcome of the sentencing resulted in, yet again, the uprooting of the entire Zhang family to Muar.

Zhang was an extremely hardworking and intense student. Being an ardent admirer of the famous poet, Li Bing Ren (李冰人), he immersed himself in Li's collection by reading a roomful of Li's books. Aware of his diligence, his teacher, Xie Qing Sheng (谢庆生), saw his potential and urged him to acquire the Malaysian Cambridge Education (MCE) certificate. After finishing secondary school, he spent two years preparing for the MCE exams. During this time, he polished his English reading and writing skills which proved to be valuable in his career later.

Zhang completed his primary and secondary education in Zhong Hua School, Muar (麻坡中化中学), in the 1950s. In one of his articles, he reminisced about his student activist days which were greatly influenced by the Chinese education leader, Lim Lian Geok (Lin Lian Yu, 林连玉). In 1957 in his final year at high school, Zhang was actively involved in the student movement at the time. During this period, student movements were regarded as improper and quite unacceptable. Consequently, Zhang was nearly dismissed from high school. Fortunately with the intervention and goodwill of the board of directors, Zhang was let off with a stern warning.

Armed with the MCE certification, Zhang stepped into the working world as a temporary teacher for a short period of time. When *Nanyang Siang Pau* conducted

interviews in Muar, he was one of the many who turned up for the openings. He was offered employment and decided to join the paper as a reporter from 1961. This marked the beginning of a thirty-year long service with the Chinese media. Starting as a reporter, he was promoted and steadily rose through the ranks to the positions of an editor, leader writer, chief leader writer and finally, editor-in-chief.

When he joined the paper, Zhang's first posting was to Kluang, Johor, where he met and interviewed the brilliant Opposition leader, Dr Wei Li Huang (魏利煌). In 1962, he was transferred to Johor Bahru where he crossed paths with another well known figure, the Labour Party chief, Tan Kai Hee (Chen Kaixi, 陈凯希).

In the highly charged political scene at the time, Zhang did not receive a warm welcome from the left-wing party. At one time, Tan Kai Hee politely but firmly, barred him for entering the office of the Party building.

In 1969 Zhang was posted to Malacca to take charge of editing the paper's southern edition. He was later promoted to editorial chief (编辑主任) in 1975. When Chua Chee Chuan (朱自存) retired from office in 1984, Zhang assumed the position of editor-in-chief on 1 January 1985.

In 1990, the Nanyang editorial board underwent a drastic restructuring, which included the abolishment of the editor-in-chief post. In another extreme move, the out-of-favour general manager, Guo Long Sheng (郭隆生), named himself the lead editor. Zhang was appointed chief leader writer. These new changes did not sit well with some employees and there was a general sense of discontent. In October 1991, Guo, faced with a vote of no-confidence in the union, was forced to resign.

Also in 1991, Zhang won the Wong Kee Tat Media long-service award. He left *Nanyang Siang Pau* and was offered the chief position in *Xin Tong Bao* (《新通报》) in 1993. He was appointed editorial director and editor-in-chief. But things were not going very well for the press company. Poor circulation and weak financial performance left a RM10-million debt which led to the shutting down of *Xin Tong Bao* on 3 August 1994. With the closure of the company, Zhang retired from the media industry at the age of fifty-seven.

Zhang Mu Qin is well known for his razor-sharp observations and ingenious flair in presentation techniques. He published numerous books, including *Minzu Xianfeng Zhige* (《民族先锋之歌》 National Pioneer, first edition in 1984, reprint in 2002), *Tianshang RenJian* (《天上人间》 Heaven on Earth 1995), *Tan Hua Ting* (《探花亭》 Chamber for Seeing Flowers, 1997), *Jianhu ShaoXiang* (《见虎烧香》 To Pray for Safety 1999), *Heeren Street in Setting Sun* (《荷兰街口夕阳斜》, 2000), *LiuHuaTing* (《流花亭》 Another Chamber for Flowers, 2004), *Congpang shachu* (《从旁杀出》 Unexpected, 2005), and also *Liulian Dangtou* (《榴梿当头》 Durian Season, 2007).

Yong Sun Yongand and Tey Tai Sin

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Teo Eng Hock

(张永福, Zhang Yongfu, 1871–1957)
Businessman, revolutionist, Singapore

Teo Eng Hock was a prominent Straits Chinese Teochew businessman, Chinese patriot, and revolutionary activist.

He was born in 1871 in Singapore, the son of the well-known Teochew merchant, Teo Lee, and his wife, Tan Poh Neo. The elder Teo had been a humble cloth peddler when he first started out in the east coast of Malaya. His excellent business acumen allowed him to build up a network of trading companies in Trengganu, Kelantan, and also Bali. He then moved into real estate and had a knack for picking choice properties, thus making a fortune. His wife also came from a well known family. Her grandfather, Tan Hong Khuay, was mayor of Muntok in Sumatra.

Teo was bilingually educated at home. His work career began with him helping his father run his various trading companies and he clearly inherited his father's excellent business sense. He focused on the textile division of his father's business and, together with his brother, Bah Tan, started investing in rubber plantations and dealing in rubber. Before long, it was the rubber division in Teo's stable of businesses that reaped him the best profits. Not satisfied with merely growing rubber or trading it as a commodity, Teo decided to go into manufacturing, specializing in rubber shoes. His foray into shoe manufacturing brought him into direct competition with Malaya's rubber pioneer, Tan Kah Kee. By the beginning of the twentieth century, the entire rubber shoe manufacturing industry was dominated by Teo and Tan.

Teo's inherited wealth, coupled with his hard work and instinct for business, made him and his brother very wealthy. Like his father, Teo Eng Hock had a natural affinity with the property market. A scan through old newspapers will reveal numerous purchases by Tan of property in choice locations. The most famous of all his many properties is Wan Qing Yuan Villa (晚晴园), later known as Boon Ching Villa, which he bought in 1905 for his mother. Today, this building has been transformed into the Sun Yat Sen Nanyang Memorial Hall.

Beyond business, Teo was socially and politically engaged. An intellectual, whose circle included men such as Tan Chor Nam (陈楚南) and Lim Nee Soon (林义顺), Teo became involved in revolutionary activities to overthrow the Qing Government in China. As many of the meetings with his like-minded business friends often took place at the Xiao Tao Yuan Club (小桃园俱乐部, literally, "Little Peach Garden"), they were known as the Xiao Tao Yuan revolutionaries. To further the republican cause, Teo and Tan Chor Nam established the newspaper, *Thoe Lam Jit Poh* (图南日报), in 1904, with Teo himself as editor. The newspaper received a lukewarm response from Singapore readers, was a commercial failure, and closed down after just two years of operation. Even so, the paper, which promoted Dr Sun Yat Sen's republican ideas and revolution, caught the attention of Dr Sun when he was in Hawaii. Impressed by its contents, he got in touch with the Singapore group through an intermediary and eventually established a branch of the Tong Meng Hui (同盟会) in Singapore.

The Tong Meng Hui (Chinese United League or Chinese Revolutionary Alliance) was an underground movement which Sun organized together with Song Jiaoren in Tokyo in 1905. The Nanyang branch of the Tong Meng Hui was established in Singapore in February 1906, following Sun's visit to the island the year before. Teo became the deputy head of the Tong Meng Hui, and Wan Qing Yuan served as the headquarters for Chinese republicans in Southeast Asia. Following the establishment of the Chinese Republic in 1911, the Tong Meng Hui became the Kuomintang (National People's Party) in 1912, with Teo as its leader.

In June 1906, when Sun returned to Singapore and reorganized the Tong Meng Hui, Teo was officially elected its head. To promote the revamped Tong Meng Hui's activities, Tan Chor Nam, Lim Nee Soon, and Teo established the Chong Shing Press (中兴印刷局) in July 1907, which published the *Chong Sing Yit Pao* (中兴日报), with the view to promoting Sun's republican ideas. Teo also publicized Sun's revolutionary cause through public speeches and the Sin Chew Reading Room Mass Media Publishing Company. His revolutionary base was Wan Qing Yuan villa. Teo eventually donated the villa to Dr Sun for his use as a revolution headquarters.

The establishment of the Chinese Republic in 1911 strengthened Teo's commitment to politics. He shifted his attention to China where he was on the board of several banks, most notably, the Central Bank of China in Swatow (Shantou). By 1914 the Kuomintang organization in Singapore was riven by factionalism. In disgust, Sun formed the Chinese Revolutionary Party (CRP) to replace the Kuomintang. Teo was president of the CRP till it shut down in 1919. The Kuomintang made a spectacular comeback in 1920 and Teo rejoined the organization. In 1926, the colonial government dissolved all branches of the Kuomintang in Malaya.

Teo then felt that he could play a more meaningful role in China's future by going there and participating directly in Chinese politics. He therefore went to China in 1932 and became the Mayor of Swatow and head of the Overseas Chinese Affairs Bureau. He decided to return to Singapore in 1937 and became a member of the conservative faction of the Kuomintang, but disagreement with local rulers led him to leave the party and join the pro-Japanese Wang Ching-wei puppet government. After World War II, Teo was captured and classified as a traitor by the Kuomintang. He later retired to Hong Kong where he died on 5 April 1957, aged eighty-eight.

Teo's burning revolutionary involvement in politics led him to neglect his businesses and this, coupled with the collapse of rubber prices in 1920, caused him to lose most of his fortune. His daughter Teo Soon Kim, was the first woman lawyer to be called to the Singapore Bar. Teo's contribution to Sun Yat Sen's revolution is now immortalized in a painting in the Sun Yat Sen Nanyang Memorial Hall (*Wan Qing Yuan*), showing Sun standing together with Teo and his mother. Wang Qing Yuan was purchased by admirers of Sun and transformed into a memorial hall in 1940. His great-grandnephew, Teo Chee Hean, became deputy prime minister of Singapore in 2009.

Kevin Y.L. Tan

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Teo Soo Cheng

(张泗清, Zhang Siqing, 1925–)
Entrepreneur, business and community leader, Malaysia

Teo Soo Cheng was a prominent corporate figure and successful businessman. In addition to having a successful business

empire, he was actively involved in association, community, and education work. His efforts in creating a conducive and excellent living environment in Petaling Jaya, Selangor, are highly praised. Teo came to Kuala Lumpur in 1936 to help his father and brothers in the eggs and groceries business. He gradually ventured into a variety of businesses and is one of the most successful top business tycoons in the country. Initially he was called the "Rice King", but was later transformed into a famous entrepreneur in land property development. He is also committed to developing higher education. He claims that family education and strong family bondage play key roles in all his achievements.

Teo Soo Cheng was born in Chao Yang, Guangdong, in 1925, the second child among ten siblings. His father, Zhang Han San (张汉三), came to Kuala Lumpur alone in 1922 to start a business to retail ducks and chicken eggs. Teo received two years of education in China and then studied for two months at an evening school in Malaya. He stopped schooling at the age of twelve. On 15 January 1943, he married Zhong Yu Feng (钟玉凤). They have three sons and four daughters. His father had emphasized the principles of "hard work" and "thriftiness" and Teo also forbids his children from involved in "immoral activities" and "gambling". He values highly the importance of a good relationship with his children and he treats them equally.

Although not highly educated, Teo was hard-working, thrifty, down-to-earth, and careful in his businesses. He always demands of himself "to be better than others". He thinks that "if other can sell, I can too" and has the confidence to think "if others are successful, I can be successful too". In the 1960s, he ventured into the land and property business. His first major land development project was Taman Paramount. Although he faced many obstacles initially, with his perseverance, he managed to overcome all difficulties and created a conducive and comfortable living environment. He subsequently developed Taman Berkeley in Klang; Damansara Jaya, Damansara Utama, and Bandar Utama in Petaling Jaya. These developments have successfully transformed Petaling Jaya into a well developed area. The Bandar Utama project resulted in the winning of many awards. It is a highly valued and much sought after housing area in Malaysia. This township includes shopping malls, hypermarkets, a cineplex, offices, a five-star hotel, schools, and a central garden. In future, there will be medical facilities, high-end nursing homes, condominiums, and so on. To date Teo has built more than 30,000 houses and developed more than 3,000 acres of land. He has transformed Petaling Jaya into a modern city and his projects will run well into 2017.

Despite his age, Teo is still very actively running his business. He is the executive chairman of See Hoi Chan Holdings Group, Bandar Utama Development Sdn. Bhd., First Nationwide Landbank Sdn. Bhd., and Bandar Utama City Centre Sdn. Bhd. Although he is now assisted by his three sons, he still goes to work and is attending meetings and the planning of his companies. He has managed to ensure the continuity of his business empire by training his children into successful businessman in their own right and stature. Now, his eldest son, Zhang Chang Guo (张昌国), is managing the One Utama shopping mall which is the country's premier shopping mall. His second son, Zhang Chang Liang (张昌梁), is in education and running the Utama College (KBU) which is also one of the country's leading private institutions of higher learning. The third son, Zhang Chang Hung (张昌鸿), manages One World Hotel and several plantation properties. Teo has high

regards for family bonding and relationship and he practises what he preaches to set a good example to his children. According to his daughter, Zhang Qi Zhen (张崎珍), "my father keeps a very low profile. What he sees [as] very important are two things, our education and whether we are polite to others. He wants us to be honest, sincere and highly respected by others."

Teo was also active in the associations and his contributions were invaluable. Some of his involvements were as vice-president of The Chinese Chambers of Commerce & Industry of Kuala Lumpur and Selangor, founder of Selangor Importers & Exporters Association, founding president of the Malaysian Housing Developers Association (1973), president and honorary president of The Selangor and Kuala Lumpur Teo Chew Association, president and honorary president of the Malaysian Teo Chew Association, president of Kuala Lumpur Tung Shin Hospital (since 1982), director of Petaling Jaya Puay Chai Chinese Primary School (since 1962), director of Kuala Lumpur Kuen Cheng High School (since 1972), director of Chong Hwa Independent High School Kuala Lumpur, honorary president of The Kuala Lumpur and Selangor Che Huan Khor Moral Uplifting Society and the Singapore Che Sen Khor Moral Lifting Society, Teo is also the founder of KDU College and he set up the Teo SiQing Foundation to aid students from poor backgrounds.

In recognition of Teo's achievements and contributions are acknowledged. He was conferred the Johan Setia Mahkota (JSM) honorific in 1969 and the Panglima Setia Mahkota (PSM) honorific with the title of "Tan Sri" in 1999 by the Yang di-Petuan Agong. The Sultan of Selangor awarded him the Setia Mahkota Selangor (SMS) in 1978 and Dato' Paduka Mahkota Selangor (DPMS) gave the title of "Dato" in 1979. Besides these, he was awarded honorary doctorates by the University of Nottingham Trent in 1996 and the University of Anglia Ruskin in 1997. In 1999, he was named Property Man of the Year by the International Real Estate Federation.

Teo is a well known philanthropist. During the 1969 May 13 incident, he offered rice and other food to help 3,000 people who were stranded at the Merdeka Stadium. In 1970, when Kuala Lumpur was flooded, many rice stores were affected. More than 150,000 packets of rice were damaged and Malaysia was in the midst of a rice shortage, Teo stood up to help the country import rice from Singapore to overcome solve the crisis. According to Teo, doing good deeds for others is a must, "I believe, in order to receive, we must give first. When I was young, we were poor. We had no money to go to school. No money to see the doctor when we were sick. Therefore, now when I have money, I must help the poor. My father came from China to start a business here. It was hard work. Therefore it is my responsibility to develop and expand it and not to spend recklessly."

"I didn't study much. But I remember my father's teaching: [I] must do everything by myself (亲力亲为), [be] down to earth (脚踏实地), hardworking and thrifty, [and] must learn even until I am old." Therefore, hard work, thriftiness, the insistence on going to work every day, and doing everything himself, have become Teo's life motto. In work, Teo emphasizes diversification and innovation. He takes good care of his workers and understands his clients' needs.

He is ambitious and was very meticulous in planning every single detail. He emphasizes creativity, pointing out that: "When others are building single storey houses, I go for double storey. When others build offices, I build high class finance mall[s]". He sets endless objectives and targets and all these contribute to his

business empire. He is indeed another shining example of a Malaysian Chinese businessman who has made it in the business world and also in the Chinese community.

Lee Yok Fee

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Thái Thạch

(Thái Trấn Thạch, 蔡陈石, Cai Chenshi, 1901–67)

Business and community leader, Vietnam

Thái Thạch was a leader of the Fujian Congregation (西贡福建中华理事会) in Saigon (present Ho Chi Minh City) from the 1930s to the 1950s. His grocery business, which catered reliably to the quotidian needs of the French, was a successful enterprise. His contributions to education and health care of the Chinese community were well known. He was one of ten directors of the Phúc Thiện Hospital (越南福善医院董事), chairman of Chengzhi School (诚志中学), established by the Fujianese congregation of Saigon, as well as vice-chairman of the Sino-French School (中法学院), which nurtured French speakers. He further played a political role in facilitating negotiations between the Kuomintang (KMT) soldiers (国军) who retreated to Vietnam with French officials at the end of the civil war in China. His mediation resulted in the safe settlement of the stranded soldiers on Phu Quoc Island, Vietnam, for about three years from March 1950 to June 1953.

The Vietnamese name of Cai Chenshi (Thái Trấn Thạch) was Thái Thạch. Originating from Tong An county of Fujian province (福建省同安县), China, he began his early schooling at a village school. At the age of sixteen, he followed other villagers who left his hometown in hordes for Southeast Asia. His destination was Saigon in French Cochinchina, where his father's younger brother operated a grocery store. He secured a job assisting his paternal uncle in the day; at night, he learnt French, which he recognized as an important commercial *lingua franca* in an economy monopolized by French enterprises, except for the import-export trade, that was one of the niches of the Chinese. Nurturing his desire to gain access to the French network, he made efforts to acquire competence in the French language and soon became a fluent speaker.

Thạch was married in 1923, after which he was given more responsibilities in the management of his uncle's business. He enjoyed amicable relations with the French and thus was often able to obtain first-hand information on the arrival of new cargoes at the waterfront of the Saigon River.

At the age of twenty-seven, he established an import and export business called Tân Chấn Phát (新振发) in Rue Catinat in downtown Saigon, which is today's Dong Khoi Street (Đường Đồng Khởi). It was common in those days to find bilingual individuals, especially those who acted as "middlemen" between the French and the locals, showing an air of haughtiness. However, Thạch was said to have a humble, "down-to-earth" attitude and was also

frugal. His sound reputation of being reliable propelled his business to success.

His parents and kin from his lineage in Tong An county joined him in Saigon after he became financially independent. Several male relatives from his lineage later aided him in his business expansion; for example, Thái Thục Thương (蔡淑鎗) managed the wine section of the enterprise (新振发洋酒行), and Thái Thục Thiết (蔡淑铁), an inn. His shop named *Alimentation Générale "Thai-Thach"* (*Thai-Thach Grocery*) in Rue Catinat (renamed *Đường Tự Do*, or Liberation Street between 1954 and 1975) was a prominent landmark. The spacious European-styled shop boasted a wide array of food items, ranging from dairy products such as cheese, to seafood flown in regularly from Phan Thiết, a fishing area in the south-eastern region of Vietnam. The shop, complete with wines and a cheese counter, was often thronged with French housewives and chefs working in French households, who would drop off their lists of groceries at the shop and return to pick up their packed orders.

Thạch did not ensconce himself in his office armchair after attaining economic success. He actively advocated education and became involved in social projects. He was vice-chairman of the Sino-French School which offered French and Mandarin classes and was established in 1907 by the Fujianese, Xie Mayan (see entry on Tạ Mã Viễn 谢妈延), with prominent French businessmen.

Thạch was also chairman of Chengzhi School, the secondary and high school school established in February 1925 by the Fujian *bang* (clan) of Saigon at No. 5 Boulevard Kitchener (renamed Nguyễn Thái Học Road in 1955). At the Chinese Congregation of Saigon (西贡中华理事总会) in 1954, he was elected chairman of the congregation, but chose to serve as vice-chairman. He was head of the Fujian Congregation in Saigon which owned the Phúc Thiện Hospital (福善医院), the third hospital to be built with Chinese funds. It was opened in 1909 and directed by a fifteen-member board of management; Thạch served as one of ten directors. Originally dispensing only traditional medicine, the hospital expanded to incorporate a department administering western medicine from 1946. On average, this spacious hospital had eighty warded patients daily. It rendered its services free of charge.

The initiative to use western medicine in the hospital was a response to the urgent need for dealing with rampant cases of cholera and beriberi that erupted immediately after World War II. Vitamin-B1 tablets brought into Vietnam by British soldiers were the catalyst in the treatment of beriberi. A devastated infrastructure, disrupted traffic, galloping inflation, and a rapidly increasing population in Cholon (Chợ Lớn) were dire conditions urgently pressing for a quick supply of medicine and medical care. The death toll was soaring in the densely populated Chinese enclave where impromptu medical facilities were built to cope with these ailments while undertakers thrived on the swiftest influx of business.

The owner of the traditional Chinese medical hall, Nhị Thiên Đường (二天堂药行), came forward and donated two large tents, hoping to shelter over a hundred patients on an empty plot of land at the Guangzhao Hospital (Bệnh Viện Quảng Triệu 广肇医院). Western medicine was administered in these tents, which were managed by the five Chinese congregations (*bang* or "clan") comprising the Cantonese, Chaozhou (Teochew), Fujianese, Hainanese, and Hakka. They marked the birth of a new hospital, the Trung Hoa Western Hospital (Bệnh Viện Trung Hoa 中华西医院). Medical facilities soon became limited, prompting Thạch and the consul general of the Republic of China in the Republic of

Vietnam, Yin Fengzao (尹凤藻), to propose leasing the premises of the Phúc Thiện Hospital. The hospital generously donated its warehouses that were located within its compound instead. The Trung Hoa Western Hospital then relocated to these warehouses and was renamed the Trung Chính Western Hospital (Bệnh Viện Trung Chính 中正西医院), in honour of President Chiang Kai-shek (蒋介石), or Jiang Zhongzheng (蒋中正), leader of the Chinese nationalists.

Thạch served as a committee member at the Kuomintang Main Branch in Annam, led by secretary general, Lin Zechen (林泽臣) (see entry on Diệp Truyền Anh). In 1950, at the end of the civil war between the Chinese Nationalist Party (KMT) and the Communist Party of China, several troops of the national army of the Republic of China retreated southward to Vietnam, led by General Huang Jie (黄杰). Yin Fengzao, the consul general, solicited the help of Thạch in negotiating a safe stay for the Chinese nationalist army that was stranded in Vietnam with the French Government. The negotiations resulted in the settlement of the Chinese national army on Phu Quoc Island for three years.

Thạch was also the driving force behind the establishment of the first fabric factory that tapped into Chinese capital in the Republic of Vietnam. He successfully pooled funds for the investment within the Chinese community in 1956, in response to the incentives offered by the Vietnamese Government to encourage ethnic Chinese to venture into large-scale industrial production at a time when most Chinese community leaders were engaged in the distribution and wholesale business. The factory yielded handsome revenue for its investors, but Thạch, despite having favourably evaluated the lucrative prospects of the investment, had only invested a small capital in it himself and had also rejected director posts.

Thạch passed on in 1967, leaving six sons and three daughters. His eldest son, Phúc Lại (福来), continued his father's community role as vice-head of the Fujian Congregation in Saigon before migrating to the United States with his brother, Phúc Căn (福根). The other sons, Phúc Minh (福明), Phúc Sơn (福山), Phúc Tài (福财), and Phúc Thắng (福胜), left for Canada. His eldest daughter, Minh Lý (明理), and the youngest, Minh Gia (明嘉), resided in Taiwan, while the second daughter, Minh Đào (明淘), settled in Sweden with her husband.

Grace Chew Chye Lay

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Thaksin Shinawatra

(丘达新, Qiu Daxin, 1949–)

Telecommunications magnate, former Prime Minister, Thailand

Police Lieutenant Colonel Dr Thaksin Shinawatra was Thailand's twenty-third Prime Minister. His premiership of 9 February 2001 to 19 September 2006 ended with a bloodless military *coup d'état* led by Army commander General Sonthi Bunyaratkalin.

Remaining in exile for most of the period since that coup, Thaksin returned to Thailand only for a brief period in 2008.

Thaksin was born in Chiang Mai Province, Northern Thailand, on 26 July 1949 to Loet Shinawatra and Yindi Ramingwong. The Shinawatra family was descended from Khoo Soon Seng (丘春盛), a Hakka merchant who emigrated from Meizhou, Guandong Province, to Siam in the 1860s and made a fortune as a tax collector in Chanthaburi Province before moving to Chiangmai to undertake a range of businesses. Thaksin's mother's family belonged to the house of Thipphachakkrathiwong, which ruled the Chiangmai kingdom from the eighteenth century until its annexation by Siam and the discontinuation of the title of "King of Chiangmai" after the death of *chao* Kaew Nawarat in 1939.

Thaksin began school in Chiang Mai's Sankamphaeng District and moved to Montfort College in Chiangmai town as a third-year primary-school student. He was admitted to the Thai military's Pre-Cadet School as a member of Class 10 in 1969 and entered the Thai Police Academy as a member of Class 26 in 1973. At the latter institution, he was the top student in his class. In 1974, he received a Thai government scholarship to study criminal justice in the United States, where he earned a master's degree from Eastern Kentucky University in 1975 and a doctorate from Sam Houston State University in 1978. Returning to Thailand, he started his police career as head of Section 6, Research and Planning Division, Bangkok Metropolitan Police Command. He was later promoted to deputy superintendent of the same command's intelligence centre and staff lecturer at the Police Academy. He married Photchaman Damaphong, the daughter of a police general, in 1980. They have one son, Phanthongthae, and two daughters, Phinthongtha and Phaethongthan.

Thaksin ventured into various businesses in the early 1980s, including the silk trade, film distribution, cinemas, and condominiums. These initial ventures failed, leaving him near insolvency. In 1983, he founded Shinawatra Computer Co., Ltd. (originally ICSI Limited Partnership), which focused on corporate computer leasing and expanded into profitable services like pagers and mobile phone operations, as well as fully integrated satellite and telecommunications services. Thaksin resigned from the Police Department in 1987. His company was listed on the Securities Exchange of Thailand (SET) in 1990 and later renamed "Shin Corp. Plc."

In 1994, Thaksin stepped down as chairman of Shin Corp and transferred his equity stakes to family members and other trusted proxies so that he could plunge into politics. He joined the Phalang Dharma Party (PDP) with the support of Major General Chamlong Srimuang. His first ministerial post was foreign minister in the government of Chuan Likphai in 1995. He assumed the leadership of the PDP from Chamlong and subsequently served as deputy prime minister in the governments of Banharn Silpa-archa in 1996 and of General Chawalit Yongchaiyut in 1997. On 14 July 1998, Thaksin launched the Thai Rak Thai Party (TRT) and became party leader, a position that catapulted him to the premiership on 9 February 2001.

Cultivating the image of a brash, no-nonsense prime minister in a hurry, Thaksin was credited with many new projects targeting low-income groups, but these initiatives were criticized by others as populism. His social and economic policies, dubbed "Thaksinomics", focused on stimulating domestic consumption as a parallel track to export promotion and on introducing various social welfare programmes. Major programmes included the OTOP (One Tambon, One Product) scheme

and the Village Fund Project to provide rural communities with access to financial resources for investment in income generation; a three-year debt moratorium for small-scale farmers; a programme to provide rural families with a million water buffaloes; a housing programme for low-income families; and the 30-baht universal health-care plan.

During his premiership, Thaksin attempted to raise Thailand's international profile by promoting his version of regional cooperation as well as bilateral free trade arrangements with trading partners. Thailand's cooperation in America's "war on terror" also saw Thailand achieve the status of a "major non-NATO ally" of the United States. However, Thaksin's reputation was tarnished by his hard-line approach to many issues and resultant human right abuses. Extra-judicial killings on the part of the Thai police during the Thaksin government's war on drugs resulted in the deaths of 2,500 people suspected of being involved in the drugs trade. By the end of his premiership, renewed insurgency in Thailand's southernmost provinces had resulted in the death of some 1,400 people. Thaksin's policies toward the far South were blamed by many for leading to the escalation of violence there.

The Thaksin government was also notorious for conflicts of interests and for corruption scandals. Public disappointment culminated in a campaign aiming to drive him from office after Thaksin and members of his immediate family and of the Damapong family sold their stakes in Shin Corp to the Singapore sovereign wealth fund Temasek Holdings on 23 January 2006.The still poorly understood 73.3-billion-baht deal involved transfers of 1.49 billion Shin Corp shares, or 49.59 per cent of the firm's total equity, at 49.25 baht per share. It was the single biggest share transaction in the history of the SET. Amendments made to stock-trading regulations a few days prior to this transaction were seen by many as an attempt to exempt Thaksin and his family from the capital gains taxes that other Thais paid.

The anti-Thaksin movement grew exponentially in subsequent months under the mantle of the People's Alliance for Democracy. Thaksin decided on 24 February 2006, to dissolve parliament and to call a snap general election for 2 April 2006. Opposition parties, led by the Democrat Party of Abhisit Vejjajiva, boycotted the election. TRT's victory at the polls was declared invalid by the Constitutional Court on the grounds that the lay-out of polling places violated voters' right to a secret ballot. A new election was set for 15 October 2006 but never took place, as the Thai military staged a coup on 19 September 2006 while Thaksin was attending the UN General Assembly meeting in New York. Thaksin's TRT Party was also dissolved in May 2007 for violation of electoral laws. His family's assets in Thailand were frozen on the junta's orders.

After the coup Thaksin did not return from self-imposed exile until 28 February 2008, when he flew back to face charges of corruption. He left Thailand again to attend the 2008 Summer Olympics in Beijing and did not return to Thailand to hear the final sentence of the Thai Supreme Court. He applied for asylum in the United Kingdom but was refused. He moved from one country to another and eventually settled down in Dubai. In October of 2008, the Supreme Court found him guilty of a conflict of interest and sentenced him *in absentia* to two years' imprisonment. At present, Thaksin mainly relies on his overseas financial assets of around US$100 million, which he has invested in gold mines, diamond

polishing, and lottery licences in a number of countries. In June 2007, he bought Manchester City Football Club but sold it to investors from Abu Dhabi United Group in September 2008. In November 2009, he was appointed an economic adviser to the Cambodian government, a position that he held only until August of the following year.

Despite his exile, Thaksin has maintained his involvement in Thai politics from afar mainly through his family and pre-existing networks. Former TRT members formed a new party, the People's Power Party (PPP) in 2007, and Thaksin was reported to have called veteran politician and former Bangkok governor Samak Suntharawet to offer him leadership of the party. The PPP won the Thai parliamentary elections of December 2007. Becoming prime minister, Samak admitted that he was a "nominee" of Thaksin. The PPP government continued the TRT government's populist socio-economic policies. But Samak was disqualified from holding office by the Constitutional Court in September 2008. Somchai Wongsawat, Thaksin's brother-in-law, succeeded Samak as premier. However, the Somchai government lasted only until December 2008, when the Constitutional Court dissolved the PPP for vote buying. The Democrat Party assumed leadership of the government with the support of the military and conservative political forces. Abhisit Vejjajiva became Thailand's prime minister.

Thaksin continued to play a crucial role in Thai politics from overseas. He became the icon of the Red Shirts (largely members of the National United Front for Democracy Against Dictatorship) during the political crises of 2008–10, broadcasting his views to Red Shirt rallies against the military and the conservative elite then in power. Following the dissolution of the PPP in 2008, Thaksin supported his former TRT members as they formed the Phuea Thai Party (PTP). The PTP contested Thailand's July 2011 election under the leadership of Thaksin's youngest sister, Yingluck Shinawatra. Winning 265 out of the 500 seats contested, her party joined with five smaller parties to form a 300-seat coalition government. Prime Minister Yingluck has been criticised for trying to grant amnesty to her brother so as to allow him to return to Thailand. Thaksin remains influential both in the Yingluck government's policy formulation and in its selection of cabinet members. In just over a decade, he has thoroughly transformed his country's politics, though the ultimate consequences of that transformation must remain unclear for now.

Pongphisoot Busbarat

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Thaw Kaung

(1937–)

Historian, chief librarian, Myanmar

U Thaw Kaung is a scholar who pioneered historical research in Myanmar, and was a leader in librarianship in Myanmar. He has written academic papers and published books on library science, bibliographies, and culture and has been duly recognized in his field of work and research, being the first Southeast Asian librarian to have obtained the Honorary Fellow Award of the Library Association (Hons. F. L. A.).

A second-generation, Myanmar-born Hokkien, U Thaw Kaung was born on 17 December 1937 in Yangon and has no Chinese name. His father, Sithu U Kaung, whose surname was Saw (苏 Su), was director for education during the British colonial administration (1945–55). His mother, Daw Thein, had the maiden surname of Teoh (张 Zhang). Their ancestors had migrated from Quanzhou (泉州), China. U Thaw Kaung is the eldest son.

In 1947, his father was sent by the General Aung San Interim Government to England to manage Burmese scholars there. The young Thaw Kaung accompanied his parent there and through an arrangement made by his father, was taught by a female tutor from Cambridge University while he was in England. In 1950 he returned to Yangon with his parents, but could not go to school because he had suffered from poliomyelitis since young. His parents did not subject him to strenuous work, and had devoted much care to him to ensure that he would be well taken care of later in life.

From 1952–54, Thaw Kaung attended the Methodist English High School (now No. 1 State High School, Dagon township, Yangon), and passed with distinctions in English and geography. He started his career in 1959 when he obtained the bachelors of Arts (First Class Honours) degree in English at Rangoon University, and won the U Po Hnit Gold Prize. From 1960–62, he was in England on a state scholarship a diploma course in library science at the School of Oriental and African Studies. He specialized in Oriental Bibliography and graduated with distinction.

Between 1966 and 1984, U Thaw Kaung concurrently led the Department of Library and Information Studies and the Myanmar Language Commission where he was chairman. He was also vice-chairman of the National Literary Awards Committee. He devoted his studies to librarianship and attended the postgraduate diploma course at the University of London from 1960 to 1962. In 1963, following his graduation, he was elected chartered librarian and appointed an associate of the Library Association of the United Kingdom. Then in 1971 he founded the Department of Library Studies at the University of Rangoon (now Yangon) and established a postgraduate curriculum in Library and Information Studies. Five years later, he obtained a Certificate of Library Studies awarded by the Associate of Australian Library and Information Association (A.L.I.A.) from the Western Australian Institute of Technology (currently known as the Curtin University). In 1984, he became, as mentioned above, the first Southeast Asian librarian during the post-war period to have obtained the Hons. F. L. A.

For two terms, 1984–85 and 1991–92, U Thaw Kaung was consultant for the British library in Yangon, Oriental and India Office Collections. From 1995 until the present, he has been a member of the Pakkoku U Ohn Pe Literary Awards Selection Committee, responsible for the selection and promotion of literary and cultural materials in Myanmar.

In the years following 1993 until 2000, he was a sought after speaker and presenter on Chinese culture and heritage in Myanmar, and represented Myanmar in several conferences in India, Japan, London, Malaysia, and Thailand. In 1999, he was conferred a doctor of letters, degree, an honorary degree, by the University of Western Sydney. These days, he would occasionally present talks on his experience in preserving and assessing old texts from palm leaves and Parabike manuscripts. His most recent presentation was at a workshop organized at the Asia Research Institute, National University of Singapore, on 23 October 2008.

In January 2002, U Thaw Kaung was visiting professor to the National Museum of Ethnology in Osaka, Japan. Concurrently, he was selected as a permanent member of the Myanmar Historical Commission, which is involved in the keeping of records and developments in Myanmar. In 2005, he was awarded the 16th Fukuoka Asia Culture Prize by the Secretariat of the Fukuoka Asian Culture in Japan for his work on the preservation of traditional Pali texts. In particular, he was credited with the preservation of various 1,000-year-old palm leaf and paper *Parabike* manuscripts. In the citation on his award, U Thaw Kaung was acknowledged as having pioneered historical research in Myanmar. A year later, he was appointed a member for the National Convention, which was tasked to draft the National Constitution of Myanmar.

U Thaw Kaung has written several articles and published books; among them, "Preservation and Conservation Work in the Universities Central Library" (1997); "Bibliographies Compiled in Myanmar" (1998); "Post-Colonial Society and Culture: Reflections in Myanmar Novels in the last 50 Years" (1999), and "The Ramayana Drama in Myanmar" (2001). His earlier works include the *Library Handbooks and Manuals*, published by Sarpay Beikman (Institute of Literature) in Yangon in 1973, and a chapter on Cataloguing and Cataloguing Rules for Myanmar writers. He has also co-authored works to his credit, such as the *Bibliography of Works on Myanmar Literature*, published by Sarpay Beikman (Institute of Literature) in 1983, and co-written with U Than Htut and Daw San San May.

U Thaw Kaung married Daw Khin Than (nicknamed Su Su) in 1964. They have three sons: Min Thaw Kaung, Thant Thaw Kaung, and Myat Thaw Kaung, all of whom are married. U Thaw Kaung and his wife currently live in Bahan Township, Yangon, with their two elder sons and their families. The youngest son is a chartered accountant, who having obtained Singapore citizenship, now lives in Singapore with his family.

Daw Win

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The Teng Chun

(Tahyar Ederis, 郑登俊, Zheng Dengjun, 1902–77)

Movie producer, film director, Indonesia

The Teng Chun was known as a pioneer film-maker in Indonesia before World War II and was a major figure in the Indonesian film industry.

He was born in Batavia (Jakarta) on 18 June 1902 into a rich businessman's family. His father was a merchant engaged in the agricultural business and The went to the Tiong

Hoa Hwe Koan School (THHK) in Batavia for his primary school education. In 1920 he was sent to the United States to study commerce, but he learned scenario writing instead at the Palmer Play Theatre in New York, where he met Fred Young, another Peranakan Chinese from Indonesia. Between 1925 and 1930, The was in Shanghai, the pre-World War II centre of Mandarin movies, and got involved in the movie business, learning more about film-making and the movie industry. He also successfully persuaded his father to change his business from selling agricultural products to importing Chinese movies in Indonesia.

In 1930 The returned to Jakarta and made plans to start a movie production company. His father, however, believed that it would be wiser to stick to importing, rather than producing, movies. Without the support of his father, The established a company called Cino Motion Picture and produced his first movie, *Boenga Roos dari Tjikembang* (The beauty from Tjikembang, 1931), which was also one of the first Indonesian motion pictures with sound. The movie was based on the novel by a well known Peranakan writer, Kwee Tek Hoay, and tells the story of a mixed marriage between a Chinese man and an indigenous Indonesian woman. However, this first movie by The was not appreciated by either the press or the audience.

The then changed his strategy and he started to make Indonesian movies based on Chinese stories such as *Sam Pek Eng Tay* (Sam Pek and Eng Tay, also known as Liang Shanbo yu Zhu Yingtai, in Mandarin, 1931); *Pat Bie Tu* (or Delapan Wanita Djelita, Eight Beauties, also known as Ba Mei Tu, in Mandarin 1932), *Delapan Djago Pedang* (Eight Heroic Swordsmen, 1933), and *Ouw Phe Tjoa* (Black and White Snakes, or Hei Bai She, in Mandarin, 1934), all of which turned out to be commercial successes. The then changed the name of his company to Java Industrial Film (JIF) and went on to produce more movies with a Chinese background, for example, *Lima Siloeman Tikoes* (Five Mice, 1935), *Ouw Phe Tjoa II* (Black and White Snakes II, 1936), and *Hong Lian Si* (Red Lotus Temple, 1937). Initially The was in charge of all aspects of film-making but gradually he discovered the importance of division of work, and began delegating responsibilities to others. His brothers, The Teng Hoei and The Teng Liong, were respectively trained in the use of the camera and sound production. The quality of The's movies improved with these professionals joining his company.

However, the taste of the audience in Indonesia began to change with the import of movies from Hollywood. Movies about Tarzan and Zorro were very popular and so The changed his strategy again. He started producing action movies with local backgrounds. He also began to use local actors and actresses, many of whom were from travelling drama troupes, such as Andjar Asmara, Raden Ismail, Tan Tjeng Bok, Fifi Young, and others. He produced many movies, including *Gadis jang Terdjoeal* (A Girl who was Sold, 1937), *O, Iboe* (O, Mother, 1938), *Alang-Alang* (Long Grass, 1940), *Rentjong Atjeh* (The Dagger of Aceh, 1940), and *Poetri Rimba* (Jungle Girl, 1941). The's Java Industrial Film Company was the largest and most modern studio in Indonesia.

The early movie industry in Indonesia was dominated by the Europeans and Chinese Peranakans. It is also worth noting that before World War II, the film industry tended to bring together Chinese and non-Chinese film workers in the production of movies. For instance, *Terang Boelan* (Moon Light, 1937), one of the best pre-war Indonesian movies, was a product of Chinese (Wong), indigenous Indonesian (Saeroen) and European (Balink) efforts. Up to 1939, there were only two motion picture companies in Indonesia. However,

the Sino-Japanese War in China resulted in the migration of many Chinese in the movie business to the south, including Indonesia. By 1940 there had been a jump of motion picture companies in colonial Indonesia; there were ten film companies in that year alone. Meanwhile, the close cooperation between various ethnic groups continued, as reflected in the cast and production team of the movies. The inflow of this new capital and new technology helped improve the Indonesian movie industry.

However the Japanese Occupation of Indonesia (1942–45) changed the landscape of its movie industry. All film companies, including Java Industrial Film Company, ceased production. Their revival began only after the end of World War II. In fact, The only managed to return to the movie industry after the transfer of power from the Dutch to the Indonesians. In 1950 he and Fred Young, his friend and well known movie director, co-founded a new company called Bintang Surabaja, which produced a number of movies, many of which were based on stories in *The Arabian Nights*. In 1962 the studio was closed down in the midst of a movie industry crisis. The, who contributed significantly to the founding of the Indonesian film industry, resorted to giving tuition in the English language for a living and, in 1967, changed his name to Tahyer Ederis (often spelled as Idris). In 1976 his contributions to Indonesian movies were eventually recognized by the Jakarta Municipal Government, which gave him an honorary award. He died in Jakarta on 26 February 1977.

Leo Suryadinata

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Thee Kian Wie

(戴建伟, Dai Jianwei, 1935–)

Economist, economic historian, Indonesia

The significance of Thee Kian Wie as an economist is indicated by the 121 titles to his name. Among them are 8 books, 10 edited books, 17 occasional, working and discussion papers, 47 chapters in books and journal articles published in English, 39 articles in English in scientific journals, not counting his papers published in Indonesian. He has received the Yayasan Buku Utama Award in 1994 for the book *Industrialisasi Indonesia — Beberapa Kajian* (second printing in 1997). His edited book *Recollections — The Indonesian Economy, 1950s–1990s* (2003) was translated into Indonesian in 2005. He is undoubtedly one of the most prolific authors in his field and perhaps one of the most prolific Indonesian authors published in English.

Another indicator of the significance of his work and career is the number of important scientific awards that Thee Kian Wie has received starting in 1994. These awards, from national as well as international institutions, shows that he is an internationally recognized economist. He has received a total of 9 awards (5 national and 4 international), among them: the Award given by the Yayasan Buku Utama, mentioned earlier; he is a recipient of the Allen Sewell Fellowship Award from Griffith University, Brisbane, Australia (2003); the

Degree of Doctor of Letters *Honoris Causa*, from The Australian National University, Canberra (2004); the Habibie Award (2006); one of five recipients of the KOMPAS Daily Award to Dedicated Intellectuals (2008); one of two recipients of the Sarwono Prawirohardja VII Award (2008). In 2008, he was also appointed Honorary Member of the KITLV (Royal Institute of Southeast Asian and Caribbean Studies), Leiden, The Netherlands.

Thee Kian Wie (Thee as he is usually called by his colleagues or Kian Wie by his family and close friends) was born in Jakarta on 20 April 1935. His parents were highly educated in their time. His father, Thee Tjoen Giap, born 1902, was the youngest son of a shopkeeper in Buitenzorg. He studied at the Hollandsch Chineese Kweekschool, known as HCK, and in the last years of Dutch colonial rule, was principal of a Dutch Chinese primary school (HCS) in Batavia. After independence he became principal of a public junior high school and then a public senior high school, retiring in 1957 at age 55. He moved on to a private institution and became principal of a junior high school for another ten years.

His mother, Sylvia Oey Hwee Nio, born 1901, was the oldest daughter of Oey Peng Lin, a businessman and landowner in Kapuk, West Batavia, who founded the Chinese language school system Tiong Hoa Lie Hak Hauw. Sylvia first went to that school and later taught there. But then she switched to Dutch education and graduated from the Dutch Three-Year Hogere Burger School (HBS), the prestigious high school in colonial times. Subsequently in the mid 1920s she went to the Netherlands and studied but not completed a teacher training course. Still, at that time it was unusual for an ethnic Chinese young woman to go and study abroad.

Thee is the oldest child of three children. His sister Lilian Himawan has a law degree from the University of Indonesia (UI) and is currently working in a law firm, and his brother, Sutisna Himawan studied medicine at UI and is now Professor in anatomic pathology at that university. It is worth noting, that in his immediate family there is no one in business. The family belongs to the "class" of highly educated peranakan Chinese. Besides Indonesian, Thee is fluent in English and Dutch and has a fair command of German.

Thee is married to Cecilia Martina Tandean (born Tan Tjoe Nio in Samarinda), who works as an office manager to the Jakarta correspondent of the newspaper *The Australian* and the Southeast Asian correspondent of *The Los Angeles Times*. They have one child, a son, Marcel, who has graduated from the London School of Public Relations, Jakarta, and is a musician, the leader of his own band.

Another interesting note is that Thee Kian Wie has not changed his name into an Indonesian-sounding name. In fact, almost all the ethnic Chinese researchers at LIPI, who became well-known in their respective field, have not changed their name. Besides Thee, the names that can be mentioned are Lie Tek Tjeng, Mely G. Tan, and Thung Ju Lan.

With the educational background of his parents, Thee went to the Europese Lagere School (the Dutch Primary School non-Dutch families could sent their children to after fulfilling certain qualifications) in 1941, but this schooling was interrupted in 1942 with the Japanese occupation. During that period, he was taught by his father at home. After the Japanese left, Thee finished his primary school education at the Christian Primary School (1946). From 1947–49 he was at the Hogere Burger School (HBS), that after the transfer of sovereignty in December 1949

was changed to Special Senior High School, graduating in 1952.

After he received his Drs degree at the Faculty of Economics of the University of Indonesia in 1959, Thee became an administrative officer at the Indonesian Council for Sciences (MIPI) until 1962. That year MIPI established the National Institute of Economic and Social Research (Leknas) which Thee joined as a junior researcher. In 1963 he received a study assignment from MIPI (with funding from the Ford Foundation), to study for a Ph.D. in economics at the University of Wisconsin in Madison, Wisconsin, USA. In 1969 he finished his studies and returned to continue to work at LIPI (changed from MIPI in 1967). In 1976 he was promoted to Senior Research Associate (Ahli Peneliti Utama or APU). He remained in this position until his official retirement in 2000. From 1974 to 1978, Thee was Assistant Director of the Leknas-LIPI. Subsequently, from 1986 to 1990 he was Head of the Centre for Economic and Development Studies (PEP-LIPI).

Starting in 1982 until 2007, Thee was invited and held positions such as Visiting Fellow, Fellow-in-Residence, Visiting Researcher, Senior Visiting Research Fellow, Sir Allen Sewell Fellow, in 11 academic and/or research institutions, in Australia, The Netherlands, Japan, and Singapore.

There are 11 other positions he is still holding until the present, both in Indonesia as well as abroad. Most of these positions are on the editorial board or as corresponding editor of scientific journals, on the advisory board of research institutions, and membership in scientific institutions.

In the area of research Thee became involved in a multiyear project from 1974–78. He was Project Officer of the National Study on Indonesia's Long-term Growth Perspectives, a study initiated and supervised by the late Prof. Sumitro Djojohadikusumo, then Minister of State for Research.

From June 1986 to July 1990, he was Head of the Centre for Economic and Development Studies (PEP-LIPI). As head he has done collaborative research, and has assisted younger colleagues in research and in writing up the results. The appreciation of the leadership of P2E-LIPI (Pusat Penelitian Ekonomi-LIPI, changed from PEP-LIPI in 2001) and his colleagues is shown in the fact that after his retirement in 2000, he was asked to stay on as a researcher and continue to occupy the office space he has been using all these years.

Mely G. Tan

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Interview with Thee Kian Wie.

Thio Thiam Tjong

(张添聪, Zhang Tiancong, 1896–1969)
Businessman, community leader, Indonesia

Owner of a prominent import-export firm in Semarang, Thio was also a political leader of the community. He supported China in its struggle against Japan. A member of the Chung Hua Hui in pre-World War II times, he became personal adviser to Lieutenant Governor-General van Mook during the Indonesian revolution and in 1948 established Persatuan Tionghoa (later Partai Demokrasi Tionghoa Indonesia) to represent the political interests of Chinese Indonesians

and to encourage greater understanding of Indonesian citizenship. Later he served as Vice-Chairman of Baperki.

Thio Thiam Tjong was born on 4 April 1896 (one source says 1897) into a wealthy peranakan family of Semarang, whose father, Thio Sing Liong, was owner of the import-export firm Seng Liong (Thio Sing Liong Handel Mij.) there. He attended the European secondary school (HBS) in Leiden and studied for three years at the engineering college in Delft, leaving before graduating in 1922 to join his father's firm. He took over the firm in 1933 after his father retired, expanding its interests. A board member of a number of other businesses, he was Chairman of the Siang Hwee (Chinese Chamber of Commerce) in Semarang from 1930–1934 and on the board of a Chinese-English school, later chairman of the Tiong Hoa Hwe Koan Chinese school association there, also of the Pasar Malam, a fair organized to collect funds for charity. He was a leader and major contributor to relief funds for China during the Sino-Japanese War and he visited China a number of times, both before and after World War II, being received by Chiang Kai-shek in 1947.

After his return from the Netherlands to Java, he joined other Dutch-educated peranakans, including H. H. Kan, in the Chung Hwa Congress in 1927, helping to form the Chung Hua Hui, which aspired to represent the interests of the minority in the Dutch-organized councils, especially the Volksraad (People's Council), and above all to obtain recognition of the Chinese as having the legal status of Europeans. A member of the Provincial Council for Central Java, he was on the Central Board of the Chung Hua Hui, becoming president of its Semarang Branch in the 1930s.

When the Japanese invaded Java, Thio was head of a militia hastily formed to defend Java. Given his anti-Japanese activities, he was in danger and he fled to Ambarawa when the Japanese took Semarang. In the end, he was interned with several hundred other peranakan and totok leaders who were thought to be anti-Japanese in the Cimahi prison camp for the duration of the Japanese Occupation.

In prison camp, Thio became the informal leader of the Chinese prisoners and took time to learn Mandarin. After the Dutch returned to Java, in March 1946, Lieutenant-Governor-General H. van Mook chose him as an informal adviser for Chinese affairs.

The Chinese were important to the Dutch for two reasons. First, their cooperation was necessary to restore the economy of the Indies, devastated by war and the ongoing revolution. Second, van Mook's vision of a federal Indonesia, independent but closely tied to the Netherlands, required special attention to the interests of the minorities and to the Outer Islands in order to balance the influence of the Indonesian Republic. Thio is said to have accepted the position reluctantly, hoping to be able to speak up for the Chinese minority wherever he could. Whatever his association with the Dutch authorities, Thio avoided negative comments about the Indonesian Republic, concentrating on the future instead.

The Sin Ming Hui (New Light Association), a peranakan social organization, convened a meeting of prominent Chinese from various groups in May 1948 to found the Persatuan Tionghoa (Chinese Association) to encourage especially the local-born ethnic Chinese to become politically involved. By this time, it was clear that the Indies would enjoy some kind of independence, although the exact form it would take was still unclear. Above all the local-born and locally-oriented Chinese must recognize that their future was as citizens in an Indonesian state. The Persatuan Tionghoa intended to represent their

interests. Thio, widely respected for his role as community leader, was its chairman. Curiously, as Thio later pointed out, Persatuan Tionghoa was a translation of "Chung Hua Hui." Perhaps the association consciously wanted to continue the attitude of the CHH that the Chinese of the Indies should be oriented first to Indonesia as their homeland, not simply to hope for help from China to defend their interests. Persatuan Tionghoa attracted some attention from peranakans but had little echo among the more China-oriented populations of, for example, West Kalimantan, where enthusiasm for China had reached a peak and the idea of Indonesia that PT propagated had little meaning. It urged that all citizens be equal, irrespective of national origin or religion, and the minorities should be able to promote their own cultures. Its leadership included many who had previously opposed the CHH. Leaders like Thio increasingly realized that an independent Indonesia would seek to reduce the influence of the Chinese, along with that of foreigners, in economic life, and might threaten legitimate Chinese interests. Politically, the party was open to cooperation with all political groups.

After Indonesian sovereignty was recognized, in early 1950, the organization changed its name to Partai Demokrat Tionghoa Indonesia, while Thio continued as chairman. Not surprisingly, in view of the two-year period alloted persons of Chinese descent born in the Indies for choosing or rejecting Indonesian citizenship, it emphasized the importance of an Indonesian orientation for the Chinese — all members had to be citizens — and the need to see Indonesia as homeland. Although the organization had some forty branches and several thousand members (according to Thio), Thio himself felt he lacked the political talent to lead a successful organization and the party threatened to become just a name. In addition, he himself was disadvantaged by his past connection with Van Mook. The first all-Indonesian elections were approaching. Already some Indonesian politicians were proposing steps to limit the economic influence and freedom of the ethnic Chinese, and there was talk of a new regulation of the citizenship of the Chinese minority, which might further disadvantage them. A different organization, one that could defend the rights and livelihoods of the Chinese in the political constellation of the Indonesian Republic, was necessary.

In March 1954, the founding meeting of Baperki (Badan Permusyawaratan Kewarganegaraan Indonesia, Consultative Body for Indonesian Citizenship) convened at the the Sin Ming Hui Building in Jakarta. The PDTI and some other peranakan interest groups dissolved themselves into the new association; while Siauw Giok Tjhan assumed the chairmanship. This new organization was open to all Indonesian citizens and did not call itself "Chinese", nor did it represent itself as a political party. Nevertheless, it participated in the national elections of 1955, winning most of the votes of the Chinese voters. Thio Thiam Tjong remained as a vice-chairman. In the 1960s, he privately expressed the opinion that in the long run most of Indonesia's Chinese would retain only a "sentimental" attachment to China, as did migrants to the USA to their ancestral lands.

A Baperki official later described him as the "*sesepuh Baperki*," the "elder." By the 1960s, at the latest, Thio had withdrawn from an active role in the organization. In spite of that, he was arrested and imprisoned in the aftermath of the alleged coup of October 1965, along with others associated with Baperki. He left Indonesia for the Netherlands in 1967, where he died on 22 September 1969.

Mary Somers Heidhues

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Thio Tiauw Siat

(张肇燮, Zhang Zhaoxie alias 张弼士, Zhang Bishi, 1841–1916)

Merchant, planter, industrialist, revenue farmer, consul of Chinese Government, Malaysia

Thio Tiauw Siat, as most Malaysian and Indonesian Chinese called Zhang Zhaoxie, was also known as Cheong Fatt Tze or Zhang Zhenxun (张振勋). But in Chinese history books, he was better known as Zhang Bishi (also spelled as Chang Pi Shih). Born in 1841 into a poor family in Dapu district, Guangdong, he immigrated in 1858, to Batavia (now Jakarta) of the Dutch East Indies to earn a living. Initially, he worked in a rice shop owned by an overseas Chinese and spent his spare time observing the local economic circumstance and learning the local languages. Thio's studious bent and diligence were highly commended by a neighbouring Hakka shop owner, Wen, who married his daughter to Thio and financially supported him to open a new rice shop.

When Wen passed away Thio inherited his father-in-law's assets after and expanded his existing business and opened a wine shop. Through his good rapport with the Dutch colonial officials, he also managed to win some tax farming contracts. Around 1866, with the endorsement and financial support from the Dutch Colonial Government, Thio undertook the project of clearing and developing the wastelands adjacent to Batavia. His work drove the development and prosperity of the surrounding areas. He also diversified into the plantation industry.

Around 1875, Thio was again authorized by the Dutch Colonial Government to develop Aceh and Deli (now Medan) in Sumatra. In Deli he set up a new company to open up coconut, rubber, and tea plantations. This not only enabled him to expand his existing businesses into these areas, but also accelerated his involvement in a wide range of new business activities, including crossing over the Malacca Strait and establishing a new business base in Penang. Thio also jointly established the Deli Bank with his ex-staff members, Zhang Yunan (Chang Yu Nan 张煜南) and Zhang Hongnan (Chang Hung Nan 张鸿南) to monitor the monetary condition, as well as facilitate the cash remittance of overseas Chinese to their homeland.

In order to solve the transport problems arising from his ever expanding business, Thio also solely established the renowned Ban Yoo Hin (万裕兴) Company in Penang to handle the shipbuilding and navigation between Aceh and Penang. He also extended and intensified his business network by operating trading markets and a tin mining business in Bentong of British Pahang, and in Selangor, and Klang.

Apart from the above investments in Southeast Asia, he also made huge investments

in China, for example, the famous Zhang Yu Pioneer Wine Company (张裕酿酒公司) at Yantai (烟台) in Shandong province, and investments in textile & fabric factories, a gold-mining company, and brickfields. He was also involved in setting up the first Chinese-owned bank, i.e the Imperial Bank of China (later known as Commercial Bank of China 中国通商银行). He was the largest private shareholder in the Imperial Bank of China and sat on the board of directors of several financial institutions as well.

In May 1893, Thio Tiauw Siat was appointed as the first Chinese vice-consul of China in Penang. The next year, he was promoted to acting general consul in Singapore and held the post until early 1898. In return for his support and adherence to the economic policy of the late Qing Dynasty, he was granted audiences by the Empress Dowager Cixi and Emperor Guangxu as well as conferred the titles of "First Rank Dingdai" (头品顶戴) and "Taipusi Zhengqing" (太仆寺正卿). It was unprecedented for the Qing Government to give such eminent honours to an emigrant. Thio was also appointed as the commissioner investigating commerce in foreign ports and concurrently as a superintendant of agriculture, industry, railroads and mining for Fujian and Guangdong (考察商务大臣兼督办闽广路矿大臣) tasked with visiting major ports and cities in Southeast Asia, to encourage overseas Chinese to invest in their China homeland. From 1905 to 1906, Thio also initiated the founding of the Chinese Chamber of Commerce (中华商务总会) in both Penang and Singapore. His tremendous achievements and contributions to commercial activities laid the groundwork for his being elected president of the Associated China Chambers of Commerce later.

Apart from his notable accomplishment in politics and business, Thio also significantly contributed to the educational and cultural development in Southeast Asia from 1904. For instance, he established Penang Chung Hwa School (槟榔屿中华学堂), that year and also Singapore Yin Sin School (新加坡应新学堂) and others later. The Penang Chung Hwa School was the pioneer for modern Chinese education in Malaya and also the first school to adopt Mandarin as a medium of instruction, establishing the foundation for the development of Chinese education in Malaysia. For religious and cultural causes, Thio had made generous donation to Kek Lok Si (极乐寺) Temple. This had enabled him, together with Zhang Yunan, Zhang Hongnan, Xie Rongguang (谢荣光), Tye Choon Yoon (戴春荣 Dai Chunrong), and Chung Keng Kwee (郑景贵 Zheng Jinggui) to be elected as the six councillors for the asset management council of the temple. Thio also played a significant role in the revival movement of Confucianism in Malaya during the early twentieth century.

After the founding of the Republic of China, Thio became the adviser for President Yun Sikai (袁世凯), adviser for the Ministry of Commerce & Industry, etc. He was also appointed as honorary president for the Association of Overseas Chinese. He died of an illness on 12 September 1916 in Batavia and his remains were brought back to China for burial.

Five factors drove Thio Tiauw Siat's success in rising from an obscure emigrant to a wealthy businessman: first, personal character traits such as diligence, assiduousness, and perseverance; second, extraordinary fortune (such as his father-in-law's financial supports); third, courage to embark on new ventures; forth, tact, and skill in dealing with people; fifth,

willingness to promote and nurture talented people to assist him in business affairs.

Chong Siou Wei

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Thung Sin Nio, Betsy

(汤新娘, Tang Xinniang, 1902–96)
Community leader, feminist, freelance journalist, physician, social worker, Indonesia

Thung Sin Nio was born in 1902 in Batavia (present-day Jakarta) into a Peranakan landowning family. Her father, Thung Bouw Kiat (1863–1916), was a prominent businessman and a member of the Gemeenteraad (City Council) of Batavia. He owned a house in the Salemba district of the capital. His wife, Tan Toan Nio (1863–1920), and children lived mainly in town, while he himself spent a considerable amount of time overseeing his estates. Having received a Dutch education, Thung could attend the Prins Hendrikschool, a secondary school providing a commercial course where she was a classmate of Myra Sidharta's father, Auwyong Boen Sen (欧阳文星). After graduating in 1920 she was not permitted to do office work and had to stay at the home of an aunt in Cianjur (West Java). In 1922 she was admitted to the Hollandsch Chineesche Kweekschool (Dutch-Chinese Teachers' College) in Jatinegara district, where she received her degree in mid-1924. She then taught for one year at a private Hollandsch Chineesche School (Dutch Elementary School for the Chinese) in Bogor (West Java).

In 1925 Thung succeeded in going to Holland where she studied economics at the Handels Hoge School in Rotterdam (1925–32). It was during this period that she read the *Herinneringen* (Memories) of Aletta Jacobs (1854–1929), the first Dutch woman to attain a university degree, Holland's first woman physician and also an active feminist. Thung was fascinated, and in 1926 wrote a letter to A. Jacobs (the reply of the latter is kept in the International Information Centre and Archives for the Women's Movement IIAV — archives). She subsequently met her, was introduced to various feminist circles, and became a member of the Vereeniging voor Vrouwenbelangen en Gelijk Staatsburgerschap (Union for Women's Interests and Equal Citizenship). She became active in the issues which had to do with employment and matrimonial laws and was also a member of the Chung Hwa Hui (中华会) from 1926 to 1933, and was on the board of directors twice (March–October 1926 and October 1926–October 1927), first as second *commissaris*, and then as first commissaris. She managed to give a lecture for the Chung Hwa Hui in 1926 on: "Het een en ander over de Chinese meisjes in Indonesie" (Some notes on Chinese girls' education in Indonesia), and in 1928 on: "Het Montessori Onderwijs" (The Montessori education — Maria Montessori, [1870–1952] who was the first Italian woman physician and a famous educational reformer). Thung continued with her economics studies until 1932, but she interrupted this from February 1928 to March 1932 when returned to Indonesia to attend family celebrations. During her thirteen month stay in Batavia she did social work at the Yang Seng Ie (养生院) hospital (founded by Dr Kwa Tjoan Siu 柯全寿), and established a boarding school (*meisjesinternaat*) for rich Chinese girls from outside Batavia, in order to facilitate their schooling. It was

run entirely by women, and she acted as its director until her return to Holland where she completed her studies in economics she then decided to study medicine in Amsterdam (1932–38). In 1933 Thung Sin Nio headed the Studieclub van Chineesche Studenten in Amsterdam (founded in 1931), which had split with other student associations in Holland. She also became interested in the vain attempts of Cataharina van Tussenbroek (another woman physician, 1852–1925) to found a women's party, although she was convinced that such a party could not exist as long as women had not obtained their economic independence. Thung kept an eye on women's movements in Indonesia and became a contributor to the Chinese women's monthly *Fu Nu Tsa Chih* (妇女杂志) founded in Malang (East Java) in 1932 by Liem Sam Tjiang 林三昌 (née Ong Bok An, Manado 1907 – Jakarta 2007), which had a circulation of 7,500 copies.

After she received her degree, Thung returned to Batavia, and on 13 September 1938, opened her practice in the family house in Salemba. According to the advertisement published in the press (weekly *Sin Po* 新报, 28 January 1939) she specialized in women and children, as well as in the regular health control of infants. She also opened a weekly course for mothers, which was modelled after those given in Amsterdam by Dutch doctors. At the same time she also fought for the right of Indonesian and Chinese women to vote. Thung also contributed numerous articles in Dutch and in Malay, especially to local women's magazines, such as *Fu Nu Tsa Chih*, *Maandblad Istri* (founded in 1935 by Mrs Tjoa Hin Hoei, née Kwee Yat Nio 郭悦娘, 1907–1993), and *Fu Len* 妇人 (founded 1938 by Mrs Ong Pik Hwa 王碧华, 1906–1972), as well as to the daily, *Sin Po*. During the Japanese Occupation, she continued her private practice and worked as a volunteer at a local hospital.

From about 1945 to 1951, in addition to her private practice, she also was employed as a school doctor by the Ministry of Education, and monitored children's health in the city of Jakarta. All these activities did not keep her from resuming her political struggle. In 1948 or 1949 she became the first woman member of the Jakarta Council to represent the Persatuan Tionghoa (PT) or Chinese Union (founded in May 1948 by Thio Thiam Tjong 张添聪, the forerunner of the Partai Demokrat Tionghoa Indonesia (PDTI) or Indonesian Chinese Democratic Party founded in 1950, and Badan Permusyawaratan Kewarganegaraan Indonesia (Baperki) or Consultative Body for Indonesian Citizenship). According to Siauw Tiong Djin (萧忠仁) (*Siauw Giok Tjhan*, Jakarta, Hasta Mitra 1999, pp. 200–01) Thung attended the meeting for the foundation of the Baperki in 1954. Perhaps her strong personality, as well as her own political expectations, did not suit the goals of the association executives. The following year she decided to carry out her political activities on her own and presented herself as an independent candidate for the 1955 national elections.

Between 1949 and 1952, Thung was invited by the Indonesian Government to accompany several official trade delegations to Moscow and Helsinki as an English-speaking interpreter. The first of her seven trips to China (in September 1951) was arranged by an Indonesian Chinese organization. The delegates were sent on a fact finding mission, "to find out about the new China". Amongst them were several [Dutch-trained] economists and doctors.

In 1968, in relation with the implementation of an assimilationist policy, she decided to leave Indonesia for good and settled in Eindhoven, Holland, where she worked for several years as part-time physician in a health public centre, and in a children's home, and

where she died in 1996 at the age of ninety-four.

Thung received her knighthood (Ridder in de orde van Oranje Nassau) on the 29 April 1983, as a reward for "her efforts to emancipate women".

She has a biography in the genealogy of the Thung (Tang) family published in Fujian province in 2000 (漳州青阳云岭中山汤氏族, p. 738) where it is said that she contributed money for the Soong Ching Ling 宋庆龄 Foundation, as well as for the repair of the primary school of her ancestral village,Yunshan (云山), in Hua'an (华安) district.

Claudine Salmon

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Ting Pek Khiing

(陈伯勤, Chen Boqin, 1941–)

Businessman, dubbed "King of Construction", Malaysia

Ting Pek Khiing's hallmark is his speed in construction, using wood-based techniques for fast and economical civil engineering. Ting controls Ekran Bhd. and undertakes many large-scale development projects, such as the industrial park in Bintulu Sarawak; factories, petrochemical facilities and infrastructure in Iran; casinos and shops on Samal Island, the Philippines; and leisure ventures on China's Hainan island.

Born in 1941 in Bintangor, Sarawak, Ting comes from a simple background of twelve siblings, his father was a farmer and trader in oranges. After completing his Cambridge School diploma, Ting assisted his father selling oranges and then worked as a salesman supplying sundries and soft drinks to households and retail outlets. In 1967, he ventured into property development and, in 1977, established Woodhouse Sdn. Bhd., a fully integrated timber factory, and succeeded in the use of prefabricated wood-based technology for fast and economic construction. His speed in construction works soon gained him fame, especially by building low-cost wood-houses in the fastest time. He completed the Bintulu Port within a year in December 1982 when the normal construction period at that time was about seven years. When the economic recession of 1985–86 affected Ting's business, he then went to Australia with his wife. He later returned and injected Woodhouse into a newly established investment holding company, Ekran Berhad in 1992. The same year Ekran won an intense tussle with two well established public listed companies to take over Federal Cables, Wires & Metal Manufacturing Berhad, a profitable publicly listed telephone and electric cable manufacturer in Malaysia.

Ting's exploits in construction caught the attention of the former prime minister, Dr Mahathir Mohamad, who needed someone to build a convention resort within a short time to kick off his inaugural international air show on Langkawi. Ting took up the challenge and made his most prominent and impressive achievements — the completion

of the 1,500-room Delima Resort in a record fifty-three days. A week later, he completed the 300-room Sheraton Langkawi Resort Hotel on Pulau Langkawi for the Langkawi International Maritime and Aerospace Exhibition in 1991 and shot to fame in the early 1990s. His achievements pleased Dr Mahathir and consequently in 1993 Ekran was awarded the US$5.56 billion, 2,400-megawatts Bakun hydroelectric dam and transmission project in Sarawak — the largest dam ever to be built in Southeast Asia and in Asia, outside of China. Several scholars argued that it is his connection to high powered politicians that won him the contract without there being open tenders and also gave him access to financial deals. Yet some see him as a local son, born and bred in Sarawak, with a reputation so well known that it enabled him to clinch the project and emerge as a legendary figure in Sarawak. However, luck did not stay with him all the time and not long after he secured the Bakun project, the 1997/98 Asian Financial Crisis struck. At the height of the crisis, the project was suspended, leaving Ting's empire choking in debt. Ekran was still facing many problems despite the Bakun deal being off. Ting's other mega project, the RM1.3-billion Plaza Rakyat commercial complex, a prestigious integrated city centre development project in Kuala Lumpur, was put on hold after the financial crisis. Ting, who is also chairman of Wembley Industries Bhd., fully owns Plaza Rakyat. In 2000, the Bakun project was fully revived, but the size of the project has since been scaled down. The Plaza Rakyat started moving again in late 2007. However, Ekran Berhad was delisted in January 2010. According to analysts, Ting's personal debts totalled more than US$1 billion in the aftermath of the crisis. It has been plain sailing for Ting after the financial crisis and he has also found solace in agriculture work.

Ting is chairman of Ekran Berhad in Malaysia, the largest property and land development company in Malaysia. He has more than twenty-five years of experience in construction and specializes in the technology of using wood-based prefabricated standardized components. Under his leadership, Ekran Berhad has successfully completed numerous housing and infrastructure projects for the Sarawak state government and resort hotels in Sarawak. Ting is also chairman of Pacific Chemicals Berhad, Wembley Industries Holdings Berhad, Granite Industries Berhad, PWE Industries Berhad, and Bakun Hydro-Electric Corporation Berhad. In the post Asian Financial Crisis period, Ting rose again in the corporate world, but he tried to keep a relatively low profile by establishing Global Upline (GU), a private limited company, to take advantage of the federal government's countercyclical spending, especially on infrastructure projects to boost the waning economy. The establishment of GU in 1999 however again saw his legendary figure reappearing quite prominently in Malaysia, especially in Sarawak, as evidenced by the impressive infrastructure projects he completed in less than a decade, most of them being airports, dams, roads, and flyovers. His completed and current projects in Sarawak include the Bakun Hydroelectric Auxiliary Cofferdam project; New Bintulu Airport; the Miri Airport upgrading project; the redevelopment of Kuching International Airport; the upgrading of Labuan Airport; the upgrading of Kenyalang Interchange & Jalan Lapangan Terbang, and the proposed New KIA/Jalan Stutong Link Road, Kuching; the upgrading of Pujut and Puchong interchange, Miri; Miri Airport — ASEAN Bridge Trunk Road, Miri-Brunei; Four Points Hotel by Sheraton and Office Tower; Chung Hua Primary School No. 2; and Mukah Airport & Lahad Datu Airport. In Sabah, Ting is also

responsible for the redevelopment of Kota Kinabalu International Airport, Package 2.

Additionally, Ting's GU prides itself in having garnered with numerous interesting international and domestic awards to endorse its claim of being one of the leading construction companies in Malaysia. Among its international and domestic awards are the 17th, 18th, and 19th International Construction Award Certificates (New Millenium Award) (2005–07) in recognition of its trajectory and business excellence from the Trade Leader's Club and Editorial OFICE; Frankfurt "Arch of Europe" Certificate, 2007, for "Quality and Technology" from Business Initiatives Directions; Century International Platinum Quality Era Award 2008; Project Safety Award 2002, for the Bakun Hydroelectric Project, from Sarawak Hidro Sdn. Bhd.; Project Safety Milestone Award 2002, for the New Bintulu Airport, from KLIA Consult; Project Safety Award 2006, for the Redevelopment of Kuching International Airport Project, from KLIA Consult.

In recognition of his contributions to the country, Ting received many honours and awards, including the titles of "Dato Paduka Seri Setia Sultan Abdul Halim Muadzam" from the sultan of Kedah; "Dato Paduka Mahkota Selangor" from the sultan of Selangor; "Panglima Setia Mahkota" from the King of Malaysia, and "Panglima Gemilang Bintang Kenyalang" from the governor of Sarawak.

Chin Yee Whah

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Tio Ie Soei

(赵雨水, Zhao Yushui, 1890–1974)

Journalist, writer, community leader, Indonesia

Tio Ie Soei was a leading peranakan journalist, translator, writer of fiction and essays and community leader who was active before and after World War II. His pseudonym was Tjoa Pie(e)t Bak 纸笔墨. Known also by his initial T.I.S. Journalist, translator, writer of fiction and essays, and community leader.

Born in Pasar Baru, Batavia, present Jakarta, on 22 June 1890 and died in Tanah Abang, Jakarta on 29 August 1974. His mother was Peranakan but his father, a Hakka, was born in South Fujian province, China. He received his education in a Dutch private school; apart from Dutch he also studied German, French, English and Chinese. In 1905, after having worked a short time for the daily *Sinar Betawi* (The Gleam of Betawi), he joined the *Perniagaan* (Trade), a daily founded in 1903 (which at that time expressed the views of the rich Chinese of Batavia) and of which later

he became editor, retaining his position until 1920 when he was obliged to leave Batavia to settle in the mountainous area of Pengalengan near Bandung.

He spent five years there growing vegetables to support his family; in the meantime he had married a daughter of Tjoe Siauw Hoei (1871–1948), a major shareholder of the Hoa Siang In Kiok 华商印局, the firm that printed the *Perniagaan*. During this period, he contributed articles to various papers such as the dailies *Bintang Soerabaja* (The Star of Surabaya, founded in 1861), the *Warna Warta* (Various News) founded in 1907 in Semarang, Central Java), the *Kong Po* (founded in 1921 in Batavia) and the *Perniagaan*. He also worked for the weekly *Lay Po* 来报 in Bandung which in 1925 became a daily named *Sin Bin* 新民 under the editorship of Kwee Tek Hoay 郭德怀. In 1924 Tio Ie Soei founded in Bandung the rather short-lived literary monthly *Tjerita Pilian* (Selected Stories) printed on the *Sin Bin* press, which gave pride of place to translations of European detective novels.

After a short stay first in Cirebon (West Java) and then in Banjarmasin (Kalimantan) he settled in Surabaya in 1927 and became editor of the daily *Pewarta Soerabaja* (News of Surabaya) until 1942. During the Japanese occupation he went into hiding in a small village close to Kediri (East Java). In 1948 he resumed his work for the *Pewarta Soerabaja*. In 1952–54 he served as the first secretary of the Association of Indonesian Citizens of Chinese Origin (Persatuan Warga Negara Indonesia Turunan Tionghoa) formed in Surabaya in 1952. From 1953 to 1956 he worked for the weekly *Liberal* also in Surabaya. Mention should be made of the fact that in 1953 he was elected as president of the Persatuan Wartawan Surabaya (Journalist's Association of Surabaya). Besides his journalistic activities, he was involved in social life and became a member of various associations including the Ay Kok Hwee 爱国会 (Association for the Love of the Country), Khong Kauw Tjong Hwee 孔教总会 (General Association of Confucianism Societies established in Bandung in 1923), Tiong Hwa Im Gak Hwee 中华音乐会 (Association for Chinese Music), Tiong Hwa Oen Tong Hwee 中华运动会 (Chinese Sport Association).

While still very young he was influenced by the most famous journalists of that time who were also known for their numerous translations of Western literature as well as for their literary production. Among them should be mentioned the names of Lie Kim Hok 李锦福 (1853–1912), W. Wieggers, F.D.J. Pangemanan (1870–c.1910), Gouw Peng Liang 吴炳亮 (1868–1928), and Lauw Giok Lan 刘玉兰 (1882–1953) — the three latter being for a time editor in chief or editor the *Perniagaan*.

The first fictional work by Tio Ie Soei, *Tjerita Sie Po Giok*, which appeared in 1911, was a children's novel, a genre, pedagogy, which at that time was still a novelty for Sino-Indonesian parents. Tio was also interested in history and in 1924 published an account of the famous Eurasian hero Pieter Erberfelt who was accused of conspiracy against the Dutch in 1721, and who was quartered the following year and his acolytes were executed (the novel was reprinted at least twice — the first time in serial form in the *Bintang Timur* of 1964 and the second in 1982 in an anthology of "pre-Indonesia literature", and it was used as groundwork when the Indonesian Television decided to put P.E.'s story on the stage in 1981); he also wrote a story set in Batavia in 1629 during the time of of Governor General Jan Peterszoon Coen, entitled *Sara Specx* (1926).

Tio was also one of the first Sino-Indonesian writers to develop an interest in biographies. After having translated a biographical essay about Li Hongzhang 李鸿章, famous statesman of the Qing Dynasty (1920) he wrote two biographical works, the first presenting the famous Sino-Indonesian boxer Tan Siet Tiat (1928), and the second the life of Lie Kim Hok (1959) whom he had known personally and this remains until now the only attempt in that field. Tio Ie Soei was also a prolific translator. He anonymously published a complete translation of "The Thousand and One Night" (*Hikajat 1001 Malem*, 1924) He developed an interest in Western detective novels and translated a few works of Conan Doyle. He also contributed some plays including one entitled *Yan Tio* (1923) written at the request of a Chinese organisation of Bandung in which he criticizes the over-westernized Chinese.

In brief Tio Ie Soei was an autodidact who aside from his journalistic and literary activities had along with Nio Joe Lan 梁友兰 (1904–73) the great merit of having initiated the first studies of the Sino-Malay literary life, by writing the biography of one of the pioneers of this literature, Lie Kim Hok, without which his name would have fallen into oblivion.

Claudine Salmon

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Tiong Hiew King

(张晓卿, Zhang Xiaoqing, 1935–)
Timber and media tycoon, Malaysia

Tiong Hiew King is the founder and executive chairman of the Rimbunan Hijau Group, a timber conglomerate that comprises diverse industries such as media, agriculture, property, tourism, and information technology.

The self-made billionaire was born in Sibu, Sarawak. He received his primary and secondary education in his birthplace, beginning with Chung Cheng Primary School and later Methodist High School and Sacred Heart High School. He began his career as a timber grader for a company, WTK, owned by his uncle, Wong Tuong Kwong. The breakthrough came in 1975 when he obtained a timber logging licence, based on which he started his company, Rimbunan Hijau (RH). In less than two decades, RH became one of the largest timber companies in Malaysia involved in both logging and downstream activities such as plywood, veneer, and particle board manufacturing. RH and its companies, including the two public listed companies, Subur Tiasa and Jaya Tiasa, are predominantly owned and controlled by Tiong and his family.

In 1989 Tiong ventured abroad to Papua New Guinea to operate one of the largest timber companies in the country. In 1993, RH started PNG's English language newspaper, The National, which is managed by his nephew. From PNG, RH extended its timber and forestry operations to several countries such as Vanuatu, Cameroon, Equatorial Guinea, Gabon, Solomon Islands, Brazil, and Russia. It also operates in New Zealand, where apart from timber, it is involved in salmon rearing.

In Australia, its business interests included cattle rearing, agriculture, and property development. In various parts of China, it is involved in plywood manufacturing and property development. The RH empire now spans many countries in Asia, Africa, the Asia Pacific, Russia, and North America.

Tiong's worldwide involvement in logging has attracted criticisms from environmental and human rights groups. A report released by the Swiss Bruno Manser Fund states that "Right up to the present, the system of political patronage is still fueling the destruction of the rainforest in Sarawak, and local indigenous groups like the Penan are still fighting for nothing more than their legitimate rights to their land. The outcome of these past decades of timber industry development is huge timber tycoons." Greenpeace also reported protests from villagers in PNG against RH against their customary land from being leased and their forest destroyed. As a result, the environment protection groups protested against the alleged knighthood given to Tiong in 2009, claiming that "his fortune has been built on the systematic destruction of tropical rainforests". Apparently, as a result of clarification sought by the Bruno Manser Fund, the United Kingdom Cabinet office has stated that the award is in a honorary capacity that does not carry the title "Sir", but the initials that carry the award can be placed after his name.

Tiong comes from a family that is closely aligned with the Sarawak United People's Party (SUPP), a constituent party of the ruling Barisan National. Tiong served as a senator in the Malaysian parliament from 1985–91 during the premiership of Mahathir Mohamad. His younger brother, Tiong Thai King, is the chairperson of the Sibu Municipal Council and a Member of Parliament for the Lanang constituency since 1995. A look at the list of RH company directors suggests that the company finds it expedient to establish close relationships with key political elites for business purpose. Mohamed Arip Mahmud, the late brother of Sarawak's chief minister, was a board member of Jaya Tiasa. Its current board includes Malaysia's former defence chief and former Sarawak police chief. RH, in Mandarin, means forever green, but given the linkage between logging contracts and politics, the rainforest in Sarawak may not remain green for long.

In 1988, Tiong's inroad into the Malaysian media industry began with the purchase of the highest circulation Chinese newspaper, *Sin Chew Jit Poh*. The newspaper suffered financial hardship in 1987 after it was suspended by then Prime Minister Mahathir Mohamad during the nationwide clampdown, known as "Operasi Lalang", which resulted in the arrest of 119 political critics and activists, as well as the suspension of three newspapers. In 1992, another loss-making Chinese newspaper, *Guang Ming*, was acquired. Three years later, Tiong purchased controlling shares of Ming Pao Enterprise which publishes newspapers in Hong Kong, Vancouver, Toronto, and New York.

Further business forays into the Malaysian media scene was facilitated through Tiong's strategic alliance with Ling Liong Sik, then president of the Malaysia Chinese Association (MCA), a dominant Chinese component party within the ruling Barisan Nasional. In 2006 Tiong bought Nanyang Press, which publishes *Nanyang Siang Pau* and *China Press*, from Huaren Holdings, the business arm of MCA. The sale sparked vigorous protests and criticisms from the Chinese community, which claimed that the monopoly of the Chinese-language newspapers was part of a ploy by the ruling state to tame the critical and vocal Chinese press. The Nanyang takeover led to a mass boycott of more than ninety columnists

and writers from all the four newspapers and fuelled internal factionalism within the MCA. Some fear that the near stranglehold of Chinese newspapers in Malaysia would compromise press integrity. "Without market competition, the Chinese papers in Malaysia will lose its [sic] independence", said Wong Chin Huat, chairperson of the Writer Alliance for Media Independence.

In 2007 Tiong merged Sin Chew Media Corporation and Nanyang Press Holdings with the Ming Pao Enterprise under an umbella company called Media Chinese International (MCI). On April 2008, MCI was dual listed on both the Kuala Lumpur and Hong Kong stock exchanges. The merger, which earns Tiong the nickname, "Rupert Murdoch of the Chinese media", comprises five daily newspapers with a total circulation of over a million copies a day, and thirty magazines in Southeast Asia, Hong Kong, China, Taiwan, and North America. Apart from print journalism, MCI is moving into mobile and broadcast media as its subsidiary, One Media Group, has a foothold in the area of providing media content to mobile phones in China.

The reticent Tiong claims that his media conglomerate is not purely for profit, but is a vehicle to fulfil his personal philosophy of "linking Chinese communities around the world".

Khor Yoke Lim

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Tjan Tjoe Siem

(曾祖沁, Zeng Zuqin, 1909–78)

Expert of the Javanese language and culture, Indonesia

Tjan Tjoe Siem was known as the leading expert on Javanese language and culture as well as Javanese Islam in Indonesia.

Tjan Tjoe Siem, the younger brother of Tjan Tjoe Som, was born on 3 April 1909, in Solo (Surakarta) Central Java, into a well established Muslim Chinese family. The family became famous after one of its members, Tjan Kong Sing (Siem's uncle), participated in the Diponegoro War (1825–30) against the Dutch in Java. Kong Sing later changed his name to Prawirasetja and married into the Diponegoro's family.

The young Siem went to the Netherlands and studied at Leiden University. In the 1930s there were only two Indonesian Chinese who studied at Leiden: the brothers, Tjan Tjoe Som and Tjan Tjoe Siem. Siem was known as a Javanologist and Islamologist, and his elder brother, a sinologist and scholar of Islamic law.

Tjan Tjoe Siem graduated from Leiden after successfully defending his dissertation, "Hoe Koeroepati zich zijn vrouw verwerf" or "Lakon sang Kurupati Rabi" in 1938 and received his doctorate in Oriental Studies. In writing his dissertation, he used six Old Javanese manuscripts as sources. The manuscripts are about the marriage of Suyudana, the king of Kurawas from Mahabharata.

After returning from the Netherlands, he became a *taalambtenar* (a civil service position

in the field of language) in Yogyakarta, while at the same time a teacher at the local Algemeine Middelbare School (AMS — comparable to present-day high school), also in Yogyakarta. One of his former students was senior Indonesian journalist, Rosihan Anwar. In 1954–58 he was professor of modern Javanese language in the Department of Nusantara Studies, Faculty of Letters, University of Indonesia, in Jakarta. He was later elected dean of the faculty from 1960 to 1965.

Tjan was very popular with his former students. He was very well known for his humble and "down to earth" personality. His students gave him the title of *sarjana yang sujana* (a scholar with very high character), because of his humility, kindness, and helpfulness to everybody, and because he had a very wide range of knowledge not only in his field, but also in other cultural matters. He was the only non-native Indonesian/Javanese who was very knowledgeable in Javanese language and culture. His knowledge of Islam and the al Qur'an was inherited from his mother, who was also an expert in Javanese literature and Islamic law. As an expert of Javanese literature, he was also expert in *nembang* (singing) Javanese old poems and *kekawin* (music of the Majapahit empire). He sometimes showed this talent in front of his students and always invited his students to see *wayang kulit* (leather puppet show) performances, which were sometimes attended by President Sukarno and some of his ministers.

The years between 1959 and 1965 are known in Indonesia as the Guided Democracy period. Soekarno was moving towards the left and many Indonesian intellectuals were divided: some moved towards the left, while others moved to the right. The struggle between the left-wing forces (represented by Soekarno and supported by the Indonesian Communist Party, PKI) and the right-wing forces (represented by the army and Islamic groups) eventually came to a head in the 1965 coup which resulted in the dissolution of the PKI, the fall of Soekarno, and the rise of the army represented by Soeharto.

Left-wing social and cultural organizations were then banned and dissolved. Tjan Tjoe Siem and elder brother Tjan Tjoe Som were also seriously affected as they were members of the Himpunan Sarjana Indonesia (HSI), the left-leaning scholar organization associated with the Indonesian Communist Party (PKI). Tjan Tjoe Siem was forced to resign from his position as dean of the Faculty of Letters, as professor, and as a civil servant. His fate was "better" than his elder brother's, who was dismissed from all his positions in the university and barred from going overseas until his untimely death in 1969. The different treatment of the two brothers could be due to the fact that Tjan Tjoe Som was a sinologist, more active, and perceived by the new authorities as more "political", while Tjan Tjoe Siem was an Islamist and less active in the organization, and perceived as less or "non political" by the new authorities.

The New Order Government gave permission for Tjan Tjoe Siem to teach at Nanyang University in Singapore as professor of Malay Studies (1968–72). In 1969 he married Soelastri Soerowardojo, a Javanese lady who was his secretary while he was dean of the Faculty of Letters, University of Indonesia. He had waited a long time to marry Soelastri as initially her family did not give her permission to marry a Chinese, even though he was a Muslim. He did not come personally to Indonesia for the wedding ceremony and only sent his *kris* (Javanese dagger) to represent him. This is a common practice in the Javanese tradition. Because of his long wait to marry Soelastri, he was given the nickname *eeuwige de bruidegom* (the long lasting bridegroom) by his friends.

He returned to Indonesia after the end of his tenure at Nanyang University in 1973 and continued his dedication to education by teaching at the Institute of Islamic Studies (IAIN) in Yogyakarta. He also served as a supervisor of a few Ph.D. candidates. But on 30 December 1978, while taking his *wudhu* (cleaning self with water before praying), he suddenly collapsed and passed away. He was later buried beside his brother, Tjan Tjoe Som, who died in 1969.

His important works are: *Hoe Koeroepati zich zijn vrouw verwert*, Leiden: Luctor et Emergo (1938); *Javaansche kaarspellen*: Bijdrage tot de Beschrijving van Land en Volk, Bandung, Nix (1941); *Asas-asas Hukum Islam* (The Foundations of Islamic Law), written together with the famous writer, Amir Hamzah (1963); and *Studies of Islam: Collections of Lectures*, IAIN Sunan Kalijaga, Jogyakarta, written in collaboration with Zaini Muchtarom (1965). In fact, Tjan also completed a manuscript that was probably his last and best work — on Javanese masks. According to one report, the manuscript was ready for printing and the publishers asked him to pay for the production of the illustrations in colour. He was unable to pay and hence the book was not published. It is not known where the manuscript is but he managed to publish a paper on the topic in a French journal, *Art Asiatiques* (1969).

A. Dahana and Agni Malagina

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Tjan Tjoe Som

(曾祖森, Zeng Zusen, 1903–69)
Leading sinologist, Indonesia

Tjan Tjoe Som was known as the "Father of Chinese Studies in Indonesia" for introducing the study of modern China despite his basic training and expertise in the classical studies of China. He established the Lembaga Sinologi (Sinologische Instituut—Hanxue Yanjiuyuan) of the Fakulteit Sastra (Faculty of Letters), Universiteit van Indonesia (University of Indonesia), in 1952 and led the institute from 1953 to 1958. The institute now has a new name, Program Studi Cina (Chinese Studies Programme). (Note: Lembaga Sinologi was the continuation of Sinologische Instituut, established by the Dutch.)

Tjan was born in Solo (Surakarta), Central Java, on 15 February 1903, and grew up in a devout Chinese Muslim family who ran a batik printing factory, De Bliksem (according to other source De Bliksem was a printing factory), in town. His family lived very close to the Kraton Mangkunegara (Mangkunegara Court) as one of the family members participated in the Diponegoro War (1825–30) against the Dutch Colonial Government. The young Tjan entered Hollandsch-Chineeshe School (HCS), a special grade school for Chinese children before the First World War in Surakarta, and continued his education in Algemeene Mildebaare School (AMS), comparable to the present-day high school in Yogyakarta. Before finishing his studies at AMS, however, the young Tjan returned to Solo to help his family in the management of its batik factory, which almost went bankrupt at the end of the World War I. After returning to Surakarta, he started to learn sinology and Islamology

as an autodidact; he was also interested in philosophy and anthropology. It was then that he met Dr H. Kraemer, the writer of a book called, *A Christian Message in a Non Christian World* and it was Kraemer who urged him to study sinology in the Netherlands under the guidance of Professor Duyvendak.

Tjan went to the Netherlands in 1935 and one year later was admitted as a student of the Department of Sinology of Leiden University. He was a very dilligent and serious student who also worked for the library of the Sinological Institute at the same university. In 1947 Leiden University proposed the establishment of an association for Chinese Studies and the idea was welcomed by several universities which offer China programmes in Europe. Following up on that idea, students and scholars of Chinese Studies met at Cambridge University, England, for a dialogue called Conference of Junior Sinologists, Cambridge and Oxford. Tjan Tjoe Som, A.F.H Hulsewe, R.P. Kramers, P. Swann, and a lady by the name of Mrs. H. Wink represented Leiden University. At the end of the gathering, the young scholars representing their universities in Leiden, Cambridge, Oxford, Stockholm, Paris, and London established the European Assocation for Chinese Studies (EACS or Ouzhou Hanxue Xuehui). The organization is still active today and it has reached its sixty-first year.

Tjan got his doctorate in 1949 after successfully defending his dissertation on Pariku's "Po Hu T'ung: The Comprehensive Discussion in the White Tiger Hall" with a cum-laude, the highest honour for a candidate who has passed a difficult examination in a scientific discipline. The first volume of this classic work translated by Tjan was published in 1949. His career rose with his appointment as special professor in Chinese philosophy at Leiden. His deep understanding about Chinese and Islamic philosophies and his sensitivity and wisdom made him a famous scholar. He did many translations on Classical Chinese philosophical works which can still be found in the old archives at the Chinese Studies Program, University of Indonesia, in Jakarta. The translations are handwritten and he placed them neatly in small envelopes, possibly for his own reference. Soon after graduation, the university appointed him chairman of the Department of Chinese Philosophy.

In 1952 the second volume of his translation of *Po Hu T'ung* was published and it was in this year that he returned to Indonesia at the invitation of the newly independent Indonesian Government to develop Chinese Studies in Indonesia. This was a turnaround in his life and career. He left all the fame and luxury that he enjoyed in the Netherlands and in Europe just to devote his expertise to his home country. His colleagues tried to prevent him from leaving the Netherlands, arguing that Indonesia at the time was still full of uncertainties, especially for a Chinese philosophy scholar such as him, but he had made up his mind to serve his young nation.

During his first years in Indonesia he was busy with the management of the Sinology Institute. The organization was later incorporated into the University of Indonesia under a new name, Jurusan Sastra Tionghoa (Department Chinese Language and Literature). Towards the end of the 1960s, the department changed its name again to Program Studi Cina (Chinese Studies Program) and is still so named today. In his job, Tjan was asssisted by other dedicated staff members of the institute such as the late Drs Sie Ing Djiang, the late Dra Oey Soan Nio, the late Koh Chung Chuen, and Drs Aman Kombali. Tjan bought many books and subscribed to various journals, newspapers, and

other publications. As the result, the library of the institute has one of the best collections of works published on Southeast Asia from the late nineteenth century to the mid-1960s.

Although Tjan's expertise is on classical Chinese, he also started studies on modern and contemporary China. The department trained many first-generation scholars on China and the Chinese. It admitted officials from the army, the Department of Foreign Affairs, and the Office of the attorney general, some of whom played important roles in the Indonesian Government later. In 1959 President Soekarno appointed Tjan a member of the Provisional People's Consultative Assembly (MPR) and National Planning Commission. He was representing scientists in both organizations. In 1960 he attended the 13th International Conference on the Problem of China in Moskow. He also visited the Peoples' Republic of China (PRC) several times. During the period of Guided Democracy (1959–67), he joined Himpunan Sarjana Indonesia (HSI or Indonesian Scholars Association), a leftist organization associated with the Indonesian Communist Party (PKI). The Guided Democracy period refers to the time when Indonesian politics and foreign policy were leaning towards the left as a result of Soekarno's NASAKOM programme, which was more or less similar to a united front consisting of nationalists, the religious elements of the Indonesian society, and the communists. Tjan was also a consultant for *Zhong Zheng Bao*, the Chinese version of the left leaning Indonesian language newspaper, *Warta Bakti*.

The September 30 movement of 1965 had a major impact on the Indonesian political, social, and cultural landscape that led to the dissolution of the PKI, the fall of Soekarno, and the rise of General Soeharto. All left-wing parties and personalities were purged. Because of Tjan's membership in the HSI, he was first released from his duties and later fired from his position by the Ministry of Education due to his "direct and indirect involvement in the 30 September 1965/PKI movement to overthrow the Indonesian government", an accusation which he denied.

Some of Tjan's former students believe that Tjan was impressed by the progress of the People's Republic of China under Chairman Mao Zedong and had naively believed that Indonesia should take a similar path. In fact, Soekarno was equally impressed by China's socialism. Under the leadership of Soekarno, Indonesia moved towards the left and when there was a coup in 1965 which led to the downfall of Soekarno, Tjan was also affected.

Several months before he passed away, he wrote a very moving single sentence in his notebook: "After all I have had a curious life that my present experiences should not astonish me. Who knows what all this is good for me." He died in 1969, six weeks before his sixty-sixth birthday, due to heart failure, and was buried in Solo, his city of birth. In 1976, his younger brother, Professor Tjan Tjoe Siem, died and was buried beside his brother.

Tjan Tjoe Som's publications include his translation masterpiece, *Po Hu T'ung*, published by Leiden University. His other works include *De Plaats van de Studie der Kanonieke Boeken in de Chinese Filosofie* (Leiden: Brill, 1950, 1952); "On the Rendering of the Word "Ti" as "Emperor"" (Journal of American Oriental Society, 71 no. 2/April–June, 1951); "Sarjana Sastra dan Pembangunan Kebudayaan Nasional; Sebuah Prasaran" (Scholars of Humanities and the Development of National Culture; A Paper [Jakarta, 1961]); *Tao Te Tjing* (Jakarta, 1962); and "Chinese Historical Sources and Historiography".

Tjan is one of the tragic victims of Indonesia's political confrontation during the 1960s. The years from 1963 to 1965 were when prominent people like him were forced to take

sides in the confrontation among political powers. However, regardless of the "mistake" that Tjan had made, his contribution to the development of Chinese Studies in Indonesia should be recognized.

A. Dahana

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Tjiok San Fang, Elsie

(Mrs Elsie Tjiok-Lim, 石圣芳, Shi Shengfang, 1936–)
Ballerina, pianist, Indonesia

Elsie Tjiok was a leading ballerina. She was the first Indonesian who started the ballet school in post-independence Indonesia but subsequently left the country for China with her violinist and conductor husband.

In official records, Elsie Tjiok was born in Magelang, Java, in September 1935. In her autobiography she states that she was born in Shanghai in 1936. Her father was a political science professor at one of the universities in Shanghai. He married his Malaya-born student who gave birth to Elsie, their daughter. When the Japanese invaded Shanghai, Elsie Tjiok was one year old. Her parents migrated to the Dutch East Indies (Indonesia) where her father opened a school. When the Japanese occupied Indonesia, her father was put in the concentration camp. After the Japanese surrender, he became a rich businessman dealing in timber.

Elsie studied in a Chinese-English primary school where she learned both Chinese and English, but her knowledge of Chinese was limited as she felt then that she had little use for the language. When she was a child, her parents hired a Dutch teacher to give her lessons in the piano and ballet. After studying at the Puck Meijer Dancing School in Jakarta for three years, her parents sent her, at the age of 14, to study at the Legat School, a Russian school teaching music and ballet in England.

Nicolai Legat was a well-known Russian ballet choreographer. He had long passed away when Elsie entered the school but she received quite good training there, graduating after three years. Prior to her graduation, the school had formed the Legat Dancing Group, travelling in England, France, Belgium, and the Netherlands. As there were not many Asian girls among the dancers, the group used her to draw the audience.

In 1953 Elsie returned to Indonesia, giving a few performances. She later received an Indonesian scholarship and went to London again. She wanted to study at the Royal Academy of Ballet but the academy did not accept foreign students. She therefore took lessons from George Goncharov, a well known Russian dancer, with a view to becoming a professional ballet dancer. At the same time Elsie was accepted as a second year student at the Royal Academy of Music. She learned ballet during the day and the piano at night. Chu Hui, a well-known conductor in Singapore, was a classmate in the Royal Academy. After two years Elsie's mother asked her to choose between ballet and the piano, thinking that it was too heavy a burden for Elsie to go to

two schools. Elsie chose ballet. But because the Goncharov school diploma was not recognised in Indonesia, she had to take the examination at the Royal Academy of Ballet in London which included a solo dance. She passed with flying colours.

Elsie returned to Indonesia in 1956 and was immediately asked by the government to start a ballet school. In post-independence Indonesia, there were neither ballet schools nor ballet dancing groups run by Indonesians. Elsie had no choice but to establish one school named Djakarta Ballet School. To her surprise, hundreds of students enrolled in the new school. That was the beginning of her teaching career. In 1957 she came to know Lim Kek Beng and they became friends. Kek Beng took her to see his eldest brother, Lim Kek Tjiang, who was then in the hospital recuperating from a liver infection. She had heard of Lim Kek Tjiang when she was still in Europe and although she knew that he was prone to showing off as a violinist, they got along well. Elsie often followed the Lim brothers to perform at the PRC embassy. Elsie and Kek Tjiang fell in love and got married in 1958. Kek Tjiang wanted to go to the PRC to develop his career and she wanted to follow him. However, Elsie's parents who believed that Elsie and Kek Tjiang would not be able to adjust to life in mainland China, strongly opposed their plan. The young couple ignored their objection and departed for China, Elsie was already expecting her first child at that time.

Elsie arrived in Beijing in May 1959 and began to feel very unwell. The condition in Beijing then was not what she had envisaged and she cried every day. In June she delivered a baby boy, Lin Hai. Fortunately her parents sent food and vitamin supplements which helped her to recover soon. In October she began to work as a ballet teacher in the Ballet Academy in Beijing, at that time under the directorship of Dai Ailian, a leading ballerina in China. Initially, China relied heavily on the Russians. During the Sino-Soviet split, China invited the Westerners to come and teach. In 1962 Elsie gave birth to a second son, Lin Shan, which adversely affected her health.

In 1963 Zhou Enlai gave the instruction that protagonists in ballet should no longer be princes and princesses but workers and peasants. Elsie and the other ballerinas were sent to factories to "experience" the life of the working classes. Whenever some very important visitors from abroad came to China, Zhou Enlai would ask the ballet dancers to perform. The performance would be scheduled after dinner and the dancers often had to wait until after 10 p.m. to perform. During the Cultural Revolution, Elsie was involved in training ballerinas for the performance of "The Red Detachment of Women", one of the few ballet pieces that were allowed to be staged.

Elsie was not well due to the pressure and long working hours. She suffered from thyroid disorder.Her neck was swollen but she refused to have an operation in Beijing. Lim Kek Tjiang, her husband, told the authorities that he wanted to take her to the Netherlands for treatment. The Lim family eventually got the permit to leave China. However, they did not go to the Netherlands but Macau. From Macau Elsie went to Hong Kong to join the newly established ballet dancing troupe. Her husband also found a position in the Hong Kong Orchestra. When Kek Tjiang lost his job, Elsie wanted to migrate to Australia for their sons' education. Her husband then got a position in the Sydney Orchestra and she found a job selling organs in Melbourne. She later joined her husband in Sydney and worked as a secretary at the music firm, Musica Viva Australia, as a secretary. When the Australian Ballet was established, she was invited to be a

teacher there. When the Victorian College of the Arts was set up, she found a job teaching at the college. Kek Tjiang who was unhappy with the working environment in Sydney eventually moved to Melbourne.

In 1984, Elsie was invited to teach ballet in Hong Kong and Kek Tjiang followed her there. According to Elsie, Kek Tjiang followed her after realizing that he had made a mistake in going to Beijing in 1959. Elsie in turn, was very concerned about Kek Tjiang's career. She strongly believed that her husband was talented but was unable to get the job he liked owing to his extremely poor human relations. She had hopes for her husband to make a comeback in Hong Kong but it was not to be as his rivals were still in control of the music world; the music circle did not open the doors for him. However, Kek Tjiang was able to make records both in Japan and Hong Kong with foreign companies. In 1989 Elsie was invited back to Melbourne to teach and Kek Tjiang followed her again. It seemed that they were destined to live the "life of a gypsy". When Elsie was in Hong Kong, she met the founder of a ballet school in Taiwan, Lin Huaimin, who invited her to go to Taiwan to teach at his school, Yunmen Wuji. Again, Kek Tjiang went with her. The couple lived for seven years in Taiwan where their talents in Ballet and music were greatly appreciated. Kek Tjiang was even given the accolade of "Karajan of the East" by his fans. In 1998, both returned to Australia. Kek Tjiang dedicated his memoir to Elsie for her sacrifice, advice and support for his pursuit of music without which he would not have been able to achieve much.

Leo Suryadinata

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Tjoa Hin Hoeij, Mrs

(née Kwee Yat Nio, 郭悦娘, Guo Yueniang, 1907–90)

Writer, Buddhist organization leader, Indonesia

Mrs Tjoa Hin Hoeij, née Kwee Yat Nio (郭悦娘 Guo Yueniang), was born in Bogor in 1907. She was the eldest child and only daughter of the eminent Peranakan Chinese writer and social critic, Kwee Tek Hoay. She received her education from the local *Tiong Hoa Hwe Koan* (THHK) (Chinese Association) junior middle school and the Methodist Girls' School. She stayed on at the latter as a teacher after her graduation.

In 1922, Kwee Yat Nio founded *Chie Mey Hwee* (CMH) (Sisters' Association) in Bogor, for young, single Peranakan Chinese women. She was the chairperson of the CMH for a number of years. The objective of the CMH was to promote the social position and education of women, so that they became intelligent and competent wives and mothers. Qualified teachers were invited to give lessons in sewing and cookery. Other activities included traditional (Chinese) dance, music and drama; public speaking; a "Ladies Jazz Band"; relief work and fund-raising.

The CMH members were mainly students from the Hollandsch-Chineesch School (HCS) (Dutch-Chinese School) and Methodist Girls' School in Bogor. There were also branches in Batavia (Jakarta), Sukabumi, Bandung and several other places in Central Java. The original membership did not last long, as more and more members left after getting married. However, the CMH continued to

exist as a ladies' social welfare organisation until the Japanese invasion in March 1942.

In 1925, Kwee Yat Nio married Tjoa Hin Hoeij of Tanjung Karang, Lampung, Sumatra. He was a graduate of the THHK senior middle school in Bogor and Fudan University in Shanghai. The couple had three daughters (Lenny Tjoa Keng Yin, Effie Tjoa Keng Loan, Yenny Tjoa Keng Lan) and two sons (Tjoa Keng Pin, Tjoa Keng Hok).

From 1928 until 1932, Mrs Tjoa taught at the English School in Batavia. Nevertheless, her forte was in writing. While still a schoolgirl, Mrs Tjoa had been encouraged by her father to translate stories and articles from English-language publications such as the British *Ladies' Home Journal* and the *Guardian* into Malay, as "foreign news" for *Sin Po* and other Sino-Malay newspapers. In spite of her young age, she was paid for the published translations.

By the 1930s, Mrs Tjoa was well-established as a freelance writer. She wrote for two of her father's magazines. *Moestika Romans* (formerly *Moestika Panorama*; this was a monthly publication, as distinct from his weekly magazine, *Panorama*) dealt with religious topics, women's and family issues, as well as politics and other topics of social interest. *Moestika Dharma* was a religious weekly. Mrs Tjoa also contributed articles to the women's supplements of several leading Sino-Malay dailies, and edited the *Dames Rubriek* (Ladies' Column) in *Sin Tit Po*, *Mata Hari* and *Keng Po*.

In 1935, encouraged by her father, husband and readers, Mrs Tjoa founded *Maandblad Istri* (Wives' Monthly). Her primary goal for creating such a magazine was to teach Peranakan Chinese women to advance themselves, lest they be left behind by progressive women of other races. The monthly was published in Malay instead of Dutch, so that less-educated Peranakan women with a working knowledge of Malay could read it.

Mrs Tjoa herself wrote most of the contents of *Maandblad Istri*. A typical issue contained stories; recipes; reviews of English and American films that were being screened in Batavia at the time; health and beauty tips; illustrations of the latest fashions from the West and China; and reams of advice on how best to nourish, educate and manage one's children. The main articles covered a wide range of social and political issues, for example: domestic discord and its causes, the declining morals of the younger generation, female employment in the public sphere, the outbreak of the Sino-Japanese War.

The editorial board of *Maandblad Istri* consisted of women and men who shared Mrs Tjoa's ideas. There were two or three doctors, a midwife, a lawyer, a beautician and a social worker. Their own professions enabled them to provide specialist advice. One of the doctors was a woman, Betsy Thung Sin Nio, who had obtained her medical degree from the University of Amsterdam.

In its time, *Maandblad Istri* became the organ of the *Chung-Hua Fu Nü Hwee* (CHFNH) (Chinese Ladies' Association) which was founded in 1938 with Mrs Tjoa herself as president. The CHFNH was an active champion of relief work, while the monthly itself sponsored a number of local charities.

The publication of *Maandblad Istri* was temporarily halted by the Japanese Occupation and Indonesian Revolution. It continued during the early years of the new Indonesian Republic, but finally ceased operations due to a combination of factors: the passing of Tjoa Hin Hoeij in 1956 (which deprived his wife

of her most valuable ally in this publishing venture), as well as financial difficulties and paper shortages.

Apart from her family commitments, social work activities and prolific writing, Mrs Tjoa was also actively involved in Buddhist organisations. From 1934 to 1938, she was the secretary of the Batavia Buddhist Association. She also chaired the *Sam Kauw Hwee* (Tridharma) in Batavia from the mid-1930s to the 1950s. (Her father, Kwee Tek Hoay, was a founding member of the *Sam Kauw Hwee*.) She was also the deputy chairperson of the *Gabungan Sam Kauw Hwee* (*Gabungan Tridharma*) (Federation of Three Religions) in Indonesia, and editor-in-chief of its magazine — *Tribudaja* — from 1952 to 1965. On the political front, she was a member of the *Badan Permusjawaratan Kewarganegaraan Indonesia* (Baperki) (Indonesian Citizens Consultative Body), and chaired its women's division from 1956 to 1964.

In her later years, Mrs Tjoa persevered with her writing, undeterred by poor health and increasing infirmities. She continued to be active in local Buddhist organisations, particularly the Women's Buddhist Association of Jakarta. She even adopted a Buddhist name, Visakha Gunadharma. On 17 December 1989, the wedding day of her granddaughter, Sabina Susie (younger daughter of Lenny Tjoa Keng Yin), Mrs Tjoa was honoured by the Women's Buddhist Association for her dedication and hard work on behalf of Buddhism.

Mrs Tjoa passed away on 26 September 1990. Her life's work should be considered as a major contribution towards the enlightenment of her gender and the wider Peranakan Chinese community, while marking a significant milestone in the history of the women's movement in Indonesia.

Two of Mrs Tjoa's children were also active in public life. Lenny Tjoa Keng Yin (b.1927) and Effie (Euphemia) Tjoa Keng Loan (1931–2007) received their classical music training in Europe after the Second World War. Their studies began at the Conservatory in The Hague. The sisters then transferred to the Amsterdam Conservatory where Lenny studied pedagogy (to prepare for a teaching career), as well as singing and piano, while Effie majored in singing. Their advanced operatic training was completed in Italy: Lenny in Rome, Effie in both Rome and Milan.

After returning to Indonesia, Lenny taught at the *Institut Keguruan Ilmu Pendidikan* (IKIP) (Teachers' Training College) in Jakarta. She was also the founder of that IKIP's music department. In mid-1965, her husband Kho Kek Soen, a medical doctor and a professor, moved to Medan. She followed him and found work at the local IKIP as an instructor, and eventually became the head of its music department, a position which she held from 1969 to 1992. In addition to Lenny's professional career, she was, for many years, until her retirement in the late 1990s, actively involved in various organisations which promoted social welfare, health and the performing arts.

Effie became a concert performer upon returning to Indonesia in the mid-1950s. Her homecoming was met with much acclamation, because in Indonesia at the time, there were very few performers of her calibre, let alone with European credentials. Effie was very much in demand, and travelled extensively to give concerts. She was even asked to join governmental delegations that toured China, Japan and the United States. And, like her mother, Effie was also a member of Baperki.

Effie's musical career in Indonesia only lasted a number of years, due to the social and political conditions of the late 1950s and early 1960s. She was gradually reduced to giving private lessons at home. After the abortive coup of 1965, the government-sponsored overseas trips also ceased, and there was hardly any demand for public performances in the crisis-ridden country. By then, imported American popular culture had permeated almost every level of urban Indonesian society, particularly in Jakarta, and many a young aspirant of Western sophistication were rocking to a different beat, much to the detriment of Western classical music.

After fifteen years in Indonesia, Effie finally decided to move back to Amsterdam. She obtained a Dutch nursing scholarship, and initially worked as a nurse to support herself, before undertaking a variety of other jobs. Although she no longer worked professionally as a singer, she did give performances at charity events. Effie passed away in Amsterdam on 12 March 2007.

Faye Yik-Wei Chan

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Tjoe Bou San

(朱茂山, Zhu Maoshan, 1891–1925)
Chinese nationalist, journalist, novelist, Indonesia

Tjoe Bou San was born in 1891, the son of a textile merchant, and he had two brothers and a sister. He probably went to private Dutch school for a few years, or enrolled in a Hokkien school and learned Dutch, English, and Malay on his own. He was fluent in Batavian Malay and knew a little dutch, English, and Chinese.

At the age of eighteen, he was editor-in-chief of the Malay edition of a weekly magazine, *Hoa Tok Po*. It was the official periodical of the Soe Po Sia, a Chinese nationalist Totok organization. From February to June 1917, he was editor-in-chief of the newspaper, *Tjhoen Tjhioe*, in Surabaya. He reportedly moved back to Jakarta after he left the paper. Soon afterwards, he visited China and worked as a correspondent there for the Malay edition of the daily, *Sin Po*, under editor-in-chief, Kwee Hing Tjiat (1916–18).

A year later, he returned to Jakarta and was appointed editor-in-chief of *Sin Po*, replacing Kwee Hing Tjiat, who wanted to leave for Europe. In 1919, Tjoe also held the position of director of *Sin Po*. While Tjoe was its leader, the newspaper became an influential mouthpiece for Chinese nationalism. It was Tjoe who developed the concept of Chinese nationalism in the Netherlands Indies and led the campaign to abolish Dutch nationality (*onderdaanschap*) after World War I.

Chinese nationalism was at the time a cultural rather than political nationalism. However, as the influence of Totoks who sympathized with the revolutionary movement on the Chinese mainland grew, the Chinese movement in Java gradually assumed political colour. Chinese political organizations such

as the Tong Meng Hui (which later became Guomindang) were introduced to the Netherlands Indies around 1907. The Soe Po Sia (Readers Associations) that spread the revolutionary idea was formed in major cities. National awareness rose among Chinese youths. Tjoe was one of the youths who had been influenced by this wave of political nationalism. It became increasingly stronger after the Manchu empire was overthrown and the Republic of China was founded in 1912. *Sin Po*, originally a weekly, was transformed into a daily not long after the birth of the Chinese republic. The newspaper was the main rival of a big Peranakan newspaper, *Kabar Perniagaan*, which was dominated by Peranakan Chinese officers (also known as Chinese captains), and took a conservative stand.

Under the leadership of Kwee Hing Tjiat, *Sin Po* began a movement to guide the Chinese community in political matters. For example, in 1917, the Dutch were planning to create a *Volksraad* (People's Council) and wanted to include Peranakan Chinese and indigenous representatives in the new political institution. The same year, a conference of Chinese residents was held in Semarang to discuss the issue. Kwee Hing Tjiat, supported by other Peranakan organizations, rejected the proposal of H.H. Kan, a pro-Dutch Peranakan, to participate in local politics, arguing that the Chinese were Chinese citizens. The rejection was related to the Dutch Government's plan to carry out *Indie Weerbaar*, the defence of the Indies, under which Dutch subjects were obliged to join a militia. *Sin Po*, under Tjoe's leadership, launched a campaign to abolish the Dutch Nationality Law. According to *Sin Po*, it succeeded in collecting approximately 30,000 signatures. The campaign did not achieve its goals because China proceeded to sign the consular treaty that recognized the jurisdictional rights of the Dutch Government over the Peranakan. Besides, Tjoe's campaign lost its momentum because the Dutch Government did not push the *Indie Weerbaar* proposal through. Tjoe identified with the Chinese nationalists in China and felt that both the Peranakan and Totok Chinese had to consider themselves Chinese. Tjoe's nationalist views clashed with those of P.H. Fromberg Sr., a Dutch lawyer who had held a post in the Netherlands Indies as an officer of the Bureau of Chinese Affairs and was close to the Peranakan Chinese society. Fromberg a wrote a booklet, *De Chineesche Beweging op Java* (The Chinese Movement in Java), in defence of the Chinese. Fromberg was very different from other Dutch officials who were considered hostile to the Chinese.

Tjoe argued that Fromberg, being a Dutch, failed to understand the Chinese movement in the Netherlands Indies. Tjoe was right when he said that before the campaign, the Chinese movement was the result of discriminatory laws, and aimed at raising the status of the Chinese of the Netherlands Indies to equal that of Europeans. However the other movement, known as the campaign against the Dutch Nationality Law, was aimed at acquiring Chinese citizenship. Tjoe wrote that the Chinese of the Netherlands Indies, as a separate group, did not mean anything in the world due to their small numbers, but they would be important if they joined with the Chinese of China. Tjoe said that even if the advisory body, *Volkraad*, developed into a parliament, the interests of the Chinese could not be protected because they were a minority. For Tjoe, the only solution was for the Chinese in the Netherlands Indies was to assimilate fully with other groups, but there were difficulties. Tjoe also thought that *Indië Weerbaar* (the defence of the Indies) was not a matter of common interest, but in the interest of Dutch capitalists. He held his Chinese nationalist viewpoint so firmly that he clashed with Hauw Tek Kong, former director of *Sin*

Po. Hauw accepted Dutch nationality and started a Malay (Indonesian) newspaper called *Keng Po* to compete with *Sin Po*.

Under the leadership of Tjoe, *Sin Po* grew. In 1921, it succeeded in publishing its Chinese edition and in 1922, it also published an East Java edition in Surabaya. Tjoe employed many indigenous journalists and published news about the Indonesian nationalist movement written by indigenous writers. It seemed that Indonesian nationalists liked to work with *Sin Po* because they lacked a mass medium to spread their nationalistic ideas. In Bandung, for example, when Soekarno was still studying at the Bandung Institute of Technology, he frequently socialized closely with some Peranakan Chinese who supported Chinese nationalism, such as Tan Tek Ho, a contributor to *Sin Po*, and Liem Soey Tjoan, a printer and staunch supporter of *Sin Po*. Through them, Soekarno came to know Tjoe and even visited him at his office in Jakarta. What was on the mind of Indonesian nationalists then was how to expel the Dutch.

The Malay edition of *Sin Po* continued to make progress, but the Chinese edition and the East Java Malay edition suffered losses. Many of *Sin Po*'s high-ranking employees then voluntarily took salary cuts to enable the paper to survive. Tjoe promised that the salary difference would be considered the company's debt and would be paid back when profits were made. However, Tjoe's health was failing; he seldom wrote about politics. Instead, he read philosophy books and translated Chinese classics such as *Loen Gie* (*Lunyu* [The Analects]) and *Beng Tjoe* (*Mengzi* [The Book of Mencius]), which he published under the pseudonym, Hauw San Liang. Later he learned about *Kitab Chuangtze* (*Zhuangzi*) and admired the views of the ancient Chinese philosopher.

Tjoe was a fairly accomplished novelist. In 1917, he published *Satoe Djodo Jang Terhalang* (An Obstructed Match) about the tragic love of a couple in Bogor. In 1918, *Binasa Lantaran Harta* (Destroyed by Wealth) was published, followed by its sequel, *Badjingan Besar* (Big Crook), the same year. Tjoe was skilful in the colloquial language. His work of 1922, *The Loan Eng*, was one of the most beautiful novels by a Peranakan writer before World War II. It was followed by *Lima Tahoen Kemoedian* (Five Years After), also the same year. His novel, *Salah Mengerti* (Misunderstanding), was still being serialized in the weekly, edition of *Sin Po*, in 1925. *Hoen-Tjeng-Lao* (*Fenzhuang lou* or A Woman's Dressing Room), another novel, was not completely serialized until after his death on 3 November 1925 at the age of thirty-four. Tjoe did not write on Chinese politics and society in *Sin Po* before his death. He is survived by his wife, two daughters, and his Chinese nationalist ideas.

Leo Suryadinata

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Tjong A Fie

(Tjong Yiauw Hian, 张耀轩, Zhang Yaoxuan; alias 张鸿南, Zhang Hongnan, 1859–1921)
Businessman, official and community leader, Indonesia

Tjong A Fie and his brother Tjong Yong Hian (张榕轩) were the most prominent Chinese businessmen in what was then called Sumatra's East Coast. His financial interests included plantations

and related businesses, factories, banking, steamships, railroads, and real estate. He served the colonial government of the Netherlands Indies as Chinese officer and revenue farmer. Tjong's investments extended to China, Malaya and Singapore, while his philanthropic activities benefited the peoples of Sumatra, Malaya, Hong Kong and China.

Stories tell that Zhang Hongnan, who was born in 1859 (some sources say 1860) in Songkou, Meixian, Guangdong, or Tjong A Fie, as he was known in the Indies, arrived in East Sumatra in 1875 with only ten silver dollars sewn into his belt. In reality, however, he had a much greater starting capital in the person of his older brother, Zhang Yunan (张煜南 alias Tjong Yong Hian), already a Dutch-appointed lieutenant of the Chinese there, and his uncle, Zhang Bishi (Thio Thiau Siat). The latter had settled in the Nanyang in about 1857, first in Batavia (Jakarta), soon becoming one of Java's most prominent businessmen and moving his base to Sumatra in 1875 and finally to Penang. Within the triangle Sumatra-Straits Settlements-China, Tjong A Fie also made his mark. A Dutch official described him as having "clear intelligence, a broad vision, and an almost unbelievable ability to work."

Tjong A Fie settled first in the port of Labuhan, but soon moved to the city of Medan, which became the administrative and commercial capital of the rapidly developing plantation area of Deli and all eastern Sumatra. Thanks to their business sense and their relations with the colonial administration, the Tjong brothers were able to seize the opportunities that the booming economy offered. Following in their uncle's footsteps they became provisioners to the Dutch and to the thousands of coolie laborers in the tobacco and other plantations. Uncle Thio Thiau Siat's financial interests in Penang and elsewhere gave valuable support to their operations. Although it was Western capital that opened the famous tobacco plantations of Deli, beginning in the 1860s, the Western planters depended on Chinese coolie labor. They needed middlemen to recruit workers, to transport them to Sumatra, to oversee them, and to provision them with food, clothing, and, perhaps most important, opium. Tjong A Fie, who outlived his brother by almost ten years, was the better-known, more "charismatic" of the two.

Tjong A Fie had worked for a small shop owner in Labuhan, but Medan offered better opportunities. There, the colonial administration governed the Chinese population through appointed Chinese officers, and the burgeoning Chinese population of the district required men of special talent and resources. The Dutch appointed Tjong A Fie first as Lieutenant of the Chinese, then Captain, while his brother was Captain and then Major.

Public office opened doors. Being an officer meant having a good chance to obtain the monopoly revenue farms for opium and gambling, two vices that were rampant among the coolies, or for slaughtering of pigs. As officers, the Tjongs had access to these lucrative monopolies that were auctioned off by the government to the highest bidder. With his brother and with some participation of his uncle, Tjong A Fie held the profitable opium farm for the region; in one year, before the government finally took over the sale of opium, the farm may have taken in as much as six million guilders, delivering some two million of that as rent to the government.

Revenue farms were the Tjongs' first source of wealth but not the only one. The Tjongs held contracts to deliver rice and sugar, imported from Java or elsewhere in Southeast Asia, to the government for its military campaigns in nearby Aceh and to the plantations to feed the labourers. They also helped deliver coolies recruited from

China via Singapore to the Deli plantations. The brothers were involved in the salt farm, and with that the entire fishing operations of the important Chinese fishing harbor of Bagan Siapiapi, if not as revenue farmer, then as financial guarantor for the monopoly farm. In that coastal Sumatran harbour, salt was the main ingredient for its salted fish and shrimp products that were a major part of the diet of peoples of the Indies and Malaya, including, of course, the coolie laborers of East Sumatra.

In 1908 Tjong A Fie became the first Chinese to own a plantation. In addition to his rubber plantation, called Si Bulan, he acquired additional plantations for coconuts, coffee, and tea. The plantation system had been intended for European, not Chinese, investment, but by 1919 he owned about twenty plantations. Although a plantation owner, he spoke out against the "penal sanction," the law that kept the coolies unfree and bound to their plantations. He owned factories for palm oil and sugar and did not hesitate to employ European personnel. Some ten thousand employees worked for him at the peak of his power.

With Thio Tiau Siat and his brother, Tjong A Fie invested in the merchant-managed Chao Chow and Swatow Railway Co., a novelty in China's rail-building scheme that used private capital and opened in 1906. Unfortunately, for a number of reasons, this enterprise was not successful but it remained a significant political gesture. In 1907, Tjong A. Fie was one of the founders of the Deli Bank and later of the Batavia Bank. His interests also extended to shipping.

After the death of his brother in 1911, Tjong A Fie became Major of the Chinese and undisputed leader of the Chinese community of Medan. With the growth of the city, Tjong had extended his investments to landownership. His office gave him access to the city planning for Medan, which opened opportunities in business and real estate. It is said that he owned half the land in the city, three-fourths of the houses, and virtually all of the property in the new development of Tebing Tinggi. Small wonder that he was unofficially called the "King of Medan."

Finally, Tjong used his wealth for a variety of philanthropic activities. For example, the Tjongs had built markets in the city, but they donated the income to found a hospital, Tjie On Djie Jan, for the indigent and for lepers, with an adjacent home for the old and destitute. Among his most important endeavors was support for education, which included donations to a missionary school in Penang, to Chinese-language education in Sumatra and elsewhere, to schools in his home area of China. He donated the clock to the tower of Medan's City Hall and erected a bridge, the "Virtuous Bridge (Chen Tek)," in memory of his brother that was recently restored. He supported Chinese temples in Medan and elsewhere and was a major donor to building the central mosque in Medan, to other mosques and even to Hindu temples and Christian churches. Repeatedly, he was a prominent contributor to disaster relief funds for his Chinese homeland. In 1916, Tjong A Fie celebrated thirty years of service to the administration with a feast that lasted three days, involving all ethnic groups of the city. In that year the University of Hong Kong gave him an honorary doctorate for his support for education.

Tjong was an integrative figure who was a close associate of the Sultan of Deli, respected by the Dutch authorities, and revered by the multic-ethnic population of Medan, Malay, Chinese, Indian, Arab, and Dutch. When he died in 1921 in Medan, large crowds attended the funeral ceremonies. Tjong A Fie placed part of his assets into foundations to continue his work, but his plantations later had to be sold; the Chinese railway declined and was

finally demolished. His memorial image however stands, with that of his brother and uncle, in the Kek Lok Si Buddhist temple in Ayer Itam, Penang. He left an indelible mark on the city of Medan, where, in addition to the bridge, his great mansion, which combines Chinese and European architectural elements and was recently renovated, is a heritage site and important tourist attraction.

Mary Somers Heidhues

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Toh Chin Chye

(杜进才, Du Jincai, 1921–2012)
Doctor, politician, Singapore

Lauded as the man who helped create the People's Action Party (PAP), Dr Toh Chin Chye was a fairly unassuming man at first glance. However, this quiet-looking gentleman was dubbed by Singapore's first prime minister (former minister mentor) as the man holding the fort for the PAP and thereby holding the party together in its early years. He is also remembered for being very passionate about shaping his country's future, a bit of an idealist, and very forthright, as he tended to "tell it like it is". His passion for serving the community, his idealism in wanting the best for everyone in society, and his forthright nature sprang from his very humble beginnings.

Born in 1921 in Perak, Malaysia, he was educated at St George's School. Then, like the brightest and best of his generation, he went to Raffles College in Singapore. However, the outbreak of World War II meant he was unable to pursue his education abroad. During the period of the Japanese Occupation of Singapore, Toh became a hawker's assistant, and grew potatoes and tapioca for his own subsistence. As with most members of his generation, his views on life and his political outlook, helped shape his budding interest in politics. Once awakened to the injustices of the colonial society, Toh took the next logical step forward by forming the Malayan Forum when the war was over and he was able to go overseas for his further education. In London, between 1949 and 1953, he led the nationalist Malayan Forum and conducted debates and discussions with fellow students from Singapore and Malaya on the future of Malaya. Through the Malayan Forum, Toh became friends with Goh Keng Swee and together they took up the political cause. The Malayan Forum succeeded in bringing together the various players who would figure prominently in Singapore politics, and was instrumental in involving Lee Kuan Yew in union politics and the formation of the Council for Joint Action. Although Toh was still studying in Britain at the time, he kept in touch with the Malayan Forum members who had returned to Singapore and met in the "basement" of Lee Kuan Yew's house. Knowing very well that his friends were under the constant surveillance of the "Special Branch" (the precursor to the modern Internal Security Department) and at risk of being detained

without trial, Toh suggested (on his return to Singapore) the formation of an open and legal political party so as to throw their nationalistic fervour into action. Thus, the People's Action Party (PAP) was formed with Toh as the party chairman.

In his role, he steered the PAP through its internal struggles between the leftist supporters and the rightist supporters. However, he was unable to prevent the so-called communists from taking over the Central Executive Committee (CEC). So, for a short while, Toh, Goh Keng Swee and Lee Kuan Yew lost control over the party. It was at the party's Annual Congress that the sight of the motley crew of assembled people led Toh to propose to Lee that the party adopt a cadre system to minimize the opportunities for ordinary members to overthrow the CEC. The chance to implement the cadre system within the party presented itself when then Chief Minister Lim Yew Hock detained so-called communist sympathizers. This freed the way for Goh and Lee to take over the party and implement the cadre system which the PAP still helms today.

Now that he and Lee were in control of the party, they were able to oversee the PAP's organization and policymaking. Under Toh's and Lee's joint leadership, the PAP did fairly well in the 1959 general election, with the former successfully elected as the legislative assemblyman for the Rochore constituency. However, the PAP electoral victory in 1959 did not automatically mean the ascendancy of the PAP secretary general Lee Kuan Yew as prime minister. The PAP's CEC voted between Lee Kuan Yew and Ong Eng Guan as prime minister, but reached a deadlock from an even vote. It was up to Toh to cast the tiebreaking vote and he came out in favour of Lee. This then marked the beginning of the new Lee Kuan Yew era of Singapore politics. Under Lee, Toh led a committee to design the state crest, state anthem, and state flag, all of which were unveiled on 3 December 1959 at the City Hall and became the national flag and national anthem when Singapore gained independence in 1965. Toh was then appointed the deputy prime minister. He relinquished the post in 1968 and became the minister for science and technology till 1975 when he was appointed the minister of health. He stepped down from the post in 1981 and became a backbencher famed for his outspoken criticisms on various government policies, such as the Medisave Scheme and the age limit on CPF withdrawal. In appreciation of his twenty-nine years of service as Member of Parliament for Rochore, the Toh Chin Chye Benevolent Fund for the elderly was set up by the Rochore Citizens Consultative Committee.

As an extension of his interests in shaping and developing Singapore, Toh served as chairman of Singapore Polytechnic and vice-chancellor of the University of Singapore where he established the faculties of Engineering and Architecture and introduced professional courses, such as business administration and accountancy to bolster Singapore's industrialization efforts. He prompted the move of the university from Bukit Timah to Kent Ridge, and initiated the setting up of the National University Hospital. However, there were claims that Toh was an autocrat with his clampdown on student protests and his single-minded focus on using the university to further the national goals of economic development. Still, he achieved the goals of reforming the university and it cannot be denied that Toh contributed significantly to tertiary education by ensuring that universities in Singapore would be geared towards enhancing Singapore's economic growth.

He retired from politics in 1988 to pave the way for the younger generation to

lead Singapore. At his retirement, he issued a strangely prophetic parting shot at the youth of Singapore whom he accurately claimed lacked "soul", "spirit", creativity, and idealism, and reflected on what this would bode for Singapore. In a 1997 Radio Corporation of Singapore address to youth in the country, Toh said:

> I would say the generation of the '50s and '60s took the plunge into politics without ever calculating the costs of the risk and the benefits to be gained. They were driven by ideology. Today's generation has no culture and [is] averse to taking political risk. Really, an interest in politics is very necessary for the future. But I cannot blame the present generations, because they see the heavy-handed response by the government to dissenting views, even though they know that these matters involve their daily lives.
>
> So the result is that we have produced a younger generation who are meek and therefore very calculating. They are less independent-thinking and lack in initiative. It does not bode well for the emergence of future leaders in politics and business. Robots and computers can be programmed or if you like, can be trained. But the trouble, of course, is that computers lack soul and what we need in Singapore is soul. Because it is soul that makes society.

This radio address neatly sums up both Toh's character and his contributions to Singapore. Beyond speaking of his subtle fears of young Singaporeans who want their future given to them rather than achieving it for themselves, it establishes Dr Toh Chin Chye as a passionate man who was driven to develop and build Singapore to that which it is today.

Toh died on 3 February 2012 in Singapore.

Ho Khai Leong

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Tong Djoe

(唐裕, Tang Yu, 1926–)

Entrepreneur, Chinese community leader, art collector, Indonesia and Singapore

As a citizen of Indonesia and a permanent resident of Singapore, Tong Djoe's long and colorful career has spanned three nations (Indonesia, China, and Singapore) for more than half a century. These three countries have witnessed the coming and going of three foreign masters (Dutch, Japanese, and British). Since its independences, the new Indonesian nation-state has seen six presidents, with all of whom Tong has been personally acquainted. Tong can thus be regarded as a prototype of Chinese transnationalist whose experience has been fundamentally shaped by various cultural, political, and socio-economic currents in

different geographical locations. He has also contributed importantly to the development of ethnic Chinese communities in Southeast Asia and of Sino-Indonesian relations.

Tong Djoe was born in September 1926 in Medan, Sumatra, into an immigrant family originating in the village of Penglai, Anxi County, Fujian (Hokkien) Province. His father was a small shopkeeper who had four children, Tong Djoe being the youngest. Tong Djoe went to a Chinese school in Singapore, enrolling in one of the schools catering primarily for pupils of the Fujianese dialect group. In 1943 he joined a small shipping firm (Chuan Ann) owned by his elder brother, Tong Lian Liang (1911–1967). During the anti-Dutch war, the Tongs supplied rice, military equipment, and medicines to the Indonesian Republican army and shipped rubber and coffee back from Sumatra to Singapore. In this process, Tong became acquainted with a number of key military and political leaders in Sumatra, among them A.K. Gani (1905–1968, Minister of Economic Affairs and Vice Prime Minister, 1946–1948) and Ibnu Sutowo (1914–2001) who would play a significant role in the evolution of Tong's business.

After Indonesia attained formal independence in 1949, the Tong brothers participated in the development of PELNI (the Indonesian National Shipping Company), at the invitation of Gani (who was one of the top leaders of the Indonesian Nationalist Party during the 1950s), Tong Djoe helped with the inter-island shipping and his brother took charge of shipping between Indonesia and Singapore. In 1953 Tong Djoe formed his own shipping firm, Naga Laut. After the late 1950s, through his long-time relationship with Sutowo who was developing the Indonesian State Oil Company (Pertamina), Tong Djoe served as Pertamina's overseas representative and agent in Singapore and Hong Kong, taking charge of the shipping of crude oil from Indonesia to Singapore for refining and selling in the overseas market. According to Richard Robison's *Indonesia: The Rise of Capital* (1986), Sutowo built the "largest private indigenous business group in Indonesia" between 1967 and 1976 when he was President-Director of Pertamina, and Tong was one of his two key Chinese partners. In 1961, Tong Djoe established the Tunas Company with its headquarters in Singapore. His 28-story office tower, the highest in Singapore at the time, was the first office building outside of Indonesia which was privately owned by an Indonesian national. It also represented a high point for the Tunas Group, which had business spread over Indonesia, Singapore, and Hong Kong, in such areas as shipping, import-export, and tourism. According to the Indonesian magazine *Matahari*, together with Liem Sioe Liong, Ciputra, Bob Hassan, and Sofyan Wanandi, Tong Djoe was named as one of the 17 Chinese business leaders in Indonesia.

Apart from being economically successful, Tong Djoe was a key individual who worked behind the scene in an attempt to reestablish Sino-Indonesian direct trade and diplomatic relations in the 1980s. In recognition of his endeavor and extensive involvement in the nation's socio-economic development, the Indonesian government awarded him the prestigious Bintang Jasa Pratama Medal in August 1998.

Tong Djoe has been actively participating in Chinese community activities in Singapore and elsewhere. He was the Chairman of Anxi Clan Association between 1977 and 1998. Founded in 1926, the Association represents those Chinese originating from the county of Anxi. Tong was the Chairman of two prominent trade associations: the Singapore

Overseas Chinese Importer-Exporter Association, the most important business association for merchants concerned with Singapore-Indonesian trade, and the Singapore Shipping Association, which was founded in 1953 representing the interests of ship owners in Singapore. He was also a key member for an extended period of time in a number of major Chinese associations such as the Fujian (Hokkien) Association and the Singapore Chinese Chamber of Commerce and Industry (SCCCI).

Tong Djoe has been an art collector and a patron for a number of educational institutions, such as Singapore Maris Stella High School, the Chinese Industrial and Commercial Supplementary School, and the Thong Chai Medical Institution. His support for education won him a Medal of Long-term Service to Education awarded by the Singapore government in 1997. Tong has been chairman of Goh Loo Club (founded in 1909), executive member of the Lu Tiok Culk (founded in 1938), Singapore Chinese Weekly Entertainment Club (founded early 20th century), and the Eo Hoe Hean Club (founded in 1895).

After China's reform and opening in the late 1970s, Tong Djoe had entered the Chinese market. Through his Hong Kong-based Solid Resource Company, he invested heavily in China, especially Xiamen, a booming coastal city close to his hometown Anxi. According to Indonesian and Japanese journalist accounts, the China projects in which Tong Djoe participated were worth billions of dollars and his net assets were estimated at more than US$500 million.

Because of his extensive involvement in the process leading to the resumption of Sino-Indonesian trade and diplomatic ties throughout the 1980s, and his business investment in China, Tong Djoe has built up an impressive array of personal ties with the PRC national leaders. In May 1998 Tong was invited to serve on the China National Association for Overseas Liaisons, whose members include prominent national and international social and economic players. He was the Director-in-General of the International Confucian Society between 1999 and 2009, which was established by some senior and retired Chinese politicians in Beijing in 1994 with the aim of studying and promoting Confucianism.

Tong Djoe has attributed his success to his upbringing (growing up in an extended Chinese family and attending Chinese schools which placed a great deal of emphasis on the moral teachings of Chinese traditional values) and his capacity for working closely with various types of people from a variety of ethnic, national, and cultural backgrounds. Central to his perceptions has been the fundamental importance of human relations (*guanxi*). In his view, "money can run out one day, but human relations will not. Therefore, we have to treasure relationship (*guanxi*)." Speaking in the First Asian Economic Experts Conference held in Tokyo in 1996, he declared, "Asians are particularly concerned about the promotion of cordial relationship between people." In a letter to a former vice prime minister of China (dated 10 October 1997), Tong states, "Because of the advance of science and technology, the world has shrunk and human interactions have significantly increased, we should rely more on Confucianism to maintain harmonious and friendly relations."

It would be misleading to attribute Tong's success solely to culture which, nevertheless, provides a foundation for his transnational networking practices that mobilized resources effectively in family, kinship, social, business and political connections. It is through this process of transnational linkages that Tong

Djoe has made important contributions to the social, economic and cultural developments of the Chinese communities in Southeast Asia and to the improvement in Sino-Indonesian relation.

Liu Hong

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Tong, Stephen

(唐崇荣, Tang Chongrong, 1940–)
Reformed evangelist, Indonesia

Stephen Tong is one of the most influential figures among the Chinese-speaking ethnic Chinese Christian communities in Indonesia. His Gereja Reformed Injili Indonesia (GRII, or Reformed Evangelical Church of Indonesia) churches are found in a number of predominantly Chinese neighbourhoods in Jakarta and other big cities in Java and Sumatra. In some de facto "ethnic Chinese only" residential areas, the sermons are often conducted in Mandarin and translated into Bahasa Indonesia. In fact his GRII church branches even extend beyond major cities in Indonesia — there are GRII churches in Singapore, Germany, Australia, America, Malaysia, Taiwan, China and Switzerland, mainly serving the Indonesian diaspora and students.

Tong was born in 1940 on Gulangyu (鼓浪屿) island of Fujian, China, to a Chinese-Indonesian mother and a Chinese father. Gulangyu had been a foreign (western) enclave since 1842, and was therefore heavily influenced by aspects of western cultures, including Christianity.

When Tong's mother was widowed at the age of thirty-two, she had seven siblings to raise besides her son and encountered a lot of hardships. In 1947, she went back to Indonesia with her siblings and son. The family continued to experience great economic hardships in the following years. Following the 1949 revolution in China, evangelism — regarded as a form of foreign (western) intervention in China's domestic affairs — was prohibited. A number of prominent Chinese evangelists fled China and focused instead on preaching evangelism among ethnic Chinese in the world outside, especially to the Chinese in newly independent and turmoil-stricken Southeast Asian countries, and the newly arrived Chinese migrants in North America. Both groups belonged to a generation of ethnic Chinese caught in a dilemma resulting from socio-cultural marginalization and were therefore in need of spiritual and cultural strength. They found the answer to this, among other things, in ethnic Chinese Christian churches founded and led by Chinese evangelists. A prominent protégé of these ethnic-Chinese-focused and transnational evangelists is Stephen Tong.

By his own confession, Tong decided to dedicate his life to evangelism in 1957 at the age of seventeen, after listening to a sermon by Andrew Gih (计志文) at a youth conference.

What followed during the 1960s and early 1970s is little known. Internationally, those were the years of ideological confrontations and cultural radicalism, which also witnessed a revolt against traditions and authorities. In 1974 the International Congress on World Evangelization was held in Lausanne, Switzerland, organized by a committee headed by Reverend Billy Graham of the United States. Responding to the theme, "Let The Earth Hear His Voice", Christian leaders participated in plenary sessions, bible studies, as well as discussions and debates over the theology, strategies, and methods of evangelism. The gathering produced The Lausanne Covenant, a declaration that was "intended to define the necessity, responsibilities, and goals of spreading the Gospel". Since 1974 the Lausanne Covenant has challenged Christians to work together to make Jesus Christ known throughout the world.

According to Tong, about sixty ethnic Chinese evangelists all over the world attended the Lausanne Congress and were greatly inspired. Two years later in 1976, the first Chinese Congress on World Evangelization (世界华人福音会议) was held in Hong Kong. Consequently an organization to promote evangelism among ethnic Chinese worldwide, the Chinese Coordination Centre of World Evangelism (CCCOWE; 世界华人福音事工联络中心), was established with its headquarters in Hong Kong. According to the statement posted on the organization's website, "ethnic Chinese churches are facing a historical challenge today; it is our obligation to spread God's message to Chinese brethren worldwide, especially our 800 million brethren in China Mainland…". The statement thus marked the beginning of a new era for a worldwide evangelical movement for ethnic Chinese.

According to testimonies posted on the church's website, Tong served as guest lecturer at the China Graduate School of Theology in Hong Kong in 1975 and 1979; at the China Evangelical Seminary in Taiwan (1976); and at the Trinity College in Singapore (1980). It is safe, therefore, to assume that he had been involved in the establishment of this Hong Kong-based worldwide ethnic Chinese evangelical group mentioned. In 1979 he started his own worldwide evangelistic ministry — Stephen Tong Evangelistic Ministry International (STEMI). Since then he has been constantly involved in evangelical activities which are easily traceable on a number of websites related to ethnic Chinese churches. His national and international activities include serving as keynote speaker at the International Prayer Assembly in Seoul (1985); setting up the Indonesian Evangelical Reformed Foundation (1986); founding the Evangelical Reformed Seminary (STRI) in Surabaya (1986); and two other branches (Jakarta 1987 and Malang 1990); establishing the Indonesian Evangelical Reformed Church (GRII or Gereja Injili Indonesia, 1991) and the Evangelical Reformed Theological Seminary in Indonesia (1996), and setting up the Reformed Institute for Christianity in 21st Century in Washington D.C. (1996) to equip Christians for global evangelization.

In September 2008 the construction of a massive church called the Reformed Millennium Cathedral that seats 8,000 and houses a seminary (Reformed Institute), a museum and a school, was completed by Tong and opened in the ethnic Chinese-dominated residential area in Central Jakarta. The "megachurch" phenomenon has been growing in the United States and South Korea since the 1980s. To judge from Tong's activities and interactions with Christian groups in these two countries since the 1980s, his idea of building a church in Indonesia may have been borrowed from foreign church authorities, in

accordance with the mainstream evangelistic trend in contemporary international Christian communities. Tong reportedly conceived the idea of constructing his church in 1992 and it took him sixteen years to see it to fruition.

Tong stresses the idea of being "Reformed" in Christian theology. Historically the term "Reformed" in the Christian world refers to the protest movement against the Roman Catholic Church in the fifteenth and sixteenth centuries. Tong's Reformed Evangelical Church is the antithesis to two phenomena in Christian churches since the late twentieth century, namely, the charismatic movement and the rise of secularism. The former, blended with the prosperity theology, helps to expand its share in the global religious market and is enthusiastically welcomed by the mass of merrymaking church attendees, while the latter saw the rise of communities with higher educational background taking a critical stance on religious matters. Both groups share the trait of neglecting the Bible.

These two groups have been the focus of Tong's "Reformed theology": One is blamed for not taking an intellectual approach to understanding the Bible, while the other is being chastised for regarding the Bible as obsolete. Secularism in the form of religious pragmatism and rationalism may be regarded as the consequence of developments in the twentieth century, which Tong is still fiercely trying to counteract by means of the Bible.

In recognition to Tong's life work in Christian ministries, the Westminster Theological Seminary in Philadelphia — a prestigious bulwark of the Reformed faith — awarded him an Honorary Doctorate of Divinity in 2008 and established the Stephen Tong Chair of Reformed Theology in 2011.

Susy Ong

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Too Joon Hing

(朱运兴, Zhu Yunxing, 1911–2002)

Politician, community leader, Malaysia

Too Joon Hing was a key leader of the Malayan Chinese Association (MCA) and the Alliance party in the early years. He was also Tunku Abdul Rahman's first assistant education minister. He later left MCA due to disagreement with party leader and was considered a man driven by principles and not personal interest.

Too was a second-generation immigrant of Hainanese origin, whose father, Too Jee Lim, had come to Malaya to work as a tailor apprentice and eventually made himself a mining tycoon. Too Joon Hing was born in Ipoh, the capital of the sultanate of Perak on 17 September 1911. He was bilingually educated, having been given traditional Chinese tuition at a tender age and later

attending the Meng Teck (明德) Primary School for four years. After that, he went to the Anglo-Chinese School to complete his primary and secondary education before continuing his education in business management at the Hong Kong University in 1932. He returned to Malaya without completing his degree.

After his father's demise in 1944, Too soon became a renowned community leader in Perak. During the Emergency Rule from 1949 to 1954, he was appointed by the British colonial government as the auxiliary police inspector overseeing the auxiliary police units in Ipoh, Taiping, and Telok Anson. After joining the Malayan Chinese Association (MCA), Too represented the Alliance Party — a coalition of the United Malays National Organisation (UMNO), the MCA, and the Malayan Indian Congress (MIC) — to win the councillor seat for the Silibin ward in Ipoh, his first elected office in August 1954. By September he was appointed a member of the Alliance National Council and one of the leaders drafting the election platform, "The Road to Independence". In 1955 he went on to win the Kinta Selatan Parliamentary seat with an 83 per cent landslide victory and was appointed assistant education minister in the Tunku Abdul Rahman's home rule government that would lead Malaya to independence two years later.

In his capacity as a cabinet member, Too, accompanied by acting Police Commissioner, I.S. Wylie, was the Tunku's messenger in the preliminary discussions with Malayan Communist Party (MCP) representative Chen Tien, which paved way for the Baling Meeting between the Tunku and CPM leader Chin Peng in December 1955. The meeting broke down as the Tunku refused to recognize the legality of MCP, and MCP refused to surrender, which prolonged the communist insurgency that was to end officially only forty-four years later.

While the Alliance government gained ground in containing the communist insurgency, the power struggles within the MCA and between the MCA and UMNO also got more intense, and Too played a key role in these also. He was elected the party's secretary general in 1956 and in the 1958 party elections, his ally, Lim Chong Eu, defeated party founder Tan Cheng Lock while Too retained his secretary general position. The "Young Turks", under the leadership of Lim, wanted to align the MCA closer to the Chinese-speaking grass roots, which were being wooed by a few newly emerged opposition parties. The new leadership was, however, sidelined by Prime Minister cum Alliance President Tunku Abdul Rahman and deprived political resources to maintain their following. Neither Lim nor any of his other allies was made a minister while Too had already lost his assistant ministership in the cabinet reshuffle in late 1957. In contrast, despite losing party elections, Lim's opponents such as Tan Siew Sin (son of Tan Cheng Lock) and T.H. Tan were respectively retained as minister of commerce and industry, and appointed the secretary general of the Alliance Party.

The showdown of UMNO and the MCA came in July 1959 when the MCA demanded to contest for a minimum of thirty-five seats in the 104-seat parliament to have a veto over constitutional amendments, and also explicit protection of Chinese education in the Alliance's manifesto. The Tunku rejected both demands and threatened to break up with the MCA. With a 89 to 80 vote, the MCA General Committee decided to back down and accept an allocation of thirty-one seats, with candidates being chosen by the Tunku and not the party. While the disempowered Lim resigned soon after the 1959 elections and left the party in 1960, Too and another Young Turk, Yong Pung How, immediately quit the party in protest.

Too contested for the Sitiawan parliamentary seat in Perak as an independent candidate in the 1959 elections, but lost. Two years later, again as an independent, he returned to the parliament after winning the by-election in Telok Anson, Perak. His main campaign issue was the Abdul Rahman Talib Report 1960, tabled by Education Minister Abdul Rahman Talib, which took an approach of gradual assimilation to Malaysia's multistream education system. Too was supported by Lim Chong Eu as well as an opposition party, the People's Progressive Party (PPP). In 1962 Lim and Too formed the United Democratic Party (UDP), principally to challenge the Alliance's education policy and speak for the non-Malays. The party, however, did not gain much traction and Too himself failed to win the by-election of a state seat within his parliamentary constituency in 1963.

Lim formed a new multi-ethnic party, GERAKAN, in 1968, but Too, who had moved apart ideologically, did not join this. By 1974, UMNO officially expanded the Alliance into the *Barisan Nasional*/National Front (BN) to include most opposition parties, including GERAKAN. According to Too, Lim invited him to join GERAKAN and run in the 1974 elections. Claiming dissatisfaction with Lim's efforts in fighting for Chinese education and the rights of the non-Malays in the later years, Too turned down the offer. Instead, he contested the Sungai Besi parliamentary seat in Kuala Lumpur as an independent candidate. He retired from public life after losing this last electoral battle of his life.

In 1990, when Lim Chong Eu lost his parliamentary seat to parliamentary opposition leader Lim Kit Siang, Too urged his former comrade to retire and did not mince his words in criticizing him for being hypocritical and inconsistent. This speaks volume of what defined Too's politics.

Often upheld as the only principled frontbencher the MCA has ever had, Too was well respected in the Chinese education movement and by the Chinese community at large. As assistant education minister, he truly helped the Chinese schools and won the trust and support of Lim Lian Geok, the then revered chairman of United Chinese School Teachers' Association of Malaysia (UCSTAM). He strongly condemned the Rahman Talib Report 1960 and the subsequent Education Act 1961. Section 21(2) of the act allowed the minister to convert Chinese- and Tamil-media national-type schools to Malay-medium national schools when he sees fit.

In the Telok Anson by-election in May 1961, Too's former MCA colleagues accused him of hypocrisy as he had supported the Razak Report 1956, tabled by Talib's predecessor and later second Prime Minister Abdul Razak. His detractors argued that the Razak Report too had the ultimate objective of "bringing together the children of all races under a national educational system in which the national language is the main medium of instruction". Lim Lian Geok came to his defence, explaining the difference between the two reports, and pointing out the Razak Report did affirm the maintenance of, and assistance to, the linguistic and cultural developments of non-Malays. Lim Lian Geok, a naturalized citizen born in China, had his citizenship revoked in August 1961 for maliciously distorting the government's education policy. Too who believed Lim's defence of him in the by-election was what triggered the revocation of Lim's citizenship testified for Lim's loyalty to the country in the latter's suit against the government's action, but Lim eventually lost. In 2004,

Too was conferred posthumously the Lim Lian Geok Spirit Award by the LLG Cultural Development Centre (林连玉基金), a body established in commemoration of Lim.

Following in his father's footsteps, Too was active as a Hainanese community leader. From 1946 to 1974, he chaired the Persatuan Keng Chew Perak (now Persatuan Hainan Perak), which his father had helped found in 1911. He went on to lead the Federation of Hainan Association Malaysia from 1957 to 1963, and from 1969 to 1973. Under his leadership, the federation offered scholarships to support Hainanese students pursuing university education, the first of its kind for the dialect and clan associations in Malaysia. He also chaired the Perak Coffee Shop Keepers Association from 1946 to 1974.

Too was married to Foo Yoke Ying (1912–2007), and they had three sons and a daughter. He took Loh Wai Lan (born in 1920) as his second wife in 1941 (without divorcing Foo) and with her he had a daughter.

He died on 26 May 2002.

Wong Chin Huat

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Trần Chí Kiên

(Ba Sưỡi, 陈志坚, Chen Zhijian, 1951–)
Political leader, Vietnam

Trần Chí Kiên was chairman of the People's Committee of the then district of Hà Tiên (河仙县) in the south-western Kiên Giang province (坚江省) of Vietnam, from 1988 to 1994. His career has spanned approximately four decades: he first worked for the revolution, the military, and finally, for the administration and development of Hà Tiên. While working in the People's Committee of Hà Tiên district, he contributed to the infrastructural development of Hà Tiên. Administratively, Hà Tiên became a town in 1998. It has approximately 40, 000 inhabitants living on its land area of 88.51 square kilometres. Its western side borders Cambodia and a border crossing connects it to Kampot in Cambodia.

Kiên used to be widely called by his nickname, Ba Sụi, in his community. *Ba* is the central and southern Vietnamese address for "father", or the affectionate and deferential term for an elderly man; and *sụi* means "to be limping in the legs". However, Kiên replaced the second syllable in his nickname *sụi* with *sưỡi*, a word which is adopted merely for its phonetic harmony.

Ba Sưỡi's great-grandfather of Chaozhou origins first migrated to Cambodia from China and married a Khmer woman. Ba Sưỡi's grandfather had two wives: the first was a Vietnamese born in Hà Tiên, and the second, a Khmer, born on the Cambodia-Vietnamese border. Ba Sưỡi's father was born in Lộc Sơn in the Cambodia-Vietnamese border region. His mother is an offspring of a Sino (Chaozhou)-Khmer and Vietnamese mixed marriage. She

was born in Thạch Động hamlet (Ấp Thạch Động), Xã Mỹ Đức, located in the rural town of Hà Tiên, where she later gave birth to Ba Sưới. Mỹ Đức village lies three kilometers from the centre of Hà Tiên, on the route leading to the south-western Cambodian-Vietnamese border.

Ba Sưới grew up in a multilingual environment which was favourable for him to acquire the Chinese Chaozhou (Teochew) dialect, Vietnamese, and Khmer. He is still fluent in Teochew despite being a fourth-generation descendant. His wife, Trương Thị Nữ (张氏女), also of Chaozhou ancestral origins, is a proficient Chaozhou-speaker like him. She was born in Lộc Sơn, the same birthplace of Ba Sưới's father, in Cambodia at the time.

Ba Sưới began his primary education at the Chinese school, Trường Hữu Đức (有得学校), which existed then in Hà Tiên. The school was operated by the Chaozhou (Teochew) *bang*, which was and still is the dominant Hoa dialect-group congregation in Hà Tiên. After his first year of school, he went to Cambodia with his aunt, where he studied for two more years at a Chinese school before continuing his education at a Cambodian school. At the age of fifteen, he started working as a waiter, but in 1970, fled Cambodia during the coup led by General Lon Nol against the then head of state, Prince Norodom Sihanouk. One of the causes of the coup was Sihanouk's tolerance of the activities of northern Vietnamese within Cambodia's borders, which the general opposed. It then became risky for people of Vietnamese descent — of whom Ba Sưới is one — to stay on; he then decided to flee to Vietnam.

When Ba Sưới returned to settle down in a hamlet in Kiên Lương, he was surrounded by revolutionaries since the Vietnamese communists (Việt Cộng) were particularly strong in infiltrating the rural areas of Vietnam. He joined them and successfully recruited young villagers, many of whom ended up joining the provincial military. He recalled begging for rice and not having a salary. Such circumstances explain why his first son was born after peace finally arrived in 1977, after the unification of his country when he earned the means to raise a family.

Ba Sưới first entered the provincial army in 1970 and stayed there till 1979. In 1971, while fighting the Americans, his right foot stepped on a mine in a mountain called Núi Tà Pang in Mũi Nai district. The following year, he failed to escape a bomb that was thrown in the direction of the cave where he had been hiding for three days. That accident injured his left leg. All in all, he spent five years in the war, trying to drive out the Americans.

In 1982 he began working at a trading cooperative which dealt in material supplies called Công ty Vật tư Nhà nước. One year later, he was with the General Supplies Company of Hà Tiên, Công ty Vật tư Tổng hợp, also a state company. He was promoted to chief of the Chamber of Commerce of Hà Tiên in 1984, and the following year, had another promotion to deputy-chairman of the People's Committee of Hà Tiên — a post which he assumed until 1988. From 1988 to 1994, he served as chairman of the People's Committee of the district of Hà Tiên. During his incumbency, he proposed and saw to completion the extension works of the electricity transmission line that runs from Ba Hòn hamlet in Bình An ward, Kiên Lương district, to Hà Tiên. He also proposed similar extension works for land accessibility that would connect Hà Tiên to its outer areas.

Ba Sưới's role gave him the chance to work with the current prime minister of Vietnam, Nguyễn Tấn Dũng, who from late 1981 became involved in the political activities of the Vietnam Communist Party. Nguyễn Tấn Dũng was secretary of the District Party

Committee of Hà Tiên from 1985–88. He held a pragmatic vision to develop Hà Tiên in trade and commerce as a way to increase its municipal revenue when investment interest there was absent.

Ba Sưới retired from the People's Committee in August 2010 owing to his kidney problem. He currently plays an informal advisory role and joins the monthly meetings of veteran soldiers in Hà Tiên, as well as the meetings of the Society for the Elderly. He further serves at the party branch of the settlement area (Chi Bộ Ấp), where he now resides, and participates in the economic, social, and security activities of the organization.

Ba Sưới has two sons and two daughters, all of whom are professionals, working variouly in the tax department, investment bank, hospital, and water supply department of Hà Tiên. He also has two paternal grandchildren and one maternal grandchild.

Grace Chew Chye Lay

REFERENCE

Private interview with Trần Chí Kiên, in October 2010, in Hà Tiên, Vietnam.

Trần Đông Sanh

(陈东生, Chen Dongsheng, 1920–)
Community leader, Vietnam

Trần Đông Sanh has, over the years, managed and organized charity programmes, temple rituals and cultural activities, renovation projects, and miscellaneous matters of the Guangzhao Native-Place Association (广肇会馆) in the city of Can Tho (Cần Thơ 芹苴市) in southern Vietnam. Can Tho is located on the southern bank of the Hậu River, the largest distributary of the Mekong River. As chief of the association, Sanh was further responsible for the maintenance and management of the burial ground of the association. His role as community leader expanded after the late 1980s when Chinese shrines and native-place associations were reopened after nearly a decade of closure.

Like all native-place associations in Vietnam, the Guangzhao Native-Place Association of Can Tho strives to achieve financial independence as a religious and cultural entity. It also plays key roles in continuing and preserving the learning of Mandarin, and ensuring harmonious relations among its members. Although the association is Cantonese in origin, the Hoa (ethnic Chinese) of other such ancestral origins as Fujian (Hokkien), Teochew, and Hakka, and ethnic Vietnamese, also worship at the shrine of Tianhou (天后) — the goddess of heaven — which is the principal deity enshrined at the association.

In 1988, the Guangzhao Native-Place Association of Can Tho was given official recognition as a historical vestige of Vietnam. Its shrine was reopened and worshippers began to trickle in to pray to Tianhou and Guandi, the secondary deity. In 1992, the native-place association was revived and the clan committee leaders were elected to manage traditional rituals and festive celebrations such as the ritual of Yulan (盂兰节 *Yulan Jie*) — organized in the seventh month of the lunar calendar, "the festival of the ninth lunar month" simply called the Double-Nine Festival (重九 *Chongjiu*), and the birthday of Tianhou (天后诞 *Tianhou Dan*) — on the twenty-third day of the third lunar month.

When the area behind the association was nationalized after the country's unification in 1975, incense offerings from worshippers were saved over the years to purchase the space from the municipal government. In 2001, this

was achieved and the association repossessed the area. It was Sanh's idea that the association became self-supporting and so suggested that the newly acquired space behind the shrine of the association be productively used to churn in revenue to support the operations of the association. The idea of a childcare centre (博爱幼儿园) was conceived as a result. In 2003, the childcare facility which had enrolled 100 ethnic Vietnamese and ethnic Chinese children was inaugurated, bringing in sufficient revenue for the association, and reducing its reliance on fluctuating incense offerings.

Sanh is currently one of thirteen administrative advisers who hold a seat in the thirteenth-term Committee of the Association for the Sponsorship of Chinese-Language Education of Can Tho (芹苴市华文补助会), commonly known as the "Chinese Language Centre". Such associations, which are managed by their individual committees, are found in cities and towns in the central and southern regions of Vietnam where ethnic Chinese reside. The committee decides on teaching schedules, fees, and matters relating to Chinese language classes. In the case of Can Tho City, the Chinese-language classes have, since November 2010, been incorporated into the school curriculum of Viet-Hoa Private School (see entry on Ngô Quốc Tuấn).

Sanh has been one of the key decision makers for the affairs of Guangzhao Association for a considerable period. For example, he supports the decision to elevate the building of the association by slightly over one metre from the current ground level. The building, which houses the shrine of Tianhou and Guandi, currently faces the Mekong River in the Ninh Kiều district of Can Tho and is vulnerable to floods caused by the high tides of the Mekong River during the monsoons. At the point of writing, elevation works of the shrine are already in progress. The construction work required meticulous planning and its hefty cost of 20 billion *dong* has to be funded by donors in the community of Can Tho and overseas. The flow of ritual offerings stopped for a period of time as the entire building had to be closed for the works.

Sanh was born in 1920 in Tianmen district (湖北天门县) of Hubei Province, China. He came to Can Tho at the age of three, after what he recalled as a long journey which required several transits via Hankou, Shanghai, and Hong Kong. Being a native of Hubei, he was a "minority" among the Chinese in Can Tho who mostly emigrated from Guangdong province in the southern region of China. A school which taught his vernacular did not exist so applying to a private school established by the Cantonese clan was his only avenue to get a formal education. His parents therefore sent him to Trường Mộ Hiền (慕贤学校), one of the schools operated by the Cantonese clan. The medium of instruction at the school was also Cantonese, thus, it was at school that Sanh acquired fluency in Cantonese — a skill which he has managed to preserve until now.

He has witnessed the economic, political, and social changes in Can Tho since he has lived there for the most part of his life, returning to China only once in 1947–48 for a year. His paternal uncle, his father's elder brother, was the first in his family to migrate to Can Tho. This uncle was a dentist and Sanh became his apprentice and later practised dentistry for sixty years at his family's private dental clinic. The clinic, Đức Sinh (德生牙医), was located at the corner of the street, only two houses away from the Guangzhao Association. It was one of the few dental clinics existing at the time in Can Tho. His father, Trần Bình An (陈平安), used to serve at the Guangzhao Association while

also operating a shop selling daily provisions from a space adjacent to the clinic.

Sanh was elected for six consecutive terms from 1992 to 2009 as leader of the Guangzhao Native-Place Association. It was only in December 2009, after he relinquished his post on retirement, that the association re-elected a new chief, Quan Hằng Cao (关恒高), with ancestral origins in Nan Hai district (南海) of Guangdong province. The association has served as an informal meeting venue for the older generation of Hoa, regardless of their ancestral dialect groups. It further functions as a community place of worship which cuts across ethnic boundaries. Less significantly, it is also a community childcare centre. Good community relations have been forged by Sanh, as well as the leaders of the association — a role typically expected of leaders of ethnic communities in Vietnam.

Sanh has a son who lives in Vietnam, and a daughter who has migrated to Australia with her ethnic Vietnamese (*kinh*) husband. His wife, who has passed away, used to live in Australia with their daughter. He has since remarried a Vietnamese woman.

Grace Chew Chye Lay

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Private interview with Trần Đông Sanh, October 2010, in Can Tho City, Vietnam.

Triệu Quốc Hưng

(赵国兴, Zhao Guoxing, 1958–)
Business and community leader, Vietnam

Triệu Quốc Hưng has been called the entrepreneur with the most number of hotels in Hoi'an by the media. He owns four hotels and the construction of his fifth hotel in Hoi'an will begin in 2011. By offering a variety of choices in modern accommodation to tourists visiting the UNESCO (United Nations Educational, Scientific and Cultural Organization) landmark, he has made a mark in the hospitality and tourism sector of Vietnam. Undoubtedly he has contributed to supporting employment and the economic sustainability of Hoi'an through his investments. His total business provides stable jobs to more than 170 employees, of whom more than fifty are university graduates. His manager for guest relations is a Dutch who married a local woman in Hoi'an. Besides being an adventurous investor, Hưng gives back to society by making annual monetary contributions for the construction of homes for the homeless elderly of Hoi'an. Such charity homes are called *căn nhà tình nghĩa* (roughly corresponding to "homes of friendship"). Hưng also sits on the board of directors of his former school in Hoi'an, Trường Lễ Nghĩa (礼义学校), which currently functions as the Chinese Language Tuition Centre.

Triệu Quốc Hưng was born in 1958 in Phượng Minh Hương, now Phượng Minh An, of Hoi'an. His grandfather, Triệu Đức Tư (赵德思), had migrated to Hoi'an from Swatow (汕头), Guangdong province, China. He is a fourth-generation ethnic Chinese, the eldest son of a Teochew retailer in Chinese herbal medicine, Triệu Minh Hòa (赵明和) and his Cantonese wife, Lý Thế Phi (李世飞), both born in Hoi'an in 1834. The couple used to manage Hòa Sanh Đường (和生堂), the name of the Chinese medical herbal shop. The business has been passed down to Hưng's five siblings who reside in Hoi'an. He has another two younger brothers now living in Danang, the city just next to Hoi'an, and in Denver, in the United States. Being the eldest son, Hưng

initially thought that he would take over his father's business. However an opportunity which emerged following the turnaround of the economy of Hoi'an in the early 1990s changed his career path.

In the seventeenth and eighteenth century, vessels plying between Japan, China and the Indian and European continents used to stop at Hoi'an, then a flourishing port. The port lost its competitive edge in berthing large steamships in the nineteenth century, but by then, it had already become a unique repository of local and foreign influences brought by traders. One of the legacies of trade with China are the classical Chinese houses of Chinese business families.

In 1992, Hưng bought one such ancient-styled houses which lined the street currently named Trần Phú from a Chinese family who left Hoi'an. He made the purchase decision after noticing a trickle of foreign tourists visiting Hoi'an and foresaw tourism potential in the sleepy town. Renovation works on the house were carried out and by December 1994, it was a motel exuding an ancient Chinese atmosphere and offering twelve rooms, called Vĩnh Hưng 1 (永兴客栈). The motel serves tourists who want to experience reposing in a Chinese-styled home, replete with an old well in its open rectangular court yard.

When Hoi'an was officially inscribed as an UNESCO heritage site in 1999, Hưng opened his second hotel on 23 November 1999. The two-star hotel occupies 1,000 square metres and has thirty-one rooms. Another two-star hotel with twenty-four rooms, Vĩnh Hưng 3, opened in December 1999. By 2003, when Hoi'an already had approximately fifty hotels catering to the different needs of tourists, he inaugurated his first resort hotel, Vĩnh Hưng Riverside Resort, in An Hội (Hoi'an). The hotel took fifteen months to complete, including substantial initial clearance of wild coniferous trees and taro proliferating on the site. The modern resort hotel is believed to have facilitated the construction of tarred streets and improved infrastructure in its vicinity in 2006. The customers of the Vĩnh Hưng's hotels come mainly from Australia and France, followed by Taiwan and Japan.

Hưng's wife, Nguyễn Thị Mỹ Lộc, is a year younger than him. He has designed a management succession plan relatively early in his life and given his hotel, Vĩnh Hưng 3, to his daughter, Triệu Hoàng Vy, currently thirty-two years old. She runs the hotel with her husband, Phạm Vũ Dũng, an ethnic Vietnamese, under their tourist services enterprise, Rose Travel. Hưng intends to present his son, Triệu Tăng Quang, with his fifth hotel at Ngọc Thành, Cẩm Phô, which will be built on a piece of leased land measuring 5,000 square metres. The hotel will be three-star, offering sixty rooms. Triệu Tăng Quang, has taken courses in hospitality and tourism in Australia, Switzerland, and Singapore. He currently manages his own firm, Phú Khang, which organizes wedding banquets. Hưng's youngest daughter, Triệu Hoàng Ngân, is fifteen years of age and is currently studying in a secondary school in Melbourne, where her mother's sister lives. Ngân learns English and Japanese. Unlike Hưng, his wife and children do not speak Mandarin. Being a former student of Trường Lễ Nghĩa (礼义学校) in the old days, he supports the school in his role as its deputy director. He also contributes to the finances of the Chaozhou Native-Place Association in Hoi'an, where he is currently vice-headman.

Hưng enjoys innovating his hotel services. He has renovated his first hotel, Vĩnh Hưng 1, by installing traditional yet modern amenities in the rooms and toilets. For example, he has

added a traditional wooden bath tub with marble inlay and has adopted the spa-concept in beautifying the atmospheric Vĩnh Hưng 1. Hưng has also added the "local market" bazaar as a programme for his guests at his Riverside Resort so they can experience the flavours of traditional Vietnamese food which is currently only available in local markets in Hoi'an.

Hưng does not seem to run out of ideas, but the principles which remain with him all these years in business are delivering services with trustworthiness of excellent quality, and with courtesy, at a competitive price. These principles have seen his business morph together with Hoi'an, from a small unknown place into a global tourist destination. He has no plans to cast his dreams overseas in business. He wants to see Hoi'an prosper further, and hopes that his children will remain in Hoi'an and grow their businesses there.

Grace Chew Chye Lay

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Private interview with Triệu Quốc Hưng in October 2010, Hoi'an.

Trịnh Thủy Diêu

(郑水渺, Zheng Shuimiao, 1919–77)
Entrepreneur, community leader, philanthropist, Vietnam

Trịnh Thủy Diêu was a prominent businessman, industrialist, community leader, as well as philanthropist in South Vietnam. He was well known in Saigon (present-day Ho Chi Minh City) for his business achievements in steel production, and trade in hardware accessories, as well as his generosity in social contributions. While he worked diligently and enjoyed the fruit of his labour under the Government of South Vietnam, he met his fate after the fall of Saigon in 1975.

Diêu originally came from Jinmen county of Fujian province, China, where his family had lived for generations in Dadeng town. He was born in 1919 to a family who ran a grocery shop. They enjoyed a prosperous business and also a sound reputation for their kindness to others in their neighbourhood. Diêu was the third of five brothers in terms of age. His father and eldest and youngest brothers died while he was still young, leaving behind only his mother, his second brother, Trịnh Thủy Tuyền (郑水泉), and his fourth brother, Trịnh Côn Diệu (郑鲲躍).

He went to Saigon on his own at the age of eighteen in 1937, following the trend at the time when young men were encouraged to try their luck in Nanyang, the old common term — which literally means "the southern seas" — for Southeast Asia. When he reached Saigon, he found a job helping out in a countryman's shop. While working there, he seized the opportunity to learn how to manage a small business. After working for some time there, he started his own business.

His hometown in Dadeng was devastated soon after his arrival because of the political turmoil which eventually led to the Japanese occupation of China. His family then decided to flee Dadeng later in 1937 and migrated to Vietnam. When his two brothers arrived, he collaborated with them to start two new enterprises named "Hằng Thành" (恒成号) and "Hiệp Thành" (协成号) respectively. Their core business was trading in hardware and

car accessories, which successfully expanded to other parts of Vietnam and Cambodia.

A misfortune struck in 1945 when his second elder brother, Trịnh Thủy Tuyền, was robbed and then murdered on a trip to collect business debt in the central region of Vietnam. His sudden death left Diêu with no choice, but to take over his managerial role quickly to lead and then develop the enterprise. He gradually managed to expand the company into a leading hardware company in Saigon and even became one of the rising stars in Saigon's Chinese community. Through diligence, he built a spectacular business and reputation.

After learning how to operate and manage a plant in 1968, Diêu established a steel melting plant named Việt Thành Steelworks (越城炼钢厂) to collect the heaps of scrap metal from the battlefields scattered around the southern region of Vietnam after the outbreak of the Vietnam War in 1959. The scrap metal collected was recycled to produce steel for construction sites. This steel then replaced imported steel, and helped to preserve foreign exchange for the Government of the Republic of Vietnam.

However Diêu had foreseen that scrap metal collected from battle grounds would eventually run out; therefore, to ensure a continuous supply, he decided to establish another steel production plant, Hoàn Thành Steelworks (环城炼钢厂). He hired the best technicians he could find and started importing iron ore from Malaysia for refining. He further planned simultaneous explorations of iron ore in the laterite soil zone of the central part of Vietnam and discovered a large deposit of high-quality iron ore and other rare metals, including a reserve of mica. What he set out to accomplish first was to refine the rare metals and then export them to the United States and Japan. Secondly, he developed his steelmaking equipment and began to mine the mica.

When Diêu started making his mark as a successful businessman in Saigon, he supported the Saigon Chinese community by pouring his wealth into education and other philanthropic works. His generous contributions to significant social projects were highly recognized by his community who regarded him as one of its key leaders. He managed his high-profile roles well in serving as director of Thành Chí Secondary School (城志中学), Phượng Sơn Temple (凤山寺), Biên Hòa Cemetery (边和公墓义地), the Fujian Congregation of Saigon (西贡福建中华理事会), and the Central Association of Zheng (Trịnh) Lineage (郑氏宗亲总会). He was one of the founders of the Phúc Thiện Hospital (福善医院), and thus also held its chairman post.

The fighting following the beginning of the Vietnam War climaxed during the Tết Offensive of 1968. When Saigon was attacked, refugees swarmed the hospitals in Saigon. The Phúc Thiện Hospital took in as many as 5,000 to 6,000 refugees, and food supply became the most important issue. Amidst the chaos, Diêu, then deputy chairman, ignored the risk of being hit by enemy gunfire and bombing and rushed to the hospital on learning that the food supply was almost running out. Together with then chairman Thái Chương (蔡章), Diêu appealed to rice traders to continue their supply of rice to the hospital as before, and managed to receive their positive cooperation. His reputation rose after his successful handling of the crisis, and in the hospital board election following the end of this critical period, he was elected its chairman.

Around the time of the Vietnam War, Diêu had already succeeded as a pioneer entrepreneur dealing with hardware and

steelmaking. However, after the peace treaty was signed in 1973 to create a peaceful resolution for the conflict, the situation in South Vietnam began to deteriorate. As Diêu and his brother were prominent businessmen and the *de facto* leaders of the Saigon Chinese community, they risked being persecuted by the communists who overran Saigon in April 1975 and rolled out their socialist transformation policies that adversely affected ethnic Chinese businessmen. The newly united Vietnam Government accused Diêu and his younger brother of being "reactionary capitalists who exploited the labour", then took over their steel melting plants and hardware enterprises and nationalized them. Not only did this immediately end the brothers' livelihood, but they were also put under harsh interrogation during which they were alleged by the authorities to have hidden their other properties.

Diêu and his brother began to plan an escape on 4 August 1975, but they eventually failed. They were arrested and sent to the re-education camp to be "reformed". There, however, they were tortured. Due to malnutrition, Diêu's health suffered.

After being detained for almost a year, Diêu was given a conditional release through the help of his family and friends, but the release seemed too late. He died on 4 October 1977 from poor health at the age of fifty-eight.

Davin Chua Chin Pei

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Trương Hán Minh

(张汉明, Zhang Hanming, 1951–)
Artist, Vietnam

Trương Hán Minh is one of the best known Hoa artists in Chinese painting in the southern region of Vietnam using the Lingnan (Lĩnh Nam 岭南) style of painting — a style which originated in the Guangdong area and gained national visibility in the early twentieth century. The influence of Lương Thiếu Hàng (Liang Shaohang 梁少航), the artist's mentor, as well as those of the Lĩnh Nam (Lingnan) School, is very deep and significant in the learning journey of Minh. However, through an incorporation of styles from western landscape painting into traditional Chinese watercolour painting later in his career, he created a new style within the Lĩnh Nam School. The well-travelled and well-exhibited artist is active in the international art scene on Chinese watercolour painting and calligraphy. His works are often a symphony of the east and the west.

Minh was born on 11 December 1951 in Chợ Lớn, Saigon, which is now Ho Chi Minh City. His family initially lived in the region of Vườn Cải, literally meaning "cabbage garden", which is a rural area where the land was repossessed by the state and turned into the Dam Sen Cultural Park (Công viên Văn hóa Đầm Sen), an amusement park in District 11. The father of Minh was Trương Minh Bao, who came from Chaozhou (Triều Châu 潮州) in Guangdong province, China. Trương's mother, Vương Tú Liên, also came from Chaozhou. Both migrated to Vietnam in 1945.

The family depended on agriculture and husbandry for a living. Like in many ethnic Hoa (ethnic Chinese) families, Minh was taught

how to do petty trading early in his life. While the mainstay of the family was in agriculture, engaging in petty trading supplemented the family's finances. Furthermore Minh was the only child just as his father was. As such, the burden of keeping the family's finances going fell squarely on his shoulders.

From young, Minh liked to draw and paint and appeared to have the talent for painting, contrary to qualities that his father had expected him to possess. Whenever Minh had free time, he would find pens or whatever he could use as a drawing instrument to draw. The subjects of his drawing were objects around the home and in the fields. He drew in secret and his passion has never died from the time he was a child. He attended Lao Động Primary School and often won prizes in art competitions organized at school. Despite his talent, his parents strongly objected to his spending effort and time in painting. To them, he had first to fulfil his academic duties, in particular, learning arithmetic, which they considered essential in business.

At seventeen, Minh stepped boldly into the art arena by gaining admission into the Oriental Fine Arts School of Chợ Lớn, but he never neglected his family responsibilities. He once described his situation as "holding a pen in one hand, and plants in another". Simultaneous to learning formal art, he took up a job weaving handicrafts.

Before 1975 the Oriental Fine Arts School of Chợ Lớn was a brewing pot of Chinese traditional arts and the school cultivated many talents in that field. In Ho Chi Minh City's world of art, famous names such as Lý Tùng Niên, Lương Trung Đạo, and Lý Trung Lương, were all graduates of the Oriental Fine Arts School.

After he joined this school, Minh went under the tutelage of Lương Thiếu Hàng. In Vietnam there remain only two other artists who are peers of Minh and who also studied under Lương Thiếu Hàng; the others have all migrated overseas. After four years at the Oriental Fine Arts School, an opportunity came for Minh to participate in an art exhibition in Malaysia where he received a letter of commendation for the exhibition.

Minh held his first solo exhibition in 1973 at the Nghĩa An Clan Association (Hội Quán Nghĩa An 义安会馆), Chợ Lớn. After graduating from school, he continued to spend time at the Vietnamese-American Association, where he learned about oil paintings and calligraphy, and also did research on light and colours in portraits. Thus, while the influences of the Lĩnh Nam School and of his teacher were apparent in his works, his artistic interests traverse traditional boundaries by incorporating western art techniques. He rapidly matured in his art to become his own teacher, but with the mantra from his mentor edged in his mind. His mentor had told him: "You'll survive if you learn from me, but you'll vanish if you follow me."

At nineteen, he was married according to the wishes of his parents and later had eight children — seven girls and one boy. Ironically, his big family helped him and his wife to overcome the economic difficulties that most encountered after North and South Vietnam unified in 1975. He then involved his family in the production of nylon bags, among other things. Thanks to his ability to conceive and draw, he was able to design machines for the production of the bags. Between 1979 and 1982, his family business located in District 11 was bustling with orders. Thus while other artists met with extreme economic difficulties, he was able to continue painting. As the economy and his business gradually improved, he left the business to his family, and moved the production facility out of their home in Minh Phụng Road to Tân Tạo

Industrial Zone. Art finally found its place in the family home.

Minh's works have won wide popularity owing to their themes which reflect the daily lives of ordinary people. He once said: "Our work must win the hearts of the masses; if we are too abstract, the ordinary people will not appreciate that." The subjects of his painting are elements of traditional paintings such as chamomile, and cherry blossoms and orchids, but they are not limited by traditional painting techniques. His refusal to follow traditional techniques led him to innovate in his use of colours, and his style of presentation has also become reminiscent of the Impressionist School of the West. He enjoys the portrayal of real scenes and sets them in an optimistic mood that is usually identified with the aspirations of Easterners. Watercolour painting, which requires the interdependence of the different elements of brush, paint, colours, and shapes, has attained a sense of spirituality under his steady strokes.

From the 1980s, western arts such as the traditional oil painting of Vietnam, became the focus of his research. In 1989 he held a solo exhibition at the Association for the Arts of Ho Chi Minh City. It was an earth-shaking event in the municipal arts scene owing to the spectacular innovations of techniques and the attractive thematic blend of East and West that spoke of tradition and contemporariness. Since then, he has held at least two exhibitions every year with works that feature the scenery of the various regions of Vietnam, including a calligraphic piece in 2010, based on the historical edict to move the capital of King Lý Thái Tổ from Hoa Lư to Thăng Long (the present Hanoi) during the Lý dynasty. This work commemorated the 1,000th anniversary of the founding of Hanoi.

From the 1990s, he was able to make a living purely from his art. For the last few decades, he has been teaching in many schools, both domestically and overseas, besides working on his creations. He has been a visiting instructor in Australia, China, France, and the United States, in addition to visiting almost all the schools of fine arts in Vietnam, sometimes working as an examiner. In 1990 he opened his atelier called Trương Hán Minh Arts Garden (Trương Hán Minh Nghệ Uyển 张汉明艺苑), located at 422 Minh Phung Street, District 11, Ho Chi Minh City. He hopes to pass on his skills and his understanding of watercolour painting at his atelier.

Up to now, he has participated in fifty exhibitions, of which nineteen solo exhibitions were held in Vietnam and in such countries as Australia, China, Japan, Malaysia, South Korea, Taiwan, and the United States. His name, his work, and his career have travelled with him.

Lê Hải Đăng

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Tsai Ming-liang

(蔡明亮, Cai Mingliang, 1957–)

Playwright, television and film screenwriter, director, film producer, Malaysia

Heralded as one of the most important directors in the contemporary world films, Tsai Ming-liang has attained worldwide notoriety and won numerous

festival awards, including Golden Lion at the 1994 Venice Film Festival. Although he has achieved a high reputation in Taiwan since the 1990s, he often claims he is still Malaysian despite belonging to neither Taiwan nor Malaysia.

Born in 1957 in Kuching, Tsai was the third child in his family. At the age of three, he was fostered by his maternal grandparents who took turns to bring him to the cinema every day. In 1972, Tsai studied in Kuching Chung Hua Middle School and started to contribute his literary works to newspapers. In addition, he established a modern drama troupe in 1974 and joined the Drama and Cinema Department of the Chinese Cultural University at Taiwan in 1978. In 1982, he directed his first modern play, *Instant Bean Sauce Noodles* as his graduation work. He continued to direct excellent modern plays with *A Sealed Door in the Dark* (1983) and *A Wardrobe in the Room* (1984). In these works, Tsai displayed his humourous skills in showcasing the themes of modern society; loneliness and craziness in urban life. In 1984, he was introduced by director Shau-Di Wang (王小棣) to write the scenarios for *Windmill and Train* and *Little Fugitive*, after that, he finished the scenario for *Run Away* (1984) with Hsiau Yeh (小野), *Spring Daddy* and *Kung Fu Kids III* (1985) with Julian Yu (于光中), the first part of *Yellow Story* (1987). Besides, he also directed children's play *Pinocchio*.

Afterwards Tsai was invited by producer Tang Wei (唐威) to finish the scenario for the twenty-five-part television serial *Endless Love* within two years and he then directed his famous telefilm *All Corners of the World* in 1989. In this period, he also directed a part of the television serial, *The Happy Weaver*. In 1990, Tsai planned the thirteen-telefilm series *The Sky of Philistine*, which he wrote and directed. Among the thirteen-telefilms are: *My Name is Mary*, *Li Hsiang's Love Line*, *Ah-Hsiung's First Love*, and *Give Me a Home*. Tsai won the "Best Director of Golden Melody" awards in 1991 for his *Li Hsiang's Love Line*, and *Give Me a Home* in 1992.

In 1991, While Tsai was directing the telefilm *Youngsters*, he met his on-screen alter ego Kang-sheng Lee (Hsiao-kang) at a video game arcade. After that, he never directed a feature film that did not feature Lee. In 1992, Hsu Li-Kong (徐立功) from Taiwan Central Motion Picture Corporation invited him to make films, and Tsai, using Lee's teenage experience, successfully directed *Rebels of the Neon God* in 1992. His good direction, which relied on long takes with silent scenes of the protagonist in contemplation, won him the Bronze Sakura Award at the Tokyo International Film Festival. Subsequently, Tsai started to train and teach actors in Central Motion Picture Corporation and directed the play, *Apartment Romance*. From the experience, Tsai directed his outstanding second film *Vive L'Amour*, and was awarded the Golden Lion and Fipresci Award at the 1994 Venice Film Festival, Best Director at the Nantes Film Festival, and Best Director and Best Film in the Golden Horse Awards. Tsai often annotates his style with static long takes, minimizing the characters, dialogue, and acted-out scenes.

In 1995, Tsai was a member of the jury at the Berlin International Film Festival and was involved in directing a documentary about Gay AIDS issue titled, *My New Friend*. He finished *The River* regarding a gay father searching for lovers in a darkened bathhouse, which inadvertently made overtures to his son, in 1997, and was honoured with the Silver Berlin Bear, Special Jury Prize, at the Berlin International Film Festival, and the Silver Hugo prize at the Chicago Film Festival. In 1998, with funding from Taiwan and France,

he directed a Tsai-style musical film, *The Hole* in a 95-minute film version and a 60-minute televison version for France, using several 1930s Mandarin pop songs. *The Hole* was awarded the FIPRESCI Prize at the Cannes Film Festival. Furthermore, Tsai directed the play, *Xiaokang and Desk* and the choreographic adaptation of Betolt Brecht's *The Good Women of Sezuan* in Hong Kong. In November 1998, he withdrew from the Taipei Golden Horse Film Festival and went back to Malaysia to write the screenplays: *The Wayward Cloud* and *I Don't Want to Sleep Alone*.

In August 1999, Tsai established the Zen Theatrical Troupe in Kuching and acted as its art director. As a result,the troupe contributed plays such as *That Night*, *The Story of Kuching*, *Who Has to Borrow The Palm-leaf Fan*, *Concern AIDS*, and *Red Egg Boy* in Kuching.

In 2000, Tsai set up the Homegreen Film Company in Taipei. While Tsai was directing *What Time Is It There?* in 2001, he presented fragments of *Quatre cents coups, Les* (1959), in the film and invited the actor, Jean-Pierre Léaud, to make a cameo appearance in the film. He became the in school artist in one of France's universities and directed the children's programme of Taiwan Public Television, *The Disappearance of Moon*. Later, Tsai was invited to the Korean Film Festival to direct the DVD short film, *A Conversation with God*. In 2002, Tsai finished his outstanding short film, *The Skywalk Is Gone*.

Goodbye, Dragon Inn is Tsai's feature-length ode to cinema. It was selected to be the Taipei Golden Horse Film Festival's opening film in 2003. In addition, Tsai also directed the short film, *Moonlight on the River*. A film reviewer from the U.K. newspaper, *The Guardian*, voted Tsai the "Champion of Chinese Directors" and ranked him 18th among of the 40 Best Directors in the World". In 2004, Tsai finished *The Wayward Cloud*, which is a bizarre mix of alienation, pornography, and campy musical numbers. The film was given the Alfred Bauer Award and the Silver Bear for Outstanding Artistic Achievement at the 2005 Berlin International Film Festival. He was also honoured with "le Commandeur dans l'Ordre" of France. Tsai also directed a segment of the documentary *Aquarium of Welcome to São Paulo*, and the short film, *My Stinking Kid* with Kang-sheng Lee. The 42nd Gijón International Film Festival organized his Retrospective in Spain and he was invited to be a member of the jury of the International Locarno Film Festival in Switzerland.

Tsai returned to his native country in 2006 to shoot *I Don't Want to Sleep Alone*. The film is a beautifully reflective portrait of multicultural relationships and contemporary times. It was also his entry in the wonderful New Crowned Hope series of films, commissioned around the world in honour of Mozart's 250th anniversary. However, The Malaysian Censorship Board in March 2007 decided to ban *I Don't Want to Sleep Alone*, based on eighteen counts of incidents in the film deemed to depict the country "in a bad light" for cultural, ethical, and racial reasons. Later though, they allowed his film to be officially screened for the first time in Malaysia after he agreed to censor parts of the film.

After the Munich Film Muzium held a Tsai Ming-Liang Retrospective and screened twelve of his films in 2006, London also held a Tsai's Retrospective at the Taiwan Film Festival 2007. In his short film, *It's a Dream* to commemorate the sixtieth anniversary of the Cannes Film Festival, with thirty-three well known international directors in 2007, he invited his mother to eat some durian in a theatre in Kuala Lumpur for a wordless moment of contact between strangers. In 2009,

Tsai directed part of the New Crowned Hope project titled, *Salome*, which was shot inside the Louvre in Paris. Besides that, the 15th Pusan International Film Festival awarded him the Asian Filmmaker of the Year award in 2009. He also directed short film Madame Butterfly which screened in University of Leeds, UK on a special event focusing on him. Leeds International Film Festival presented the Golden Owl Lifetime Achievement Award to Tsai. Last three years, Tsai branched out into the art world and reflects the relationship between memory, old furniture and space through video installations and arts. He had his installation art show "Moonlight on the river" exhibited at the Xue Xue Institute, Taipei. He also turned a boiler room in the Songshan Cultural and Creative Park in Taipei into a theater which titled "The Theater in the Boiler Room: Art Installation" in 2011.

The creative works of Tsai are a combination of literature, drama, art, and film artifices, which repeatedly use and create the same symbols and imagery. He subverts traditions continuously, combines real, the imaginary and the surreal, deconstructs external trueness, explores the darkness of inner life and origin, not only challenging his predecessors, but exceeding himself. At last, he has won the applause from the world.

Kho Tong Guan

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Ty Eng Liong

(郑荣亮, Zheng Rongliang, 1934–2001)
Educator, Philippines

Ty Eng Liong believed that all children were capable of being trained and made into somebody worthwhile. Whenever students fell short of their teachers' expectations, Ty would remind the teachers to examine where they had been remiss in their responsibilities. He was the reason Iloilo City, particularly Iloilo Central Commercial High School, became very popular nationwide, with over 300 dormitory residents at its peak.

"If only every man could offer a little love, this world would become a beautiful dwelling place for mankind." This line, from a favourite song of Ty's says much about the man who lived a life for others, a life fulfilled because of those he touched. Ty may have died poor materially, but he was rich spiritually.

Born to Ty Ho Lim on 6 December 1934 in Manila, Ty Eng Liong was eighth in a family of nine boys. When World War II ended, he went back to China with his parents and had his education first at Feng Shan Elementary School and then at Hui An High School, both in Fujian, China.

He returned to the Philippines at age fifteen and lived with his seventh brother, Cheng Eng Kheng, who worked during the daytime to keep Eng Liong in school, while he himself went to night school. Eng Liong attended Chinese classes at the

Philippine Chinese High School PCHS, (now Philippine Cultural College), and had his English classes at Hong Kuang School (now Philippine Jin Nan Institute). It was his student years at PCHS that his principles and uncompromising stance for truth and reason were formed.

Ty Eng Liong's ideals in life were also greatly influenced by his good friend, Marcos Chua, who advocated service to education. It was due to Chua's influence that right after his graduation in 1955, Ty volunteered to work as a teacher in far and remote places such as Daet and Legazpi in Southern Philippines. There he met and married Benita Chiu, the woman who shared his life's dreams and interests.

In 1958, Ty and Benita decided to render their service to Iloilo Chinese Commercial High School (now Iloilo Central Commercial High School). Aside from teaching biology and physics, he was also the dorm master and, later, the disciplinarian of the school, "There is never a problem student, only a problem teacher." Ty believed that all children were capable of being trained and made into somebody worthwhile. The school's dormitory was well recognized throughout the archipelago as a home to all who aspire to become useful individuals. Whenever students fell short of their teachers' expectations, Ty would remind the teachers to examine themselves, to see where they had been remiss in their responsibilities. He emphasized to them "to do everything for all the children".

Guided by love, Ty was an indulgent father to all dormitory students, yet strict and firm in his teachings. There were instances when he was physically hit by some wayward students. But he always embraced them back unconditionally with open arms, offering them another chance He showered his children — his students and boarders, with all the love he could give.

When Ty was diagnosed with cancer in 1991, he was unwilling to succumb to this dreadful monster and so started a marathon fight against this dreaded disease. Sensing that he did not have much time left, he insisted on continuing to work, so as to serve more people. According to him, "My life does not belong to me anymore. It belongs to everybody." This attitude helped prolong his life until he finally succumbed to the disease in 2001.

In the more than four decades of unwavering service to the Chinese-Filipino community, Ty received much recognition and many awards. In 1990 he was named one of the outstanding Chinese-language teachers by Cebu Anonymous "Intsik" Foundation. He was named an outstanding teacher by the Metrobank Foundation in 1993; and in 1999, was chosen by the Overseas Chinese Affairs Office of the State Council of the People's Republic of China as one of the outstanding overseas Chinese educators. In instances where cash prizes were given, he donated the proceeds to the Iloilo Central Commercial High School Faculty Welfare Fund.

Ty Eng Liong's impact on the Chinese-Filipino education sector was strong and varied. He served at the frontlines of education and did not step down even when he was seriously ill. Students, current and former, young and old, could approach him any time they needed help.

He led student summer camps to Beijing on several occasions to help expose children to the culture of their forefathers. He provided a Chinese-language environment to young people, making them aware of their rich cultural heritage. He advocated the love of both the Philippines and China, thus doing his share in promoting friendly relations between Filipinos and Chinese-Filipinos.

Most importantly, he encouraged his students to work as educators — a number of

his students have followed in his footsteps and have served as Chinese-language teachers all over the Philippines. Even those who did not enter the teaching profession were encouraged to teach their fellow men in any way they can — be it through sharing their expertise in their fields, or passing on to their children what they had learned from their days with Ty.

Ty had no biological offspring, but the thousands of students whom he mentored were all his children — the primary source of his strength, especially in his struggle against illness. On his sixtieth birthday in 1994, the alumni of Iloilo Central Commercial High School prepared a grand celebration for him and launched a fund-raising activity to set up the Ty Eng Liong Educational Foundation.

Alumni from all over the country surged to Iloilo to witness the event. The sheer number of those present was unprecedented in the Chinese-Filipino community, especially when the person concerned was "just a humble teacher" and not a business tycoon. Ty was overwhelmed by the magnitude of response from his students. He took pride in having lived a life of a teacher even if it was less financially rewarding. The Ty Eng Liong Educational Foundation is now handled by his ever supportive students. Its mission is to continue the work of serving the Chinese-Filipino education sector.

On 4 February 2001, Ty died at the age of sixty-seven after ten years of struggling with cancer. His life was an exemplary one — and one laden with love. He loved his life, he loved his ideals, his vocation, his students, his children, his people, his country.

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Ty, George S.K.

(郑少坚, Zheng Shaojian, 1933–)

Entrepreneur, philanthropist, Philippines

George Ty is the founder of Metropolitan Bank and Trust Company, the Philippine's premier universal bank and one of the country's foremost financial institutions. He is also a member of the board of trustees of Metrobank Foundation, one of the Philippines' most respected charitable institutions that is focused on social development activities. Ty is number nine in the Forbes forty richest men in the Philippines 2010 list, with a networth of US$805 million. He has donated a significant portion of his wealth to sociocivic works through his foundation.

Born on 5 September 1933, George Ty accompanied his father, Ty Chong Yong (郑崇仰), and mother, Ang Kha Chian (洪巧倩), to the Philippines. The former was from Yongchun and the latter from Nan'an in China. As soon as the small family arrived in the Philippines, Ty Chong Yong established the Wellington Flour Mills, a small-scale business with only a small capital. After much hard work and perseverance, the flour mill grew and, after a few years, became one of the biggest flour factories in the country. The young George was moulded from such a typical Chinese family — starting almost from scratch and gradually growing big.

Ty first studied in China, then at the Chiang Kai Shek High School (中正中学) in the Philippines, and eventually went to the University of Santo Tomas. Through the years, he helped his father in the flour mills, and learned hard work, perseverance, and struggles first hand. Mixing westernized management, which he learned at university, and traditional

experiences, Ty helped increase the production of better quality flour. He was instrumental in the expansion of this business enterprise.

When Ty wanted to move on to other businesses, his father agreed to support him. He studied the market and quietly analysed needs and opportunities. In the 1960s the Philippines was still recovering from the devastation of war and starting to develop. Ty saw that the Philippine finance sector, especially the financial foundations for economic development, was still weak. As the country obtained soft financial packages with the support of the U.S. Government to stimulate economic activities, such as liberal importation and no restrictions on foreign exchange, Ty shrewdly saw an opportunity and used the new policy to get into the still undeveloped financial market. He began preparing to develop and establish his own bank to fill the gap for urgently needed capital and finance. With his father's support, Ty embarked on this remarkable endeavour. The elder Ty invested capital accumulated through his profits in the Wellington Flour Mills while the son borrowed money from friends and relatives until he accumulated several tens of millions of pesos, enough to open a bank. He then went to each alley and street of Manila to look for the best address for the bank to carry out his new enterprise and plans. He continued to self-learn about banking and the financial market in the Philippines while awaiting the government's permit to open the bank. In 1962 the twenty-nine year old Ty, with the support of his father, inaugurated the Metropolitan Bank and Trust Company in Manila, thus realizing his vision finally.

After not even ten years in the business, Metrobank established its first foreign branch in Taipei in 1970, making it one of the earliest foreign banks in Taiwan. In 1992 the Kaoshiung branch was opened. After the branch opening in Taipei, branches in Hong Kong, Japan, and Guam soon opened. In 1975, Ty bought the California International Bank and made it a branch of Metrobank in Los Angeles in 1977. A branch in Canada soon followed. Fifteen years after the first bank in Manila opened, Metrobank had one hundred branches.

By the 1980s, Ty had begun to diversify his holdings and went into textile, flour, plastic, electronics, real estate, tourism, and insurance. Partnering businessman Henry Sy, he developed upscale real estate and condominium buildings. Ty also established, The First Metro Investment Company in Hong Kong and, in 1985, the Unibankcard Corp. Other subsidiaries of the Metrobank Group followed — Thomas Cook Phil Inc., a travel agency, Philippine Life Insurance, Philippine Chartered Insurance, Philippine Savings Bank. In 1988 Ty partnered Toyota Japan to produce cars in the Philippines. In the 1990s, Metrobank outpaced its rival biggest private bank to become the country's biggest in terms of capital, assets, and deposits.

The opening of Metrobank China in April 2010 marked the start of its venture in China. It was the first wholly owned foreign enterprise bank, headquartered in Jiangsu. At the inauguration ceremony, Ty donated RMB 1 million to the earthquake-stricken area of Yushu in Qinghai province and asked the City Commission of Nanjing to pass on the donations on his behalf.

There is more to this banker than the drive to succeed in his field. Ty believes that making money, and spending money in the community are two sides of a coin that are inseparable. Sixteen years after the establishment of Metrobank, its social development arm, Metrobank Foundation, was born. Since its inception on 8 January 1979, it has served as the fruition of Ty's aim of giving back to society. As Metrobank expands, so do the projects of Metrobank Foundation — in the number of its projects and outreach. Ty had felt

that the medical needs of many Filipinos were inadequately answered by existing institutions. Thus, the first project of the foundation was the control and management of the Manila Doctors Hospital. Through the funding and supervision of the foundation, the hospital facilities were enhanced and expanded. Programmes such as charity wards and outreach missions were added to the regular operations of the institution. Eventually an education arm, the Manila Doctor's College, was established, providing scholarships in medical and other health-related courses. In honour of Ty's late father, an eleven-storey medical facility called Norberto Ty Medical Tower was constructed.

In 1984 Metrobank Foundation began the National Painting Competition to foster young talented Filipino painters by highlighting their works and, at the same time, to encourage Filipino society to respect and appreciate artists and their work. This project proved to be very successful because a year later, the competition itself was given the prestigious Anvil Award for being an Outstanding Special Events Program. Since then many generations of young artists have vied for the Metrobank National Painting Competition award and have found their rightful place in society's art scene.

Another of Ty's major concerns was the disheartening state of Philippine education. Many good teachers opted to work in other fields because of the lack of acknowledgment and inspiration. Aimed at giving incentives and recognition to worthy educators, the foundation set up the "Search for Outstanding Teachers" project. This search represents the foundation's commitment to promoting a culture of excellence in education by recognizing the country's best mentors who can be upheld as models not only for educators, but also for other community members. More than 200 exemplary primary, secondary, and university teachers from all over the country have been awarded since its launch in 1985.

The foundation also searches for and awards "The Outstanding Philippine Soldiers" to recognize excellence among the men and women in the military and express the civilian sector's appreciation and gratitude for their selfless acts of gallantry in preserving the nation's sovereignty. Additionally it has introduced the "Country's Outstanding Policemen in Service" (COPS) project to identify gallant men and women in the police force who are able to work with the community to prevent and solve crime.

True to Ty's vision, the Metrobank Foundation has since become one of the largest and most respected charitable organizations in Asia as it continues to "excel, engage, empower". With an annual budget of well over 100 million pesos, its projects have since become benchmarks in corporate social responsibility and philanthropy.

Ty has five children, and has passed on the reins of Metropolitan Bank and Trust and Company and its subsidiaries to them.

Anna Katarina Rodriguez and Carmelea Ang See

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U

U E

(余巴挨, Yu Ba'ai, 1910–73)
Leading physician, Myanmar

Professor U E's meritorious career as a physician spanned a good thirty-five years from 1939 to 1973 and he was credited with specializing in the research of tropical diseases. While his early interest was on heart and kidney diseases, in his later life he did much work on liver disorders and he was awarded the title of "Thiri Pyan Chi", a civilian honour bestowed by the government for contributions to Burma. Also, in March 1947, when he was Assistant Surgeon at the Rangoon General Hospital for the period 1939 to 1942, he was awarded the Crown's Commendation from the last British governor of Burma, Major General Sir Hubert Rance.

U E, also known as "Maung Ba Aye", alias "Maung Aye", alias "Maung E", was born in 1910 in Sagaing, a town in Rangoon across the Irrawaddy River from Mandalay. U E's grandfather, went to Burma with his brother from Wuxi Taishan (武溪台山), Guangdong, by the overland route through Yunnan (云南). He settled in Sagaing and became a well known lumber merchant and builder. He married a Burmese lady, Daw Lay Khin, from the nearby village of Pekadoe. U E was the second of three sons of U Htwe alias Yee Htwe Park (余才). The youngest son was Ba Gale, and the eldest, U Ba Htay. His four other children were girls. U Ba Htay (ICS, Indian Civil Service) became a very senior civil servant in the British Colonial Government and later, the Burmese Government. He was to become the election commissioner (chairman, Multiparty Democracy General Elections 1998–2000) in 1990 when Aung San Suu Kyi was elected.

In 1926 U E went to a government high school in Maymyo and obtained his M.B., B. S. degree from the Medical College in Rangoon (Yangon) in 1933. After graduation, he worked as a physician for the Burma Oil Company in Yenangyaung, an oil field in Upper Burma. In 1936, he won a state scholarship for further studies in Britain. After passing his conjoint examinations (LRCP & MRCS), he trained for and became a Member of the Royal College of Physicians (MRCP) and also received his diploma in tropical medicine and hygiene (DTMH) from Edinburgh in 1938. After returning to Rangoon, he was appointed assistant civil surgeon at the Rangoon General Hospital where he worked until the evacuation of Rangoon in January/February 1942. In 1958, he was made a fellow of the Royal College of Physicians of Edinburgh.

U E's first love was for medical education. He was one of three doctors who built the foundation for a thriving Department of Medicine and the Medical School in Rangoon, one of the best of its kind, in South East Asia then. At the time, it was recognized by the General Medical Council of England as a certified medical school with a British-recognized medical degree. Many generations

of highly qualified physicians went through its doors for almost two decades after the war. U E first worked as professor of physiology, and later as professor of clinical medicine at the Rangoon General Hospital before becoming professor of medicine and rector of the Institute of Medicine (II). In the early 50s, soon after the war, he went to the United States and the United Kingdom for further training. He trained with Dr Paul Woods, learning about the new technology of electrocardiogram (ECG), and also brought back to Rangoon a popular diagnostic tool at the time called the "Basal Metabolic Rate (BMR) Machine". His devotion to the quality of education led him to institute a rule in the Medical College called the "3F Rule". This was carried out in the second M.B., B.S. examinations. The rule stated that if a student failed these exams three times, he or she would be expelled from the Medical College. There were many students who protested and rioted, and U E's life was even threatened, so he had to engage a military bodyguard for a few months until the violence died down.

Besides being responsible for the Physiology Department, and the teaching in the first two years as well, U E was also one of three medical consultants at the Rangoon General Hospital. U E taught clinical medicine there to students in their last three years of training. He was also the teacher and mentor for those who were assigned to him as assistants or house physicians. U E's meritorious career also included being professor of physiology for about fifteen years at the Faculty of Medicine, University of Rangoon, followed by a professorship in clinical medicine for the next eight years, before being finally appointed to the post of professor of medicine. He held this post for four years and was later appointed rector of the Institute of Medicine (II).

U E published a number of papers that provided some insight into his interests at the time, in various medical journals of Burma such as the *Burma Medical Journal* and the *Union of Burma Journal of Life Science*. Some examples are: "Chloramphenicol therapy in typhoid" (1955), "Role of quinidine in the treatment of cardiac arrhythmias" (1956), "Incidence of liver diseases in 500 autopsies done in the Rangoon General Hospital" (1968), "The clinical and epidemiological observations on viral hepatitis in the Rangoon General Hospital" (1969), and "Post-transfusion hepatitis in surgical patients of the Rangoon General Hospital" (1970).

Besides his work, U E was also concerned about the well-being and health of the Chinese in Rangoon. While his teaching responsibilities kept him occupied in the mornings, he ran a private clinic in the afternoon in Chinatown, in Latter Street and Maung Khine Street in Rangoon. His wife, Daw San Kyi, alias Khoo Po Syo (邱宝秀), spoke fluent Hokkien and was able to help the patients at the clinic. Those were the days when patients would bring some food over or some other gifts, regardless of whether they could afford to pay the bills.

U E had married Khoo Po Syo after his return from Britain. She was the daughter of Khoo Soo Ee, granddaughter of Khoo Swee Hean (邱瑞轩), and great-granddaughter of Khoo Kin, alias Khoo Tai Kin (邱台根), who was the founder of the three oldest Hokkien Chinese temples in Rangoon: Kheng Hock Keong (庆福宫, 1861), Fu Shan Si Temple (福山寺, 1874), and Leong San Tong (龙山堂, 1878).

U E had three children. His eldest son, Dr Bertie Aye, alias Maung Tin Aye, was born in Rangoon in August 1941, a few months before the Japanese invasion. He graduated in medicine from Cambridge University and St Thomas Hospital in London, and went

on to obtain a PhD from the University of Toronto, doing research on stem cells, under the supervision of Dr E. A. McCulloch, who was the discoverer of the stem cell. Dr Bertie Aye then went to the University of Ottawa where he promoted stem cell studies, both in the laboratory and in the treatment of leukemia. He went on to become head of the Division of Hematology at the University of Ottawa, and later national director of Blood Services in the Canadian Red Cross. In 1988 he was awarded the Centennial Medal by the Royal Society of Canada, and in 1992, for his significant contributions to Canada, he was awarded the Commemorative Medal for the 125th anniversary of the Conferation of Canada, a civilian Canadian honour.

U E's daughter, Dr Shirley Aye, alias Mya Sann Aye, was trained as an obstetrician/gynecologist in Rangoon, and in Queen's in Belfast, Northern Ireland. She taught at the Rangoon Medical College (now University of Medicine [1], Yangon), and later worked in Brunei and Saudi Arabia. She taught in the University of Malaysia in Kota Kinabalu after that.

U E's youngest daughter, Thynn Wynn Aye, graduated with a master's in education, and later married Alan Khoo, alias U Than Win, son of notable Hokkien lawyer, C.C. Khoo. alias Khoo Cheng Chuan, a leader at the Khoo Clan Temple, Leong San Tong, in Rangoon.

U E passed away on 18 April 1973, and was buried with Chinese rites in a Cantonese cemetery in Rangoon, according to his wishes. The writing on his tombstone was recorded in Burmese, English, and Chinese languages. However, along with many cemeteries, U E's tombstone was removed by the military government in the 1990s.

Daw Win

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Uray, Burhan

(Bong Swan An; Bong Sun On, 黄双安, Huang Shuang'an, 1931–)
Timber king, community leader, Indonesia

Burhan Uray, better known as Huang Shuang An (Bong Swan An) among the Chinese-speaking community, is a timber tycoon who made his name during the New Order. His timber-based Djajanti Group also went into fishery, tin mining, and other businesses.

Uray is a first-generation Chinese Indonesian from an obscure background. He was born on 13 November 1931, but there was a number of versions regarding his birthplace. According to Taiwan's *Guanghua Zazhi* (光华杂志, also known as *Sinorama Magazine*), he was born into a very poor family in southern China and came to Indonesia in his teens. A mainland Chinese source noted that he was born in Minqing (闽清), Fujian, and came to Indonesia at the age of six. But according to

a book entitled, *List of World Ethnic Chinese Tycoons* (世界华人富豪榜), published by *Zibenjia* (资本家, Chinese edition of *Forbes*), he was born into a poor farmer's family in Kuching, Sarawak, and went to Indonesia in his teens. Recently published biography (in Chinese) of Burhan Uray by his Taiwanese wife Bai Jiali (白嘉莉) has resolved the issue. Burhan was born in Minqing (Fujian) of a poor family and went to Sibu (Sarawak) at the age of six with his parents. He moved to Indonesia at a later date.

Uray has received little formal education. After working with a local timber company in Sarawak, he went to Indonesia in 1956 and entered the timber business. Owing to his good relations with the government, he was given concessions in running his business which began to expand in the 1960s. In the next thirty years he went on to become the timber king of Indonesia. Currently his Djajanti Timber Group is the second largest timber company in Indonesia.

In 1976 President Soeharto officiated at the opening of the PT Nusantara Integrated Woodworking Industry in Gresik near Surabaya, an affiliated company of the Djajanti Timber Group of which Uray was the boss. Prajogo Pangestu, who later emerged as another Indonesian timber king, worked for the Djajanti Group under Uray the first half of the 1970s. The group engaged in activities ranging from forest exploration to manufacturing semi- and finished timber products, supplying not only Asian countries such as Japan, Korea, Taiwan, and Singapore, but also other continents. According to a Singapore newspaper report, in 1976 the group had a total disposable capital of S$73 million, half of which was in the form of credit from Indonesian banks, and the other half its own capital.

The group also obtained concessions of four million hectares to explore timber in Central and East Kalimantan and Irian Jaya (Indonesia's Papua), and established a number of affiliated companies in the timber supply and processing business. In 1992 it was reorganized and one of its affiliated companies, PT Artike Optima Inti, was scheduled to go public. But this did not materialize. In 1994 Burhan Uray sold 31.5 per cent of the company's shares to the Karamat Tin Dredging Company of Malaysia and in return obtained 25 per cent of the shares of the Karamat Tin Dredging Company. It was also reported that the Djajanti Group came up with another megaproject in 1994, this time in fishery. Worth 1.5 trillion rupiah, this fishery project was implemented under the integrated PIR (Smallholders-Nucleus) scheme. To carry out this megaproject, the Djajanti Group established PT Siberut Minasamudra in cooperation with Soejono Varinata (30 per cent) and Claresta Varinata (30 per cent). PT Siberut Minasamudra was approved under the domestic investment (PMDN) scheme by the Investment Coordinating Board (BKPM) in February 1994.

Uray married twice. With his first wife he has four sons, all of whom were sent overseas for education and later succeeded his businesses. In early September 1977 he married a Taiwanese TV celebrity, Bai Jiali (Betty), whom he first met seven years earlier. Bai Jiali used to stop over in Jakarta on her way to Australia to visit her sister. After their marriage, Uray became known in Taiwan which he visited quite often and where he had some investments. He promoted co-operation between the fishery industries in Fuzhou (China) and in Indonesia. Like many totok businessmen in Indonesia, Burhan donated money to his hometown (China) development, but at the same time he provided

the developments in Indonesia including building houses for the Tsunami victims and establishing an electric plant in Aceh.

He has received various medals and been honoured with a number of positions overseas. In 1990, he was awarded a Dato' Seri title by the sultan of Terengganu, Malaysia. In 2005 he was awarded the Panglima Gemilang Bintang Kenyalang (Honorary, PGBK-H) by the Sarawak head of state. He was also the honorary chairman of China's Wildlife Protection Foundation, honorary chairman of the Fuzhou Overseas Association, and member of the board of trustees of the Huaqiao University in Quanzhou, Fujian. Uray has also been active in the Fuzhou Clan Association (福州同乡会) in Indonesia. He is the permanent honorary chairman of the Muara Karang Foundation (吉祥山基金会), which was established by the Jakarta Fuzhou Clan Association in 1986.

He is also interested in promoting Chinese language and culture in Indonesia. In 2010 the Universitas Al Azhar Indonesia (UAI) in Jakarta was appointed by the Indonesian Ministry of Education and China's Hanban (汉办) to establish the Kongzi Xueyuan (孔子学院 Confucius Institute) in Jakarta. As UAI needed funds to build the institute, Uray offered three to four storeys of his Djajanti building in the centre of Jakarta for the venue of the institute, which is called Pusat Bahasa Mandarin (Chinese Language Centre) in Indonesian. The institute is well equipped with modern facilities for studying the Chinese language. He also provided UAI students with twenty scholarships to study the Chinese language in the Fujian Normal University (福建师范大学) in mainland China.

Leo Suryadinata

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Uthen Taechaphaibun

(Tae Ngow Low, 郑午楼, Zheng Wulou, 1913–2007)

Community leader, businessman, philanthropist, Thailand

Uthen Taechaphaibun was a well known businessman and philanthropist in Thailand. His first major success in business was the establishment of the Bangkok Metropolitan Bank (also known as Srinakhon Bank) in 1950. With the success of this bank, he further expanded his business from the financial sector to distilleries and breweries, real estate, and others. He was also famous for his generosity and support for charities, education, and cultural activities. He was an active member of the Poh Teck Tung Foundation and among the leading founders of the Huachiaw Chalermphrakiat University.

Uthen was born on 6 February 1913 in Bangkok, the eldest son of Tae Tsu Ping, a well established Teochew Chinese entrepreneur

and community leader in Thailand. He was first educated at Peiing School (培英学校), but later transferred to Xinmin School (新民学校). On completing his primary education, like many of his classmates, he wished to further his studies in China. However, as his family was making a living in Thailand, his father thought it would be better for him to enroll at Assumption College in Thailand. He continued his studies at Assumption College at his father's suggestion and, because of his educational background, he was well versed in Chinese, English, and Thai.

He started helping out in his father's businesses after he graduated from Assumption College and expanded his father's liquor trading business by brewing and selling their own tonic liquor, which became very popular in Thailand. In 1936, as a representative of his father's pawn-broking business, Yong Hiap Heng, he was involved in the restructuring of the Poh Teck Tung Association. After this association was officially registered as a charity organization under the name of Poh Teck Tung Foundation in 1937, Uthen was elected vice-chairman of the board of directors of the foundation. Under his leadership, various changes were implemented, including the expansion of the foundation's free medical services and the establishment of its midwifery school. The medical services of the Poh Teck Tung foundation later developed into Huachiaw Hospital, which he continued to support in various ways.

During the Second World War, when Japanese military forces gained access to Thailand, Uthen relinquished all his duties in various associations and concentrated on managing his businesses and taking care of his sick father. As the older man's illness worsened, he stayed by his side round the clock and did not leave the house unless necessary.

After the war, his business began to flourish. In 1950 he established the Bangkok Metropolitan Bank with U Chu-liang, So Khun Kiam, Liao Kongpo, and others. Within a few years' time, he set up many branches in both Bangkok and other parts of Thailand. Eventually the Bangkok Metropolitan Bank expanded overseas and had several offices in the United States and Hong Kong. With the success of the Bangkok Metropolitan Bank, he was able to venture into various other industries, including insurance, real estate, and others.

Uthen was also noted for his success in the distillery and brewery industries. In 1959 he established the Mahakhun Distillery Co. Ltd. with Sahat Mahakhun after the latter successfully obtained the licence to brew Maekhong whisky. As the general manager of the distillery, Uthen successfully turned the failing Maekhong distillery into a profitable business. Maekhong whisky also came to enjoy the largest share of the liquor market in Thailand for most of the latter half of the twentieth century.

His business ventures reached another height when he set up a development company to develop Bang Pu Industrial Estate, which covered an area of 8,000 rai (12.8 million sq. m.), with the Thai government. In 1983 he started another development project in Pathum Wan District, which included the building of a sixty-two-storey office tower, a thirty-two-storey hotel, and an eight-storey shopping mall (now Central World). The total amount invested in the project was estimated to be 10 billion baht. However, this development project was not completed, and the Taechaphaibun family suffered serious financial problems during the Asian Financial Crisis of 1997.

Uthen was also known for his involvement in the Chinese community in Thailand,

especially after the Second World War. China was suffering from famine in the aftermath of the war. In view of this, he, together with other leaders of the Chinese community in Thailand, founded the Committee of Chinese in Thailand for Famine Relief in China and was elected its chairperson. As this was a large-scale fund-raising project, they faced several difficulties, including gaining permission from the relevant authorities and arranging for the necessary logistics to transport donations to China. Those difficulties were eventually overcome when Uthen negotiated with various associations for help. He also went to China personally to oversee the first relief efforts made by the committee.

Aside from his duties in the relief committee, he also held posts in the Combined Thai-Chinese Security Team, the Association for Sports, the Teochew Association of Thailand, and others. He was so heavily involved in these community activities in the late 1940s that he did not have time to manage his own businesses.

Additionally, Uthen was known for his support for educational and cultural activities. He helped in the reopening of Peiing School after the war and also encouraged the founding of the Huachiaw Midwifery School under the Poh Teck Tong Foundation in 1941, to provide nursing and midwifery training. The Huachiaw Midwifery School later became Huachiaw College in 1981 and further expanded into the Huachiaw Chalermphrakiat University in 1992. In 1977 he established a charity foundation in memory of his father to provide scholarships to students at all levels.

In recognition of his success in business and involvement in the community, Uthen was awarded the Grand Companion (Third Class, Higher Grade) of the Illustrious Order of Chulachomklao in 1984 and other medals by King Bhumibol of Thailand. He also received an honorary doctoral degree in business management from the Sinakharinwirot University in 1980.

During the Asian Financial Crisis, the Taechaphaibun family suffered tremendous setbacks partly due to poor management practices. Bangkok Metropolitan Bank ran into financial difficulties as bad debts accumulated. Eventually, the Bank of Thailand took over the bank and Uthen had to step down from his position as chairperson of the bank.

He passed away on 24 November 2007 at the age of ninety-four.

Goh Yu Mei

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Uy, Alfonso A.

(黃祯谭, Huang Zhentan, 1939–)

Entrepreneur, community leader, Philippines

Alfonso Uy is an accomplished businessman and engineer who made a name for himself as a philanthropist, and a civic and community leader. He was the past president of the Federation of Filipino Chinese Chambers of Commerce and Industry, Inc. (FFCCCI) (2008–10) and is the president of the Iloilo Economic Development Foundation, an umbrella organization of Iloilo's top business groups and NGOs, supported by both the city and provincial councils.

A businessman with great vision for the growth and development of the country, Uy launched his most recent project, the Reina Mercedes Corn Processing Center (RMCC), in Isabela, Northern Luzon. The centre, which is vital for agricultural development, was built by Mindanao Grain Processing Co. (MGPC), a unit of the conglomerate, La Filipina Uycongco Corporation. The Isabela facility has five times the capacity of two other MGPC corn processing plants in Bukidnon, Mindanao. Philippine President Benigno C. Aquino III ceremonially switched on the equipment that started RMCC operations on 8 October 2010 and lauded Uy for his efforts and thanked him and the MGPC for building the corn-processing centre in Isabela as it benefits the corn farmers tremendously. The RMCC is currently the biggest post-harvest facility in Southeast Asia. Local corn farmers get better yields from the corn harvest due to modernized infrastructure that facilitates the drying and processing of corn. The plant also provides higher incomes for farmers as it purchases produce from them directly. This move clearly shows how much Uy wishes to spur social and economic development.

As president of the FFCCCI, he actively promoted the "BUY PINOY, BUY LOCAL" movement to support local products and services, create more jobs and opportunities for Filipinos, encourage investments, support local industries, and combat smuggling. Uy also encouraged Filipino producers, especially those involved in food production, to take advantage of zero tariffs under the ASEAN-China Free Trade Agreement, which took effect in January 2010. Also, during his term, the highest number of schoolrooms was donated to the government under the Operation Barrio Schools project. He continues to support Chinese-language education and other cultural work, particularly the efforts of Bahay Tsinoy, Museum of the Chinese in Philippine Life, in its vital role as a bridge between the Chinese-Filipino community and mainstream society. The FFCCCI, under Uy's leadership, organized and hosted the 10th World Chinese Entrepreneurs Convention — the biggest and most important gathering of entrepreneurs, investors, and stakeholders from China and all over the world — with the theme, "World Prosperity through Chinese Entrepreneurship", in Manila from 19–22 November 2009. The convention opened its doors to both Filipino and Chinese entrepreneurs and leaders from around the world to explore topics on strengthening mutual collaboration.

Uy's father, Julian Uygongco (Uy Yan Gong 黄衍赣), an immigrant from Nan-An (南安), Fujian, had started a bakeshop and grocery store called La Filipina Uy Gongco (捷隆发商行) in 1901 in Iloilo City, which laid the foundation for the Uy family's economic base. The small store expanded into general merchandising and enjoyed rapid growth when it started to import and distribute flour, feeds, sugar, and fertilizer from the United States, China, Thailand, and Europe. It quickly rose to become an important trading house on Panay and Negros Islands in the Visayas region.

When Uygongco refused to cooperate with the Japanese during the war and was imprisoned, his business was disrupted and everything he built was lost. He died soon after being released. After liberation in 1946, Uy's elder brother, Jose (Uy Chiong 黄祯墙), restarted the business with the help of a cousin, Tan Chin Eng (Tan Si Hok 陈赐福), and named it La Filipina Uy Gongco de Uy Chiong.

Alfonso was born on 9 June 1939. After finishing secondary school at age fifteen, he started to work in the company. On graduating with a degree in chemical engineering

magna cum laude from the Central Philippine University in 1963, he took over the helm of the company and immersed himself fully in the family business. In 1971 the company became the La Filipina Uygongco Corporation (LFUC).

Uy then ventured into other businesses, spurring LFUC's growth in the process. In the 1980s, he bought Capiz Sugar Central in the Visayas and started sugar production. At the same time, he developed residential property and started a hog farm in Bulacan province. In Iloilo, he built a hotel and a shopping centre. In 1987, he set up the Philippine Foremost Milling Corporation (PFMC), situated within a three-hectare complex in Lapuz, Iloilo City. It is the only flour milling facility in Western Visayas up to 2011. In 1994, PFMC expanded into feed milling and is the most modernized feed mill plant in Western Visayas as well. In 1998, Uy opened the second mill, a state-of-the-art feed plant, in Tondo, Manila and in June 2010, the Iloilo Technical Training Center was inaugurated in Lapuz to complement the PFMC. It was established to enhance customers' baking expertise and ensure profitability as they had become partners and not merely recipients of a product. PFMC has become a leading player in the wheat flour and animal feed milling industry, a reliable and sought-after supplier of best quality flour. It now ranks as the second flour mill in the Philippines based on flour sales volume and is the first flour milling company in the Philippines to be ISO22000:2005 accredited.

Uy's success is evident from his achievements in business as well as from the respect he commands in the ethnic Chinese community. His life has not always been easy though. At a young age, he helped his father manage the family business, and at times sacrificed going to school. He was a working student throughout his undergraduate days at the Central Philippine University (CPU), a private Christian liberal arts school in Iloilo. His mother, Uy Ang Jun Teng (洪云珍), teachers, and classmates had encouraged him to succeed despite his absences from class while continuing to work. At the same time, he managed to be an active campus leader at the College of Engineering and the CPU Students Republic. Upon graduation, in gratitude to his alma mater, he served as faculty member (1963–64) and as a member of the university's board of trustees for thirty years, ten of them as chairman of the board for several terms. In 1966 he obtained his Filipino citizenship.

On 19 March 2000, Uy was conferred an honorary doctor of humanities degree by the Central Philippine University in recognition of his being a shining model of the university's Vision of Exemplary Christian Education for Life**.** Uy had also donated 15 million pesos to the institution and spearheaded the construction of a building known as Dr Alfonso A. Uy Student Union which houses the director of student affairs office, student publications, and campus organizations, the Student Service Enterprise, and other services catering to students' needs. Prior to this, he also donated the Excel Center, which serves as the Resource Generation Center of the university. For this and other outstanding and exemplary performance as a student and service as an alumnus, the CPU conferred on him the title, Centralian of the Century, the highest title accorded to an alumnus, during its centennial celebration on 6 August 2005.

As well, he was given an award for excellence in the field of business and entrepreneurship in the 2005 Dr Jose P. Rizal Awards for Excellence organized by *The Manila Times* and Kaisa Para sa Kaunlaran.

Alfonso Uy is married to Supeng O. Uy (王素苹) and raised five children with her, namely Aileen Christel, Cheryl May,

Ian Kenneth, Gerald Jone, and Ethel Joy. His eldest child, Aileen Christel Ongkauko is the mother of the company, La Filipina Uygongco Corporation, and also the president of the PFMC. The youngest child, Ethel Joy, was placed ninth in the National Board Examinations for Certified Public Accountants and serves now as auditor of the La Filipina Uygongco Group of Companies.

Angelo B. Ancheta and Teresita Ang-See

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V

Visonnavong, Vithoune and Visonnavong, Vouavansy

(刘光明, Liu Guangming, 1945–)
Founding President of Laos Society of Ophthalmology, Laos
(张玉梅, Zhang Yumei, 1944–)
Specialist in Obstetrics and Gynaecology, Laos

Vithoune Visonnavong and his wife, Vouavansy Visonnavong (张玉梅), are both leading medical doctors in Laos. Vithoune is the founding director of the Ophthalmology Centre of Laos while his wife is a specialist in obstetrics and gynaecology.

Vithoune was born on 1 October 1945 into a middle-class family in Phalane Village, Savannakhet District, Laos. His father, Liu Fa Ji (刘发基), was a resident of Luoqunpu Village, Qingxi Town in Dongguan County, Guangdong. Fa Ji had migrated to Laos in the late 1920s and married a Laotian. The couple had nine children and Vithoune is the eldest son but second child in the family.

Vithoune Visonnavong is by profession an ophthalmologist, eye microsurgeon, and university professor. He is well known as the founding director of the Ophthalmology Centre, Ministry of Health, Laos, and founding president of the Laos Society of Ophthalmology. He is also the co-chairman of the International Agency for the Prevention of Blindness (IAPB) and the first ophthalmologist in Laos.

After graduating from high school in 1964, Vithoune won a Soviet Union

Government scholarship to study medicine in the Soviet Union. In 1965 he obtained a diploma in medicine from the renowned Institute d'état de Medicina de Volgograd prior to his admission to the Patrice Lumumba People's Friendship University. In March 1986 he obtained his Ph.D. in ophthalmology and went on to receive specialized training in public health ophthalmology in Thailand in 1992, and in community eye health in London in 1999.

In April 2007, Vithoune introduced the idea of training a medical rescue team that would operate round the clock. He drew up a duty roster for his team to make sure that at any time of the day it was ready to respond to the needs of victims of traffic accidents. This enhanced the ambulance service in Laos. He also set up the first ever mobile eye clinic in Laos to conduct free-of-charge eye surgery in villages where people knew little about the danger of cataracts, and did not see the need to seek treatment in a hospital. Due to the lack of manpower, he took on multiple roles as driver of the mobile eye clinic truck, first-aid giver, and surgeon. He received a national award, "Lean Xay Hengan III", from the president of Laos and an international award, the Honor Certificate from the Korat Institute of Public Health Ophthalmology, Thailand, in November 2006, in recognition of his contributions to the prevention of blindness in the Western Pacific and Southeast Asian regions.

His wife, Vouavansy Visonnavong, was born on 15 January 1944 in Luangphabang, Laos. Her father was a migrant from Haikou, the capital and most populous city in Hainan province in China in the early 1930s. He married a Laotian and settled down in Laos. He traded in various daily necessities for a living, but was earning just enough to feed his family of six.

Vouavansy has two elder brothers and one younger brother. Because her father passed away when she was only two years old, the burden of supporting four children fell on her mother, and life for the family became even more difficult than before. When the young girl's paternal uncle in Haikou learnt of the situation, he obtained the consent of her mother to let her elder son, who was then twelve years old, live with his family in Hainan.

Vouavansy was adopted by a middle-class family in Luangphabang and has since lost contact with her brothers in Laos. She has two adoptive brothers in the new family who are more than twenty years older than her, and were studying overseas when she arrived at the family. Although she was taken into the family as an adopted daughter, she was brought up by the servants and was, more often than not, treated like one of the servants. However she was fortunate enough to be given the opportunity to go to school. In 1953, the whole family migrated to Vientiane because her new father, who was a graduate in mechanical engineering from a Vietnam university, found a new job teaching engineering at a local college there. The young Vouavansy was then nine years old and was able to continue her education after the family settled down in Vientiane.

Vouavansy was a bright student and during her second grade in high school, she was offered a French Government scholarship to study a degree course in France. However what was supposedly the happiest event in her life since childhood never took place: her family refused to let her go for further studies in France. At the time, Laotians put much stress on the importance of hierarchy within the family. The notion of men's superiority and women's inferiority was deeply rooted in their tradition and was reflected in many aspects of their lives. Hence, her parents

perceived that it was unnecessary for her to study beyond high school. Instead of giving their consent for her to study in France, they made her quit her studies and start working at the post office.

The infamous Laotian civil war (1953–75) between the Communist Pathet Lao (North Vietnamese of Lao ancestry) and the Royal Lao Government resulted in huge numbers of commoners seeking from time to time safe places to live in. Vouavansy used this as a pretext to leave her family quietly in order to start a new life somewhere. She saw this escape from her family as the only way out of feudalism and embarked on a torturous three-month walk to reach Xiang Khouang, a city 435 kilometres north-east of Vientiane. At Xiang Khouang, she worked for a newspaper, translating French news into Laotian. And that was how she found in the newspaper an advertisement for a scholarship offered by the Government of the Soviet Union. She applied through the Soviet embassy and was successful. She did not inform her family in Vientiane about the good news. As her high school course was previously interrupted by her family, she attended her third-grade high school course in the Soviet Union in 1962.

When Vouavansy was admitted to university in1963 she became the first Laotian to be awarded a Soviet Union Government scholarship to do a medical degree at Patrice Lumumba People's Friendship University. In 1969, she became the first Laotian to graduate with first class honors from the university. In October 1970, she took up her postgraduate training in obstetrics and gynaecology.

Between 1972 and 1980, Vouavansy practised medicine at Mahosot hospital in Laos. Here her patients came from all walks of life and were of various races and ethnicities. In late 1980, she was appointed by the Laotian Government to head the Gynaecology Department at Number One Hospital, a hospital fully funded by the Soviet Union Government to provide medical services exclusively to top ranking government officials such as ministers and officers of the Lao Central Government. In 1990, she made a request for early retirement for health reasons. Although she was only forty-seven years old, she was given a full pension on the basis of her outstanding performance at the hospital.

Vouavansy met Vithoune Visonnavong in the Soviet Union in 1964 and the two got married on 28 January 1969. They have two sons and one daughter: Their elder son was also a holder of the Soviet Union Government scholarship and studied international relations at the same university as his parents did between 1987 and 1992. Their second son was also awarded the same scholarship to study in the Soviet Union in 1990. Unfortunately his studies was interrupted when the Soviet Union was dissolved on 29 May 1991. In 1997, he managed to obtain another scholarship to study international relations at Chulalongkorn University in Thailand. After graduation, he joined the Ministry of Foreign Affairs and was appointed the third secretary to New York between 2007 and 2011. The couple's youngest daughter received her high school education in the United States. After her return to Laos in 1997, she was awarded a scholarship to do a degree in commerce in Australia. She worked at the United Nations Development Programme (UNDP) between 2002 and 2003 and then pursued her master's degree in international development in England between 2003 and 2005. She has since returned to her position at UNDP in Laos.

Lim Boon Hock

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Vương Bái Xuyên

(王沛川, Wang Peichuan, 1940–)
Educator, Vietnam

Vương Bái Xuyên has taught the Chinese language in Vietnam for the most part of his life. Even when most of his peers have retired, he remains actively involved in the Chinese-language education scene of Ho Chi Minh City. Pedagogical interest runs deep in his family; he, his father, and the eldest and youngest among his four brothers have all been school principals once. His second youngest brother and his wife were also teachers. They are known as a "family of pedagogues" in the southern part of Vietnam.

Xuyên is a third-generation Hoa (ethnic Chinese of Vietnam) of Chenghai (澄海) ancestry. He was the second child in his family of five sons and was born in 1940 in Thành Trị (盛治) in Sóc Trăng, where his parents settled in. At the age of nine, he joined his father who was participating in anti-French resistence activities in Cà Mau, a resistance base. Cà Mau is the southern-most province of Vietnam. Xuyên explained that his father's action at the time was inspired by the revolutionary thinking of the Chinese, but driven by the desire to do something for Vietnam — meaning his father applied revolutionary aspirations to local conditions. At the time the Hoa had formed a revolutionary group called Hội Giải Liên Hoa Kiều (华侨解放联合会) in which his father actively participated. Xuyên senior was initially a teaching supervisor at Xing Zhong Xuexiao (兴中学校), a Chinese-medium school established by the Chaozhou clan in 1933 in Can Tho (Cần Thơ) province, neighbouring the province of Sóc Trăng. He was disseminating anti-French materials with the principal that he worked with until their arrest by the French. The principal was expelled to China, while he was blacklisted and his activities curbed. He then moved to Cà Mau and resumed his political activities.

In 1950–54, Xuyên senior landed a principal post at a Chinese school called Trường Hoa Kiều (华侨学校) in Bạc Liêu province, managed by the Cantonese (Guangdong) clan. In the year the French withdrew in 1954, Xuyên was sent to Hanoi with his brother, Vương Hồng Xuyên (王鸿川), the third son in the family. The two were among 200 Hoa (ethnic Chinese) students who left for Hanoi to receive pedagogical training. Xuyên was trained at Huaqiao Shifan Xuexiao (华侨师范学校), a teachers' training college for the Hoa. The northern Vietnamese Government at the time had invited Chinese language teachers from China to train local teachers at the college, which occupied the same premises as Zhonghua School (Zhonghua Xuexiao 中华学校), a Chinese-medium school, with its former address at No. 17 Hàng Buồm in Hanoi. Students of Huaqiao Shifan Xuexiao, on graduation, were dispersed to cities and districts such as Nam Định, Hải Dương, Hải Phòng, and Lạng Sơn in the north to teach at Chinese schools. Xuyên, however, remained in Hanoi after he graduated in 1960.

In 1964 he became vice-principal at Zhonghua Primary School in Hanoi. The school was then located in the vicinity of

ethnic Chinese institutions such as Zhonghua School; it was the earliest Chinese-medium school to be founded in Hanoi and was the result of a merger of Fujian School (福建学校), Zhongxi School (中西学校) and Guomin School (国民学校), around the turn of the twentieth century. Zhonghua School gradually expanded, adding kindergarten and secondary school facilities, all managed by the Cantonese clan association, Guang Yue Huiguan (广粤会馆). The association used to stand at 22 Hàng Buồm, Hoàn Kiếm District; it is currently a kindergarten called Trường Mẫu giáo Tuổi Thơ.

In 1970, Xuyên was involved in curriculum design as textbooks imported from China were gradually being abandoned. He was also teaching and overseeing the management of Vietnamese, English, and Chinese programmes. After 1975, the year when northern and southern divisions of Vietnam were unified, Zhonghua Primary and Secondary Schools became nationalized and were called Trường Thống Nhất — literally meaning "Unification School". Mandarin became one of the subjects taught in the school while the other subjects were and are taught in Vietnamese. Xuyên then returned to the southern part of Vietnam and settled in Ho Chi Minh City. From 1984 to 2000, he was principal of Trường Tiểu học Phạm Văn Hai in District 11, one of the three districts in Ho Chi Minh City with populous Hoa residents.

When Xuyên turned sixty in 2000, the official retirement age for Vietnamese men, an offer came for him to continue working at a school. It was the post of administrating and supervising the Chinese-language centre housed at Trường Trung học Nam Kỳ Khởi Nghĩa (Nam Ky Khoi Nghia Secondary School), more widely known among the Hoa by its pre-unification name, Qixiu Huawen Zhongxin (启秀华文中心). The pre-unification prototype of the Chinese school was established by the Guangdong (Cantonese) clan. It was shut down after the unification of the country until 1987. In 1988, the school reopened as a Chinese-language centre and continues to be supported by the Guangdong clan. Three Chinese language classes are conducted daily at the school. These classes form a part of the formal curriculum at primary and secondary levels. Hàng Vay Chi (see entry on Hàng Vay Chi) has been supporting the language centre as its chairman for eighteen years.

Xuyên's eldest brother, Hoàng Văn Huy (黄文辉), lives in Can Tho city, the capital of Can Tho province. He and his youngest brother, Hoàng Vĩnh Xuyên (黄永川), have registered their family name as "Hoàng" instead of "Vương"; the remaining family members retain their original family name of "Vương". The two surnames are phonetically close in Mandarin.

Like Xuyên, Hoàng continues to teach actively despite having passed the official retirement age. Currently eighty years old, he teaches at the former school, Lê Quý Đôn School, where he used to teach Mandarin before 1975. The school was at the time named Shuren School (树人学校). Even prior to teaching at Shuren School, Hoàng had gained experience as the supervisor of teaching at a secondary school established by the Chaozhou (Teochew) clan. He was vice-principal of Lê Quý Đôn School from 1975 to 1992.

Xuyên's family has had other educators: his wife, Lâm Cẩm Tú, born in 1944 in Hanoi, retired from teaching Mandarin in 1989, and his son, Vương Xuân Dương, born in 1972, now teaches computer science at Trần Bội Cơ School in District 5, Ho Chi Minh City. His daughter, Vương Xuân Yến, born in 1968, however, has chosen pharmacy as her profession and works at the state pharmaceutical company,

Công ty Cổ phần Thế Dược OPC, Ho Chi Minh City.

Grace Chew Chye Lay

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Vương Hồng Sển

(王鸿盛, Wang Hongsheng, 1902–96)
Memoirist, antique collector, scholar, Vietnam

Vương Hồng Sển is best known as a memoirist, collector of Chinese antiques, self-taught scholar, and author of the most popular history of Saigon published in the twentieth century. Born in the Deep South of Vietnam and raised in the town of Sóc Trăng, he was the only survivor of eight children (all boys) of a Khmer-Chinese mother and a Chinese-Vietnamese father. His name, Sển, was transcribed from the Chinese-dialect pronunciation of the word *Thạnh* or *Thịnh* (盛) rather than from Vietnamese. His paternal ancestors came from Fujian, and moved first to Cambodia, then to Vietnam. By the generation of his grandfather, the family had been involved in the leadership of the local chapter of the Heaven-and-Earth Society (*Thiên Địa Hội* 天地会). Sển attended the local primary school, and then went to Saigon's oldest high school, the Collège Chasseloup-Laubat, which was later renamed Lycée Jean-Jacques Rousseau and, subsequently, Lê Quý Đôn High School.

While at school and elsewhere in Saigon, he came to know the journalist and revolutionary, Nguyễn An Ninh, and several subsequently prominent political figures, including the non-communist, Hồ Văn Ngà, and the Trotskyists, Phan Văn Hùm and Trần Văn Thạch. He was not interested in revolution, however, but in reading, antiques, and classical theatre. In fact, he later blamed his love of reading as a contributing factor to the dissolution of his short-lived first marriage. His second marriage lasted nineteen years, but also ended in divorce and with no children. Even though Sển was never legally wedded again, he lived for most of the remainder of his life with Nguyễn Kim Chung (stage name, Năm Sa Đéc), a performer of *cải lương*, the southern classical folk musical theatre that is commonly translated as "reformed theatre" in English.

After graduating from Chasseloup-Laubat, Sển joined the colonial bureaucracy at the secretarial rank in the Deep South. He worked in payroll and tax collection, but aspired to higher positions. Working towards this goal, he passed the "general knowledge" section of the colonial examination, then attempted the "specialization" section eight times, but failed each one. In addition to his divorces, these academic setbacks led him to name one of his memoirs, *More Than Half of a Failed Life* (*Hơn Nửa Đời Hư*) self-deprecatingly. Yet these failures also led him to concentrate on writing and collecting Chinese antique porcelain. Sển's various recollections suggested that he was a smart collector, who managed to acquire rare Ming porcelain with a small amount of money during the economic downturn of the early 1930s. The hobby helped land him the directorship at the National Museum in Saigon in 1948. He was forced into early retirement in 1964, probably for political reasons associated with the death of the first president of the Republic of Vietnam, Ngô Đình Diệm, the year earlier. However Sển remained very active in the cultural life of Saigon, and continued to collect his antiques

and write on the subject well into the last decade of his life.

Besides being well known as a collector, Sển's reputation has been synonymous with the book, *Saigon in the Old Days* (*Sài Gòn Năm Xưa*), first published in 1960 and still the single, best known title about the city. (A less consequential sequel was published in Vietnam and the United States in the 1990s.) Reflecting the nationalist sensibilities among non-communist intellectuals at the time, the book began unapologetically with the "Southward Movement" (*Nam tiến*) conducted by the Vietnamese state in the early modern era that eventually overtook land from the Champa and Khmer kingdoms. Sển's interpretation, however, was anything, but narrowly nationalistic. The book focused on the early Nguyễn Dynasty (1802–1945) and the colonial era, and described Saigon as the result of multiple transnational influences: Khmer, Vietnamese, Chinese, and French. It paid attention, for example, to the various linguistic origins of important sites in the area.

It also highlighted the cultural and economic contributions from a variety of sources: Vietnamese mandarins and men of letters, French missionaries, ethnic Chinese merchants, and Vietnamese women.

Besides the transnational outlook, *Saigon in the Old Days* reflected strong contemporary interest in the local history of the southern half of Vietnam. The 1960s in particular saw a number of lasting works in this genre from the Saigon presses. They include *The Land of Binh Dinh* (*Non Nước Bình Định*) by the poet Quách Tấn, *The Old Capitol Hue* (*Cố Đô Huế*) by government official Thái Văn Kiểm, the series, *The Vietnamese Country* (*Giang Sơn Việt Nam*), on the central provinces, by Nguyễn Đình Tư, and the series *Past and Present* (*Xưa và Nay*), on the southern cities, by Huỳnh Minh. Similar to these works, Sển's book concentrated on geography and cultural developments. Like them, it aimed to persuade readers that the ties of the southern cities and provinces to the Vietnamese nation were just as deep as those of the north.

In the late 1960s and early 1970s, Sển revised *Saigon in the Old Days* and published several other important books. Besides producing a son, his union with Nguyễn Kim Chung helped bring about *Memoir of Fifty Years of Loving Music* (1968) on the subject of reformed theatre. Similar to most of Sển's books, this memoir-cum-history is somewhat clumsily organized. Its sources, however, are rich: his recollections of performances seen in Saigon and other southern cities and towns; lyrics and programme descriptions of a number of *cải lương* plays, and writings by others that are usually quoted at length. This combination and the characteristically intimate style of his writing helped make the book one of the most popular on the subject.

The memoir was followed by the series, *Special Journal on Admiration for the Past* (*Hiếu Cổ Đặc San*). The series consisted of nine volumes, but three were lost to flooding, and only the first six were published between 1970 and 1972. The first two volumes discuss, respectively, countryside hobbies and various entertainment such as, falconry and cockfighting, and reading classical Chinese fiction. The remaining volumes are concerned with the subject of Chinese antiques. Two of them collected Sển's published and new essays that characteristically combine scholarship with personal experience to convey, among other things, the rich influence of Chinese arts on Vietnamese culture. The books are also richly sourced in French and Chinese materials.

The other two volumes are translations of a guide on Chinese antiques by the French author, Daisy Lion-Goldschmidt; and the eighteenth-century Chinese classic, *Pottery Records of Jingdezhen*, respectively. The first translation provides a useful introduction to the variety of Chinese porcelain and pottery, and the second explains the production process and important terminology related to the most famous pottery-producing region in Chinese history. In some ways, Sển's translations reflect twentieth-century western interest in Chinese antiques. Although fluent in Chinese, for instance, he translated the latter from the French version rather than the Chinese original. Similar to his other major publications, they were not circulated in the decade following the Vietnam War, but have appeared in reprints since the early 1990s. Before his death, he donated his antique collection to the Vietnamese state for the purpose of preservation and public enjoyment.

Major publications by Vương Hồng Sển include *Hội Ký 50 Năm Mê Hát* (*Memoir of Fifty Years of Loving Music*) (Saigon: Pham Quang Khai, 1968); *Hơn Nửa Đời Hư* (*More than Half of a Failed life*) (Ho Chi Minh City: Thanh Pho Ho Chi Minh Publisher, 1992); *Nửa Đời Còn Lại* (*The Remaining Half of a Life*) (Westminster, CA: Van Nghe, 1996); *Sài Gòn Năm Xưa* (*Saigon in the Old Days*) (Saigon: Tu Do, 1960; 2nd ed., Saigon: Khai Tri, 1968); and *Hiếu Cổ Đặc San* (*Special Journal on Admiration for the Past*), 6 vols. (Saigon: Vuong Hong Sen, 1970–72).

Tuấn Hoàng

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Vưu Khải Thành

(尤凯成, You Kaicheng, 1950–)

Business and community leader, promoter of education, Vietnam

Vưu Khải Thành's multinational enterprise, Biti's, is one of the largest in Vietnam. Several years ago, it was already known as a company with at least a turnover of 5,000 billion *dong* (US$250 millions). Today it has moved up even more notches to become a socially responsible corporation. The man behind its growth is a man with a vision and guts to cast his dreams overseas, without neglecting social responsibilities at home.

Thành's ancestors were from Da Pu county of Guangdong province, China (广东省大埔县). Thành is a second-generation Hakka born in 1950 in Mỹ Tho, the capital city of Tiền Giang province, located in the Mekong Delta of the southern region of Vietnam. His parents depended on selling traditional medical herbs for a living and lived thriftily. He attended a Chinese school for his early education, and although he did not have much education, he was reportedly an inquisitive student and was good at solving the practical problems of life. As a child, he also received early lessons in entrepreneurship while assisting his father in business.

At the age of twenty-eight in 1978, he married Lái Khiêm (Lai Qian 赖谦), who also has origins in Da Pu county. She is two years younger than him, and came from a family who ran a shoe business. As a leading manufacturer, Thành has, since a long time ago, regarded China as a "world factory, and also the world's

largest market", and thus made preparations for that initial passage of "discovery and exchange" into China. Biti's (Bình Tiên 平仙) began working on developing its market in China in the early 1990s. Since then, it has seen its sales revenue in the Chinese market growing at an annual average of 30 per cent. It was pleased to know that in the trade and development plan of Vietnam 2007–15 focusing on the China market, shoes was listed as one of the key products. After twenty years in business, Biti's has won the national brand award of Vietnam and has also established a foothold in the country's market and gained a reputation in China. It overcame numerous obstacles strewn on its road to success. At first, Biti's was almost a one-man business for Thành, who was personally engaged in every process, from material procurement, market development, to delivery of goods. The earlier predecessors of Biti's were two production units of the pre-reform era, Bình Tiên (平仙) and Vạn Thành (万成), which employed a total of twenty workmen, producing slippers of simple designs. The two production units later merged to form Hợp Tác Xã Cao su Bình Tiên (平仙橡胶合作社), a cooperative located in District 6 of Ho Chi Minh City, which had 100 employees in 1986 when the economic reform of Vietnam (*Đổi Mới*) was ratified. In 1989 the enterprise was the first private enterprise to be granted permission to import and export. The following year in 1990, Thành visited Taiwan and invested in machinery to produce the signature product of Biti's — slippers made from ethylene vinyl acetate (EVA), a material that is competitive with rubber and vinyl, but is odourless, tough in low temperature, yet light and soft. The slippers became a hit in the market and in the following year, Biti's entered into a joint venture with a Taiwan-based footwear production company to form Công ty Liên doanh Sơn Quán (山冠联营公司). This partnership with Công ty Sun Kuan Đài Loan (台湾山冠公司) lasted eighteen years.

After more than a decade of market expansion — which also saw Biti's response and adaptation to the changes in the country's law supporting private enterprises — the company's business has rapidly expanded. In 1992, it was renamed Binh Tien Imex Corp Pte Ltd. (Công ty Sản xuất Hàng tiêu dùng Bình Tiên (Biti's) 平仙日用品制作有限公司); three years later, a new company, Binh Tien Dong Nai Imex Corp Pte Ltd. (Công ty TNHH Bình Tiên Đồng Nai [Dona Biti's] 同奈平仙有限责任公司) was incorporated. In 2000, Biti's established its first representative office in Yunnan province, China. Today, it also owns a company in the United States (美国平仙公司), managed by the brother of Thành.

Footwear business aside, the company currently owns three trade, and one business, centres in the various parts of Vietnam: Biti's Lao Cai Trade Centre in Lào Cai, Biti's Northern Trade Centre in the northern part of Vietnam, Biti's Trade Centre in Tây Nguyên, and Biti's Da Nang Business Centre in Danang (Đà Nẵng). Two more branches in the western and southern parts of Vietnam were established in 2008 and 2009 respectively.

Biti's business has diversified into construction, tourism, and trade since its inauguration in 1982. It now exports to more than forty countries, and has offices in Nanning, Guangzhou, and Kunming. Its business achievements are as impressive as its social contributions, which grew in concomitant with the company's expansion in twenty-nine years. It has also received numerous accolades along its path of development: in 1997, it was conferred the "22nd International Award" after being elected by customers in the Prestige and Quality Brand issued by the Trade Leaders' Club in Spain; it also obtained the Certificate

for Vietnam High Quality Products the same year. In 2001 it was certified ISO 9001: 2000, issued by BVQI and QUACERT. Three years later, it received "The 3rd Labour Medal" from the state for its contributions to the development of the Vietnamese economy. From 2005 to 2007, it continuously won the Gold Prize for "Vietnamese Prestige and Quality Brand", organized by the Association of Science and Technology. The Vietnam Chamber of Commerce and Industry (VCCI) has further conferred on the company the "All for Business Development" medal and "Visibility 2006" certificate for its development in various aspects. Biti's was one of the forty-eight companies that received "The Excellent Brand of Vietnam's High Quality Products" in 2007.

In response to the objectives established by the Vietnam Society for the Promotion of Education in 2006, Biti's offered 1 billion *dong*, approximately equivalent to US$50,000, to support the society's initiative to develop the talents of Vietnam. The contribution was used as awards for excellent students in the provinces of Can Tho (Cần Thơ) and Danang, as well as those in Hanoi and Ho Chi Minh City. In 2007, the value of the scholarship was increased to 1.5 billion *dong*; in 2008, it was increased to 2 billion, and in 2009, to 2.5 billion. Biti's has been recognized as a socially responsible enterprise among the leather, footwear and textile industries of Vietnam. It has also been noted by the media as one of the big enterprises of Vietnam which conduct the flag-raising ceremony on Monday mornings as an expression of respect to its fatherland, Vietnam.

Besides Biti's frequent support for social development initiatives, its chief executive officer, Thành, has continued to keep an overall balance with contributions to his ethnic community. Generous support for projects of Hội Quán Sùng Chính (the Hakka clan of Saigon), is still expected from this honorary adviser of the clan. His contributions included sponsorship for the purchase or construction of accoutrements for clan properties, such as the construction of the statue of the Goddess of Mercy within the compound of the charity association of the Hakka; patronage for social projects, and support in education matters relating to the Hakka clan and those of the larger ethnic Chinese community. He has also been honorary adviser to the Ho Chi Minh City's Association for the Sponsorship of Chinese-Language Education (华文教育辅助会). Despite the numerous positions he holds, he finds time for all. In his absence at meetings organized by the clan, he sends a representative to record and report the proceedings of the meetings.

Grace Chew Chye Lay

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W

Wanandi, (Albertus) Sofjan

(Liem Bian Khoen, 林绵昆, Lin Miankun, 1941–)

Student leader, socio-political activist, tycoon, Indonesia

Sofjan Wanandi, better known as Liem Bian Khoen to those of his generation, was an influential figure before and after the fall of Soekarno. He was a student leader in Jakarta who became a successful tycoon, known in Indonesian as *konglomerat*. Together with his elder brother, Jusuf Wanandi (Liem Bian Kie), he was also involved in the establishment of the Centre for Strategic and International Studies (CSIS).

Liem Bian Khoen was born in Sawahlunto (West Sumatra) on 3 March 1941 into a petty trader family. His father, Lim Gim To, and mother, Kartina Tjoa Gim Jong Nio, were locally born ethnic Chinese. Liem Bian Khoen or Sofjan has seven siblings and is the third son in the family. He received his primary and junior high school education in Padang (1948–57) and moved to Jakarta in 1957 to attend senior high school at Kanisius, graduating in 1960. He studied at Pajajaran University in Bandung for a year (1960–61) and was then transferred to the Faculty of Economics, the University of Indonesia (FEUI), where he remained as a student until 1968 without, however, finishing his studies.

Liem was active in the Catholic student movement and was an executive member in the Perhimpunan Mahasiswa Katholik Republik Indonesia (PMKRI). During the open struggle between the communist and anti-communist forces in Indonesia in 1965, Soekarno sided with the communists, while PMKRI joined hands with the anti-communist forces and the Indonesian army. After 30 September 1965 the anti-communists and anti-Soekarno student groups formed a united front known as KAMI. As an executive member of KAMI, Jakarta branch, Liem demanded the dissolution of the PKI (Partai Komunis Indonesia) and the stepping down of Soekarno. He and other university students demonstrated in the streets wearing yellow jackets to witness the end of Soekarno's "Old Order" and the ushering in of Soeharto's "New Order". From February 1967 to October 1971 he represented student groups in the new Indonesian parliament (DPR) and Provisional People's Consultative Assembly (MPRS). From 1967 to 1974 he served as assistant to Major General Soedjono Hoemardani who was personal assistant to President Soeharto for economic affairs.

Liem had always wanted to be a businessman and his wish materialized when he was given the opportunity to manage various companies that were linked to the Indonesian military. From 1974 he was made vice-president of P.T. Dharma Kencana Sakti, which was established by the Kostrad (Army Strategic Reserve Command) Foundation. There were three companies under him: P.T. Garuda Mataram (car assembly), P.T. Mandala Airways, and P.T. Dharma Putera Film. He also went on to lead P.T. Tri Usaha Bakti which operated shipping, insurance, and construction businesses. In 1974 he established the P.T.

Pakarti Yoga and served as managing director; this would later develop into the Gemala group.

In 1985, when he was asked by reporters about the companies he was managing, Liem bluntly admitted that not all the companies were doing well, but none had gone bankrupt. When asked which companies were doing better, he named those which produced batteries, petrochemicals, car batteries, and glue. As for the sale of cars, he said that it was impossible to compete with the Japanese when cars assembled in Indonesia were sold at the same price as those made in Japan. However Sofjan did overcome the difficulties and became a leading businessman in Indonesia. His Gemala Group conducts business within the country and beyond.

It was reported that in the 1980s Chinese Indonesian tycoons were invited by President Soeharto to his home at Tapos ranch in Bogor, where he teased Liem in front of the tycoons, "Yes, this is Sofjan who has become the owner of a conglomerate through the yellow jacket" ("yellow jacket" being the uniform worn by students of the University of Indonesia). Liem apparently responded calmly: "Yes, sir, one can become the president wearing the military uniform." He then smiled as if nothing had happened.

In the late 1980s the relationship between the CSIS and Soeharto became tense as Soeharto's sons and daughters were moving into business in a big way with the connivance of Soeharto. In 1995 the president summoned Chinese Indonesian businessmen to "sell" some of their shares to the co-operative. At the same time, Soeharto appointed Professor B.J. Habibie to be his deputy and this was openly opposed by Liem who supported General Try Soetrisno instead. Not surprisingly after Soeharto stepped down and Habibie became president, Liem had to leave Indonesia and live in the United States for a while, returning only when Gus Dur became president. Liem was appointed (in 2000) by Gus Dur as chairman of the Komite Pemulihan Ekonomi Nasional (National Economic Rehabilitation Committee) during the era of Reform. After that he became active again not only in business, but also in politics. In 2003 he was elected the general chairman (*ketua umum*) of the Indonesian Entrepreneurs' Association (Asosiasi Pengusaha Indonesia or Apindo). In that capacity he was able to reorganize the association to include both indigenous and Chinese entrepreneurs.

During the 2004 presidential election, Liem supported Susilo Bambang Yudhoyono-Jusuf Kalla (SBY-JK) while his elder brother, Jusuf Wanandi, supported Megawati-Hasyim Muzadi. It was reported that Liem and his brother did not talk to each other for a period of time due to their differences. Apparently Liem felt that the SBY-J.K. partnership was an ideal combination, but in the 2009 presidential election, SBY and J.K. fell out with each other and Liem supported J.K. in the belief that J.K. was the stronger candidate and would be a more effective president.

Liem has very cordial relationships with his brothers and sister and invited them to live with him. He even established a Sofjanto foundation for the education of his relatives' children. At the same time he was active in the Prasetiya Mulya Foundation, which provided scholarships to needy students and was also involved in building schools and helping victims of natural disasters.

Liem married The Gim Kiao (Riantini Suteja) in 1968 and has three sons who are now taking over his business. One of his sons married the daughter of Usman Admadjaja, another tycoon who was the former boss of Bank Danamon.

Leo Suryadinata

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Wanandi, Jusuf

(Liem Bian Kie, 林绵基, Lin Mianji, 1937–)

Politician, political analyst, Indonesia

Jusuf Wanandi is an influential Peranakan Chinese politician during the Soeharto era. He was one of the founders of the Centre of International and Strategic Studies (CSIS), now a leading Indonesian and ASEAN policy institution.

Originally named Liem Bian Kie, Jusuf Wanandi was born in Sawahlunto (in West Sumatra) on 15 November 1937. He is the eldest son of Lim Gim To, a businessman who ran a pharmacy in Padang, and Katrina Tjoa Gim Jong Nio. Both his parents were also locally born. Jusuf has seven siblings and one of his younger brothers, Sofjan Wanandi (Liem Bian Khoen), was also an anti-Communist student leader in the 1960s and later became a wealthy businessman.

When Jusuf Wanandi was a child, his father sent him to a Dutch primary school in Padang rather than a Chinese school in the same town as his home languages were Dutch and Indonesian, not Chinese. He was brought up as a Catholic and received his secondary school education at a Catholic high school (Kanisius) in Jakarta. He studied law at the University of Indonesia (UI) in Jakarta from which he obtained an Indonesian law degree (SH) in 1960, and went on to become assistant lecturer (*asisten dosen*) at the same establishment. In 1964 he became executive secretary of the Faculty of Law at UI at the time when Professor Soejono Hadinoto was dean of the faculty. When Soejono was appointed by Soekarno as a cabinet minister and deputy chairman of the Supreme Advisory Council (DPA), he wanted to make Wanandi his secretary. The young man hesitated for a while as he wanted to go to Harvard to do a Ph.D., but eventually accepted the position after consulting a few friends, including Harry Tjan Silalahi, then secretary general of Partai Katolik (Catholic Party) of Indonesia, who advised him to accept the offer as the Catholic community would like to have its own men to keep an eye on Soekarno. At that time, Wanandi was already deputy chairman of the Indonesian Catholic University Students Association (PMKRI). His office was in the palace and he was therefore able to take part in all Soekarno's activities.

After the so-called 30 September Movement (G-30-S), all anti-communist forces joined hands to overthrow Soekarno, including Catholics and Muslims students who collaborated at the university to attain the same goal. Wanandi was the most prominent leader in PMKRI and under his leadership the PMKRI was able to play a major role in the Indonesian University Students Action Front (KAMI) that was formed before the downfall of Soekarno, who eventually surrendered his power to Soeharto on 11 March 1966. During this period, Soeharto's personal staff, especially Major General Ali Moertopo, reached out to Wanandi and his Partai Katolik colleagues for support against the PKI (Partai Komunis Indonesia). When Soeharto became president, Moertopo was appointed personal assistant to

President Soeharto for Special Affairs. Wanandi and his colleagues such as Harry Tjan joined Ali Moertopo's staff.

Between 1967 and 1971 Wanandi was appointed a member of the Indonesian Parliament (DPR) and the People's Consultative Assembly (MPRS). When the government party, GOLKAR (Functional Groups), was organized prior to the 1971 general elections, Wanandi played a notable role in helping to organize GOLKAR and its election strategies, and became deputy secretary general of its central board. In September 1971 he and other pro-Army intellectuals established the CSIS. The organization, supported by Moertopo, has been engaged in research for the Indonesian Government. In May 1973 Wanandi and other prominent members of the centre made a controversial tour of the United States defending Soeharto's various policies. Wanandi was also a member of the MPR (1972–87) and a member of the foreign affairs section of the DPP GOLKAR (1982–87).

The influence of CSIS was closely connected with Major General Ali Moertopo, whose political power began to decline after 1982 as he lost his position as minister of information. With his death in 1984, CSIS found a new patron in Armed Forces Chief General Benny Murdani. But CSIS's political influence in the domestic politics of Indonesia declined with Murdani's death. The break with Soeharto came in 1988 when Wanandi became critical of Soeharto and his family. He revealed that in 1987, after another GOLKAR victory in the election, he had sent a note to Soeharto appealing to the latter to prepare a new team for the coming years to deal with the complex situation. Soeharto interpreted this as an appeal to him to step down and the relationship between Soeharto and CSIS became estranged. It seems that Wanandi's relations with the Soeharto group deteriorated until 1997, when he and his brother were accused of supporting radicals in bombing the Tanah Abang market (Jakarta) and were detained for questioning, but the accusation proved to be unfounded.

In fact, Wanandi is better known for his role in foreign affairs, representing not only the CSIS, but often Indonesia. He has been writing widely in foreign newspapers and periodicals, expressing his views on Indonesian foreign policies and issues of regional cooperation and security. He is noted as a contributor to the concept of ASEAN regional cooperation and especially to the Indonesian view of the ASEAN security community. His columns in the *Jakarta Post* have been compiled into a volume: *Global, Regional and National: Strategic Issues & Linkages*, published in 2006.

As a Peranakan Chinese, Wanandi favoured the policy of assimilation for the Chinese in Indonesia. However, almost forty years after the implementation of the assimilation policy, the May 1998 riots erupted victimizing Chinese Indonesians because the indigenous Indonesians had still not accepted Chinese Indonesians as an integral part of the Indonesian nation. Wanandi took the view that the assimilation movement had failed because Soeharto did not implement the policy consistently, and the government did not seriously tackle the economic gaps between different ethnic groups. However, Wanandi and his CSIS colleagues did not address the assimilation policy *per se*.

Wanandi is currently senior fellow at CSIS and vice-chairman of the board of trustees of the CSIS Foundation. He is also on the Indonesian national committee for the "Pacific Economic Co-operation Council" (PECC) Standing Committee, and chairman of the Indonesian "Council for Security Cooperation in Asia Pacific" (CSCAP). He is president-

director of the *Jakarta Post*, an English daily, as well as chairman of the Graduate School of Management Prasetya Mulya. Additionally, he is a member of various international advisory councils of the Asia Society (New York), the East-West Centre (Hawaii), and Babson College (Wellesley, Massachusetts). Besides, he is also a leading collector of Indonesian, especially Balinese, art, which he has been active in promoting. His collected pieces have been included in several international exhibitions on Indonesian art.

Leo Suryadinata

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Wang Gungwu

(王賡武, Wang Gengwu, 1930–)
Scholar, educator, university administrator, public intellectual, Singapore and Malaysia

Wang Gungwu grew up in a multicultural and migrant setting which was to influence his later life as a scholar, educator, university administrator, and public intellectual. He was born in Dutch Indonesia, brought up in British Malaya, and had his tertiary education in China, Singapore, and the United Kingdom. As a distinguished historian, he has pioneered research and defined the new fields of study on the Chinese diaspora and China-Southeast Asian relations, even though mainstream Chinese history is said to be his first love. Embracing the long duration, multidisciplinary, and comparative approach, he writes about the ancient past, analyses the contemporary present, and occasionally offers insight into the near future. Through his academic writing, undergraduate, and graduate instruction, as well as informal mentoring, he has moulded a new generation of scholars scattered across the world, particularly in the Asia-Pacific region.

Wang Gungwu was born in Surabaya, Indonesia, but was raised in Ipoh, Malaysia, from the age of two. For his early schooling, he went through the English-medium education system, but acquired a strong grounding in Chinese classics and history under the watchful eyes of his father, Wang Fo Wen, who was a federal inspector of Chinese schools in Kuala Lumpur before he retired to become principal of a Chinese high school in Johor Bahru. The family decided in 1947 that he should go to China to pursue his undergraduate studies at the National Central University in Nanjing, but he was forced to return by December 1948 as the Chinese civil war between the Kuomintang and the Chinese Communist Party escalated in intensity. He went on to complete his Bachelor of Arts (Honours) in 1953 at the University of Malaya, then located in Singapore, writing a history thesis on Chinese reformist and Revolutionaries in the Straits Settlement. He stayed on and obtained his Master of Arts in 1955 through a study on early Chinese trade in the South China

Sea. He then went over to the School of Oriental and African Studies at the University of London and secured in 1957 his Doctor of Philosophy degree in Chinese history. His doctorate was based on the topic of power structure in North China during the era of Five Dynasties, contesting the traditional interpretation that Song represented a clean break from the Tang dynasty, and arguing that most political innovations had in fact emerged during the pre-Song interregnum.

That sojourner background and broad educational experience have shaped his general research direction. Apart from his heightened sensitivity towards Southeast Asian people and culture, he acquired a firm command of the English and Chinese languages, together with a degree of fluency in Malay, Hakka, and Cantonese. Although his home discipline is history, he is receptive towards interdisciplinary and comparative approaches. His avowedly first love is mainstream Chinese history, but his research and teaching interest have steadily propelled him beyond the Chinese territorial border into the "external" history of Chinese overseas communities. He has come to be regarded as the most comprehensive historian of the Chinese overseas, but one who is also simultaneously most firmly grounded in the history of China itself. This two-legged and interconnected approach has enabled him to become the doyen of the fields of study on the Chinese diaspora and China-Southeast Asian interactions, leading the scholarly world into probing the intriguing dynamics of maritime commerce, migratory flows, power relations, cultural make-up, and identity politics. Along the way he has also shared views on controversial issues such as the use of history as a tool for nation building, Confucianism's political role, size and wealth of the Chinese overseas, implications of a resurgent China, rise of nationalism among Chinese youth, patience in waiting for democracy in Hong Kong, as well as danger of new empire building in Southeast Asia by larger state entities.

His career path in university teaching, research, and academic administration began with a lecturing post at the University of Malaya in Singapore in 1957. He opted to go over to the Kuala Lumpur campus when that was launched in 1959, serving as dean of the Arts Faculty from 1962–63 and head of the History Department from 1963–68. He then left for Australia to head the Department of Far Eastern History at the Research School of Pacific Studies, Australian National University, from 1968–75 and 1980–86, and to serve as the director of the research school from 1975–80. Wang took up the challenge of being the vice-chancellor/president of the University of Hong Kong from 1986–95, a turbulent period when the British colony was in a high state of anxiety, preparing for the return of its sovereignty to the People's Republic of China. After having spent a decade in Hong Kong, he opted to return to Singapore in 1996 to lead and transform the Institute of East Asian Political Economy into the East Asian Institute. It was not an easy decision as he was then flooded with many job invitations from all over the world. His Singapore-Malaysian roots and the Southeast Asian region as a historic focal point for the Chinese diaspora weighed in on the matter. So did the preference of his wife, Margaret, to stay within Asia and the persuasive power of Goh Keng Swee, a friend from his days as a postgraduate student in London. Many of his university administrative roles had been time-consuming, but they demonstrate how he has always cherished the principle of academic institutions being administered by scholars themselves.

His high profile as a public intellectual who is firmly embedded within the larger society, rather than isolated within the ivory tower, has followed the intellectual tradition of Chinese classical literati and new intelligentsia, particularly those of the post-May Fourth era. As an undergraduate, he participated in student politics of the 1950s, being the first president of the University Socialist Club and writer of poetry and fiction for student publications. Later as an academic, he edited journals and promoted public discussion on Southeast Asian issues for the South Seas Society, Malayan Branch of the Royal Asiatic Society, and Singapore Society of Asian Studies. Subscribing to the cause of nation building and to the notion of a Malayan identity, he led a major curriculum review of the Nanyang University in 1965 that proved controversial partly because of its language recommendations, and briefly entered the Malaysian political fray by lending support to the founding in 1968 of a new Malaysian multi-ethnic political party, the Gerakan Ra'ayat (People's Movement). When in Australia, he promoted Asian studies across the country, marched in the anti-Vietnam War protests, and helped government agencies to forge a new relationship with communist China when the Chinese nation decided to reform and open up from the late 1970s. In Hong Kong he was also an important public intellectual voice in the sensitive process of the colony being returned to China. After his "home-coming" to Singapore and Southeast Asia from the second half of 1990s, he helped shape the character of several new public institutions, such as the Sun Yat Sen Nanyang Memorial Hall, Chinese Heritage Centre, and Hua-Song Museum within the Haw Par Villa, by serving either as a member of the Board of Governors or as a key adviser.

In terms of general personality, he is warm and approachable. Many students and scholars have benefited from his influence. Although the world is his oyster, it is fortuitous for Southeast Asia in general, and Singapore, in particular, to have him to decide to "return home" in the final stretch of his academic life. In appreciation of his contributions, the National University of Singapore conferred on him the Outstanding Service Award in 2005, and the highest honour of a University Professor in 2007. Soon after the latter, he stepped down from directorship of the East Asian Institute, but has remained active on campus and continued to partake in many of its academic activities.

Wang Gungwu is married to Margaret Lim Ping-ting and they have one son and two daughters.

Huang Jianli

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Wee Boon Ping

(黄文彬, Huang Wenbin, 1936–98)

Entrepreneur, community leader, business figure, Malaysia

Tan Sri Datuk Amar Wee Boon Ping, a business tycoon and an activist in association and cultural education works, was a well known Chinese entrepreneur both in Malaysia and the international business world. He was blessed with knowledge of many businesses in addition to his own. During his lifetime he was a famous philanthropist, who was generous and sponsored numerous local community charity, educational, cultural, and sports activities.

A Hokkien from the clan of Jin Jiang (晋江), he was born in 1936 in Kuching, Sarawak. Wee was called the "Timber King" and at one time owned 540,000 acres of timber concessions in Sabah — equivalent to approximately three times the area of Singapore. He passed away on 20 October 1998, aged sixty-two.

His humble beginnings dated back to 1960, when he ventured into construction and then lumbering in 1963. He had also diverse business interests, including newspapers and publishing (Borneo Publishing Pte. Ltd., Wee Boon Ping News Corporation, International Times Kuching, International Times Miri, and Berita Petang Sarawak), land and property and housing development, etc. Despite his heavy workload due to his vast business interests, he was never reluctant to give a helping hand to local cultural and educational projects.

Wee Boon Ping was the youngest in a family of twelve children, including six sons. His father was Kapitan Wee Cheng En (黄承恩) who came to Sarawak from China in 1921 as a labourer. The family was poor, especially during the Japanese Occupation. Wee was an intelligent child and soon after secondary education he joined his brother's business. Not long afterwards he ventured into business on his own. He was married to Liu Xun Qin (刘训卿) and they had three sons and seven daughters.

He was widely recognized by the public as an "ambassador" to China due to his good working relationship with the Chinese authorities. Throughout his life, he played many important roles in the country. He was a member of the Malaysia National Economic Consultative Council, an honorary member of the China Council for the Promotion of International Trade (CCPIT) (1989), an honorary adviser for the Malaysia-China Friendship Association (PPMC), president (1978–98) and honorary president of The Associated Chinese Chambers of Commerce and Industry of Malaysia (ACCCIM), president of The Associated Chinese Chambers of Commerce and Industry of Sarawak (ACCCIS) (1978–98), chairman of UNICO Holding Ltd., vice-president of the Confederation of Chinese Associations Malaysia, president of the Confederation of Chinese Associations, Sarawak, president of The Federation of Kuching And Samarahan Division Chinese Association Sarawak (1977–98), and of many other associations.

At the same time, Wee was also a director of Wee Boon Ping Enterprises Sdn. Bhd., chief executive officer of Kim Chuan Seng Holdings Sdn. Bhd., president of Wee Boon Ping Newspaper Corporation Sdn. Bhd., and a general manager of Wee Hood Teck Development Corporation Sdn. Bhd. In addition to his power base in Sarawak, Wee also owned businesses in many other places locally

and globally. His investments overseas included petroleum retail in China, textile and shipping in Malacca, and a timber and construction business in Sabah.

His excellent achievements earned him numerous awards from the royalty in Malaysia. In 1978, he was given the "PGDK" honorific with the title "Dato" by the Yang di-Pertua Negeri of Sabah, and he received the "PSM" honorific with the title "Tan Sri" from the Yang di-Pertuan Agong in 1984, and the "DA" honorific with the title "Datuk Amar" from the Yang di-Pertua Negeri of Sarawak in 1993.

Wee was a hard-working and thrifty person. He was meticulous in everything he did, especially his business, and was recognized as a Chinese businessman with a very sharp vision and charisma. He was strict with himself, energetic, practical, and sincere and was praised both within the country and internationally.

He used to say, "In business, you need not be rivals with foreigners", "In an unstable situation, although many professionals are scared, a real entrepreneur must strike to continue his business, with a twist of your brain, the situation will become better and better." He also said, "There is a strong strength with me, it is stronger than any other advice. You must prepare to face any type of emergency and then be patient to overcome every obstacle. At the same time, you must always have a hungry stomach."

Wee played an important role in bridging any gap between Malaysian Chinese businessmen, Chinese associations and the government. He also actively developed the commercial relationship between China and Malaysia and was often vocal and critical of government policies if they had any negative effects on Chinese businesses. He was actively involved in improving the welfare of the Chinese community. During the implementation of the New Economy Policy, he sent five representatives to the National Economic Consultative Council to express the voice of the Chinese businessmen through the proper channel.

Wee also gave a lot of thought to developing the Chinese community. He made every effort to establish a strong foundation for the Malaysia-China trade relationship. Through his efforts, the Malaysian Chinese are now playing an important business role in Asia and the international business arena.

When Wee Boon Ping passed away in 1998, the then China ambassador to Malaysia, Qian Jin Chang (钱锦昌) praised him as a generous, sincere, and well respected person. He said, "I am sad to lose a good friend. What he did was for the benefit of China and Malaysia. I wish that his spirit of good works would be continued."

Wee's close friend, Tan Kai Hee (陈凯希), recognized him as a capable leader, especially during his twenty years of leadership in the Associated Chinese Chambers of Commerce and Industry of Malaysia (ACCCIM). According to Tan, Wee's charisma as a leader was undeniable. He was the only person trusted by both China and Malaysia. "Tan Sri Wee was a strategist, he practises what he preaches. His leadership style was practical, just, and without prejudice. He trusted his fellow workers. He was open to new ideas and worked with people who opposed him. That is why in his twenty years of leadership, there was no internal conflict in ACCCIM."

Former Malaysia Chinese Association (MCA) president Ling Liong Sik (林良实) said, "He was an excellent leader in [the] Chinese business world. He has contributed to the country's economic growth in the past 10 years." This was but one of the many praises heaped on this truly successful and well

respected Chinese business tycoon who left an indelible mark on the Malaysian corporate scene.

Lee Yok Fee

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Wee Cho Yaw

(黄祖耀, Huang Zuyao, 1929–)
Banker, Singapore

Wee Cho Yaw, one of the best known veterans of the Singapore banking industry, is not just a banker but also a well respected figure and prominent leader of the Chinese community in Singapore.

Wee was born in 1929 in Quemoy (Jinmen) in Fujian. He was the fourth son of Datuk Wee Kheng Chiang who began as an employee of a British trading house, moved on to work for Ong Tiang Swee, the wealthiest and most prominent Hokkien leader in Sarawak, before setting up his own company, Wee Kheng Chiang & Co, which dealt in gambier and rubber. The elder Wee perhaps also paved the way for his son's future career in 1920 when he set up the Bian Chiang Bank in Sarawak and later became one of the founding directors and the first chairman of the United Chinese Bank (UCB), the forerunner of United Overseas Bank (UOB) in 1935.

Wee spent his early childhood in China until 1937 when his father moved the entire family to Kuching, where he lived briefly before moving on to Singapore, where he attended primary school. His education was interrupted by the Japanese Occupation during which his family had moved to the Dutch East Indies (present-day Indonesia) for safety reasons. After the surrender of the Japanese in 1945, the Wees returned to Singapore again where he resumed schooling at Chinese High School for about one year before transferring to Chung Cheng High School for the rest of his education.

In 1949, at the age of twenty, he left school to start work in the family trading firm, Kheng Leong, which was established as an international commodity and spice trading firm. Having honed his business acumen in Kheng Leong, Wee then joined the UCB as the youngest member of the board of directors in 1958. Two years later, at the age of thirty-one, he was appointed managing director of the bank, and went on to succeed his father as chairman of the bank when the elder Wee retired in 1974. It would be under his leadership that the UCB, which changed its name to United Overseas Bank in 1965, grew from its roots as one of many banks in Singapore to become the largest local bank with widespread interests in Southeast Asia and China.

The expansion of UOB in Singapore and Asia began in 1965 with the opening of the first overseas branch in Hong Kong. From then on, the bank grew quickly through a series of acquisitions of interests in smaller Singapore and foreign banks such as Chung Khiaw Bank in 1971, Lee Wah Bank in 1973, Far Eastern Bank in 1984, Industrial & Commercial Bank in 1987, Westmont Bank in the Philippines and Thailand's Radanasin Bank in 1999, and

Thailand's Bank of Asia and Indonesia's Bank Buana in 2004. In 2006, UOB became the first Singapore bank to operate a full branch in China with the upgrading of its Chengdu representative office, thus marking another milestone in the growth of the bank.

In June 2001, Wee pulled off the greatest coup of his career when he snatched local rival Overseas Union Bank (OUB) from the unsolicited takeover attempt of government-backed Development Bank of Singapore (DBS). His counteroffer of $10 billion for OUB, his largest to date, topped DBS's offer of $9.4 billion. His personal approach to the acquisition, through a visit to Lien Ying Chow, founder of OUB, with his argument that a "merger" between the two Chinese banks would not only ensure the survival of the OUB heritage but also greater competitive edge in the consolidated banking industry in Singapore, won him the deal. It also won him the admiration of market observers who regarded it as a victory of private enterprise over a government-linked institution. However, the resultant subsuming of OUB into the UOB group, and the extinction of the OUB name and heritage, was seen as somewhat unorthodox for a "merger", and attracted some criticisms following the move.

The OUB coup was neither the first nor last time that Wee was to go head-to-head against a government-linked institution. The next clash came in May 2004 when he had to defend his interests in and control of UOB from yet another government-linked institution, Temasek Holdings, which launched an unsolicited takeover bid for UOB's stake in United Overseas Land (UOL), the property group with a 4 per cent interest in the bank. The tussle over UOL ended with Wee in an even stronger position within UOB, strengthened by other strategic moves that he made such as putting his youngest son, Wee Ee Lim, in charge of Haw Par Corp, which holds a 4 per cent stake in the bank, his second son, Wee Ee Chao, as head of UOB-Kay Hian Holdings, UOB's brokerage arm, and his eldest son, Wee Ee Cheong, as his heir apparent at UOB. It was a clear indication of his strong attachment to the bank which he once described as his second family.

The strong sense of attachment to his second family would be seen again in 2006 when Wee made a case for family-run businesses at the Asian Chinese Entrepreneurs Summit organized by the Singapore Chinese Chamber of Commerce and Industry, expressing his reservations about leaving a company totally in the hands of professional managers. In a speech that seemed to be paving the way for his son, Wee Ee Cheong, to succeed him as the third-generation Wee to helm the bank, Wee Cho Yaw suggested that the advantage of family entrepreneurs over professional managers is that family entrepreneurs place more importance on long-term interests than short-term gains. Disputing the commonly held notion that family wealth does not last more than three generations, he further suggested that a balance between family control providing direction, and professional management providing expertise, would be the ideal situation. In 2007, in line with the new corporate governance regulations for banks and life insurers announced by the Monetary Authority of Singapore (MAS) in 2005, which required the separation of the roles of chairman and chief executive officer, Wee stepped down as chief executive of the UOB group in favour of his son. He, however, continues to retain the title of group chairman, stating his intention to continue serving as chairman and overseeing the strategic growth of the bank as long as his health permits.

Widely acknowledged as the moving force behind the expansion of the banking group which had also branched into other financial services and property development, Wee saw his business acumen and contribution to Singapore's banking industry acknowledged by Singapore's business community when he was named "Businessman of the Year" at the Singapore Business Award in 1990, an award he would win again in 2001. In 1995, on the sixtieth anniversary of UOB, he was also given the "ASEAN Businessman of the Year" Award by the ASEAN Business Forum.

In addition to his business activities, Wee Cho Yaw is also well known for his community work, especially within the Chinese community in Singapore, and for his contributions to the development of Singapore in the early years of independence. In 1969, he was appointed a member of the Economic Development Board and the Singapore Currency Board, and a year later, in 1970, he was made chair of the Singapore Science Centre Board. That same year, he was also made chair of the Nanyang University Council, a position he held till 1980. It was during his chairmanship of the Nanyang University Council that changes were implemented by the PAP government to merge Nanyang University with the University of Singapore to form the National University of Singapore. For his contributions, he was awarded the Public Service Star Award (*Bintang Bakti Masyarakat*) in 1974.

Within the Chinese business community, Wee Cho Yaw has also played a very active role in the Singapore Chinese Chamber of Commerce and Industry (SCCCI). He served as president of the SCCCI from 1969–73, and took up a second term from 1977–79. His second term as president of the SCCCI was held concurrently with his presidency of the Singapore Federation of Chambers of Commerce and Industry (1978–82), as well as his presidency of the ASEAN-Chambers of Commerce and Industry, from 1979–81. For his contributions to the SCCCI, he is honoured as its honorary president.

Within the Hokkien community in Singapore, Wee Cho Yaw is also active in promoting the culture of his dialect group. He has served as chairman of the Singapore Hokkien Huay Kuan (SHHK) for sixteen consecutive terms from 1972 to 2010. Under his leadership, the SHHK not only maintained temples and other cultural heritage sites, but also saw to the preservation of Hokkien culture and education through the establishment of the Hokkien Foundation in 1977, which provides financial support for scholarships and study loans, and which funded the SHHK Arts and Cultural Troupe in 1986 so it could conduct traditional arts and cultural classes for the younger generation of Hokkiens in Singapore.

In the larger Chinese community, he served as president of the Singapore Federation of Chinese Clan Associations that was established in 1986 by the major Chinese clan associations in Singapore to work together to preserve and uphold Chinese culture and traditions. His interest in the preservation of the Chinese heritage can be further seen in his chairmanship of the board of the Chinese Heritage Centre, a research centre established to expand interest and research on the overseas Chinese in Singapore and beyond. He is also chairman of the Board of Trustees of the Chinese Development Assistance Council, a self-help group set up by the SCCCI and various Chinese clan associations to help the lower-income group and academically weak Chinese students in Singapore through various welfare schemes.

Wee Cho Yaw is married with three sons and two daughters.

Ivy Maria Lim

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Wee Chong Jin

(黄宗仁, Huang Zongren, 1917–2005)
Lawyer, Singapore

Wee Chong Jin was the first Asian chief justice of Singapore. He was born in Georgetown, Penang, on 28 September 1917, the eldest child of Wee Gim Puay and Lim Paik Yew. He had a brother and four sisters. The elder Wee was a prominent businessman in the rubber trade. Although Wee Gim Puay and his wife were both Chinese-educated, they determined that all their children should have an English education. Wee Chong Jin was educated at the Penang Free School from which he graduated in 1934. He successfully applied for a place to read law at St Johns College, Cambridge, but was unable to take up the place immediately as he was only seventeen years old. He then spent a year travelling with his father before going to Cambridge in October 1935.

At Cambridge Wee found himself fully immersed in sports: badminton, tennis, hockey, and cricket. He was a natural sportsman and had a lifelong passion for sports. Wee won a half-blue for badminton and captained the St John's College team. He was also a member of its lawn tennis team and represented the university's Crusaders Club in cricket. He excelled at his studies, securing upper second-class honours in Parts I and II of the Law Tripos. In 1938 he graduated with a B.A. degree and won a four-year McMahon law studentship worth £200 a year. Wee had initially thought that he would have to spend a year preparing for the Bar examinations as several subjects were not covered at Cambridge. But on his return from a Parisian holiday, he signed up for the Bar Finals. He then proceeded to cram for the examinations, not expecting to clear it the first time around. To his amazement, he passed his Bar finals (third class) and was not even twenty-one years old yet. He was called to the Bar in November 1938 at the Middle Temple.

Through the Council of Legal Education, he found pupillage in London at the chambers of John Galway Foster, QC. He was to have read in chambers for twelve months, but felt the urge to return to Penang after less than six months of pupillage. Foster agreed to let him go and he arrived back in Penang in September 1939. His timing could not have been better for had he served out his full pupillage term in London, he would have been stuck there throughout the war years. On his return, his father told him that C.D.D. Hogan of the well-known Penang law firm of Adams, Hogan and Allan, wanted Wee to read in chambers with him. Wee was called to the Bar of the Straits Settlements on 11 March 1940. Just as he was settling into practice in Penang, his friend from London, John Po Guan Hock, wrote to him asking if he would be interested in working

for the firm of Allen & Gledhill in Singapore. Wee decided to leave Penang for Singapore, quite possibly because he also wanted to avoid matchmaking efforts by friends and relatives in Penang. His paternal grandfather was in Singapore, as were several other relatives. Wee rented a flat in Tiong Bahru and joined Allen & Gledhill on 1 January 1941, the first Chinese lawyer to do so. There he worked primarily for David Keri Walters (D.K. Walters), its leading partner.

In less than a year, Wee's career came to a standstill as the Japanese invaded Malaya. He was stuck in Singapore with his mother and two sisters and was unable to contact the rest of his family in Penang until the family chauffeur turned up to bring him news that everyone was safe. He managed to secure train tickets back to Penang and, with the rest of the family, sat out the war. In the last days of the Japanese Occupation, Wee was arrested by the Japanese secret police, the Kempeitai, on some trumped up charge. They tortured him for four or five days before placing him in solitary confinement. He was released on the fifth day. After the war, Wee returned to Singapore in 1946 and recommenced his legal career at Allen & Gledhill.

Walters, who was most impressed by Wee's work and abilities, proposed in 1948 to make him a partner in the firm. His European partners were appalled as they could not imagine having an Asian partner. Walters resigned from the firm in disgust and established his own law firm, D.K. Walters & Co, and took Wee along with him. Wee practised alongside Walters till 1950 when Walters died, leaving him his entire library. Wee then joined his old Cambridge friend, Wee Eng Lock, in the firm of Wee Swee Teow & Company, as a partner.

On 14 August 1957 he was appointed puisne judge, replacing retiring Justice C.H. Whitton. He was only thirty-nine years old and was the second local person to be appointed to the bench (the first being Tan Ah Tah). He was also the youngest member of the Bench. Wee, an innately shy person, carried out his judicial duties with great efficiency and a minimum of fuss. He was sharp and his knowledge of all areas of law was considerable. As Singapore moved towards independence, Wee was sworn in as Singapore's first Asian chief justice on 5 January 1963. He was only forty-four at the time.

Wee was to serve as Singapore's chief justice for an amazing twenty-seven years. His service was extended three times after he reached the retirment age of sixty-five in 1982. He retired from the Bench in September 1990. During his tenure as chief justice, he presided over independent Singapore's only Constitutional Commission (1966) and was the first chief justice to act as president in the head of state's absence (1985). At the time of his retirement, he was the longest serving chief justice of the Commonwealth. During his twenty-seven years in office, he wrote 326 reported judgments. In 1992, together with his old friend, David Marshall, he was made honorary life member and fellow of the Singapore Academy of Law, the highest honour in the legal profession. Shortly before his retirement, Wee was conferred an honorary DCL (Doctor of Civil Law) by Oxford University. In August 1991, he was awarded the Distinguished Service Order. He died on 5 June 2005 from lung cancer. He was survived by his wife, Cecilia Henderson, his three sons, Laurence, John, and Patrick, and daughter, Vernoica.

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Wee Kim Wee

(黄金辉, Huang Jinhui, 1915–2005)
Singapore's fourth president, journalist, diplomat

Wee Kim Wee was Singapore's fourth president. A man from humble beginnings, he started life as a clerk. He later became a journalist, a diplomat, and eventually rose to Singapore's highest office. An avuncular, friendly, and humble man, Wee was one of Singapore's most loved presidents.

Wee was born in Singapore on 4 November 1915, the son of Wee Choon Lay and Chua Lay Huan. The family lived in a rented house in Holland Road and he first studied at Pearl's Hill School and then Raffles Institution. Wee was an avid sportsman who played soccer, basketball, table-tennis, badminton, cricket, and golf, but it was in badminton that he truly excelled. In 1932, he got together with twelve other friends in Kampong Bahru to form the Useful Badminton Party. Six years later, he won the Singapore Junior Men's Championship singles title, beating some eighty other competitors from fifty badminton clubs affiliated to the Singapore Badminton Association. He was to maintain a lifelong connection with the badminton fraternity, even serving as the association's treasurer, honorary secretary, vice-president, and president.

In his youth, Wee had to leave school immediately after completing his Standard VII examinations as his father had become blind and he needed to help supplement the family income. His uncle, Tan Kok Tiong, recommended him for a position at *The Straits Times* where he was employed as a clerk in the circulation department at the age of fifteen. Later, he worked in the advertising department and while in his twenties, got his first break as a reporter when he was allowed to cover sports events after his regular work hours. In 1941, he resigned from *The Straits Times* and joined the American news agency, United Press Association (UPA), as office manager. During the Japanese Occupation, he worked briefly as a hawker selling tapioca cakes his wife baked and then later in the Naval Base. After the war, he resumed his work with UPA where he rose from sub-editor to be chief correspondent and office manager for Singapore, Malaya, Borneo, and Brunei. He remained there till 1959 when he rejoined *The Straits Times* as deputy editor for Singapore (there being two offices, one in Singapore and another in Kuala Lumpur, Malaya).

Wee developed a talent for political and foreign affairs and diplomatic reporting and his bylines filed from far-flung locales became a regular feature in the newspaper. One of his most outstanding "scoops" was his 1966 interview in Jakarta with Lieutenant General Soeharto who told Wee that he intended to end *Konfrontasi* or "Confrontation". Wee was promoted to editorial manager in 1970 and in 1973, at the age of fifty-eight, retired from journalism and was appointed Singapore's high commissioner to Malaysia, a post he held till 1980. In Kuala Lumpur, Wee was dean of the Diplomatic Corps from 1978 to 1980. In 1980, at the conclusion of his tour of duty, he was appointed Singapore's ambassador to Japan and he remained on till 1984. From 1981 to

1984, Wee served concurrently as Singapore's ambassador to Korea. He retired from the Foreign Service in 1984 and was appointed chairman of the Singapore Broadcasting Corporation. On 30 August 1985, Parliament elected him Singapore's fourth president.

Wee was an extremely popular president. His avuncular manner and easy smile made him many friends and admirers. During his presidency, the powers of the president were substantially enlarged and the office transformed into a popular-elected one by amendments to the Constitution. Under the transitional provisions in the Constitution, he became Singapore's "first elected president". In 1989, he underwent two major operations for cancer of the rectum and a prostrate problem, but recovered sufficiently to resume his presidential duties. When he retired from office in 1993, numerous accolades were heaped on him.

During his long career, Wee also served as: president, Singapore Press Club; chairman, Singapore Anti-Tuberculosis Association; president, Singapore Badminton Association; deputy chairman, Cathay Organisation Holdings; and director, Somerset Holdings Ltd. and The Ascott Ltd. He was also a member of: Rent Control Board; Films Appeal Committee; Land Acquisition Board; Board of Visiting Justices; National Theatre Trust; and patron of the Chinese Swimming Club; Singapore Cancer Society; Singapore Turf Club; Singapore Repertory Theatre; and the Singapore National Olympic Council. In 1966, he was made a justice of the peace.

For his public services, Wee was honoured with a Public Service Medal in 1963; a Public Service Star in 1979; and a Meritorious Service Medal in 1979. In 1993, he was conferred the "Darjah Utama Temasek" or "Order of Temasek" (First Class), Singapore's highest honour. The following year, the National University of Singapore, of which he had been chancellor, honoured him with an honorary Doctor of Letters degree. Other decorations he received include: the Laila Utama (Most Esteemed Family Order), Brunei (1990); Distinguished Service Award, Asia-Pacific Region Scout Committee (1998); Knight of the Grand Cross, Order of Bath (1989); and Special Inaugural Award for Distinguished Service to Journalism (1996). The Nanyang Technological University (NTU) also established the Wee Kim Wee Professorship in Communication Studies in Wee's honour on 4 November 1995. In 2006, the School of Communication and Information at the NTU was officially named the Wee Kim Wee School of Communication and Information after more than S$27 million was raised for the Wee Kim Wee Legacy Fund.

In 2004, Wee published *Glimpses and Reflections*, an autobiographical pastiche. Royalties and funds raised from the book, totalling some $500,000, were donated to eight charities. Wee died on 2 May 2005 of prostrate cancer. He was given a state funeral and was mourned by hundreds of thousands of ordinary Singaporeans. He was survived by his wife, Koh Sok Hiong (whom he married in 1936), one son and six daughters.

Kevin Y.L. Tan

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Wee Swee Teow

(黃瑞朝, Huang Ruizhao, 1880–1954)
Lawyer, community leader, Singapore

Wee Swee Teow was born on 26 March 1880 in Singapore, the eldest son of Wee Kim Chuan. The elder Wee was at one time, senior dispenser in The Dispensary, located on Battery Road. After working at The Dispensary for a time, Wee Kim Chuan established his own dispensary in collaboration with a Dr Moore. Swee Teow had a brother, Swee Cheng and two younger sisters. He was educated at the Kampong Glam Government Branch School and then at Raffles Institution where he proved himself an able scholar. He even attempted the Queen's Scholarship examination in 1898, coming in 5th overall. He won the Institution Scholarship and completed his secondary education in 1899.

He went to work for a commercial firm for a few months but was invited back to Raffles Institution as an Assistant Master by the Headmaster, R.W. Hullett. Wee was assigned to teach Standard V where he covered English, Arithmetic and Geography. He resigned from his teaching post in 1908 to read law. Sometime between 1899 and 1908, Wee married Tan Kim Neo, great-granddaughter of Tan Oo Long, older brother of millionaire philanthropist Tan Tock Seng. By the time he departed for England, Wee had three daughters: Geok Imm, Geok Poon and Geok Hay.

Armed with recommendations from two English barristers, Swee Teow headed for Gray's Inn where he did well, winning prizes in criminal law and procedure. He was called to the Bar at Gray's Inn in 1911, and in Singapore on 2 January 1912. As the profession was dominated by European lawyers, it was difficult for locals to gain entry into these firms. Wee teamed up with another brilliant lawyer he met in London — Chan Sze Jin (better known as S.J. Chan) — to establish Chan and Swee Teow at Change Alley. The two young lawyers were well connected with the Chinese business community and especially to the Peranakan families and this provided them with a steady stream of clients. Chan and Swee Teow went their separate ways at the end of 1920 with Chan setting up Chan and Eber with R.L. Eber, and Wee establishing Wee Swee Teow & Company.

Wee took on as partner, his old friend from Raffles Institution and the Bar, Mohamed Ismail bin Mohamed Sahib, who became in 1911, the first Muslim called to the Straits Settlements Bar. Ismail had been practising in Johor when Wee invited him to join him. Within a very short time, Swee Teow and Ismail established a profitable and satisfying practice. For the first 8 years, Swee Teow and Ismail practised as a two-man team, with Swee Teow handling most of the conveyancing and chancery practice and Ismail doing the litigation. In 1929, the partnership welcomed a new assistant, Toh Gim Hann (better known as G.H. Toh). Toh was the third son of Dato Toh Ah Boon, a well-known businessman, community leader and philanthropist in Johore. Toh Gim Hann was educated at Brasenose College, Oxford and had been called to the Bar at the Middle Temple in 1928. He was called to the local Bar on 13 May 1929, where upon he joined Wee Swee Teow & Company. Toh's tenure at the firm was short-lived. Sometime in 1931, he decided to return to Johor and establish his own practice. Toh disappeared during the Japanese Occupation and was presumed killed. When Toh Gim Hann left the firm, Swee Teow and Ismail continued

in partnership without the help of any other legal assistant.

At about the time of Toh's departure, the firm listed as one of its partners, Yong Shook Lin, a senior lawyer who had been called to the Federated Malay States Bar in 1919. It remains a mystery why Shook Lin was listed as a partner of the firm since he already had a flourishing practice in Kuala Lumpur. Quite possibly, he affiliated himself with Wee Swee Teow & Company to work on some Singapore matters or to get called to the Straits Settlements Bar. Whatever the reasons, he clearly found it an enriching experience and told his only son, Pung How (later to become Chief Justice of Singapore) that if he needed a place to read in chambers in Singapore, he should consider no other firm. There is no record of Shook Lin being a member of the firm after 1931.

When Ismail left the partnership in 1935 to return to practice in Johor, Wee took on Ooi Khye Thuan (K.T. Ooi), another Queen Scholar from Penang, as his assistant. Three years later, Wee's only son, Eng Lock returned from his law studies in the United Kingdom. A graduate of Cambridge University, Eng Lock was called to the Singapore Bar in 1938 and joined his father's firm as an assistant that same year. Ooi left Wee's firm to practice in Braddell Brothers, leaving only the father and son team in the firm.

Between 1942 and 1945, the firm ceased practice and the Wee family retreated to a relative's home in Geylang. Practice resumed shortly after Liberation with Wee and his son rebuilding the firm, this time as partners. In 1951, they were joined by Eng Lock's friend from Cambridge, Wee Chong Jin, who had joined them from the firm of D.K. Walters & Co. Wee Chong Jin remained a partner in the firm until 1957 when he became the first Asian member of the Bar to be elevated to the Supreme Court bench.

Wee Swee Teow was involved in numerous local organisations, such as the Amateur Drawing Association in which he served as a committee member from 1913. That year, he was also elected Vice-President of the Board of Trustees of the Anglo-Chinese Free School, and in 1915 he was appointed Honorary Secretary of the Straits Chinese British Association (SCBA), succeeding Kow Soon Kim. Wee joined the SCBA sometime around 1915 and was first elected onto its Committee in 1921 and remained on the Committee in various capacities between 1921 and 1936: Vice-President in 1923; and President in 1925–27; and then again in 1929–30. He was also active in the Old Rafflesians' Association (ORA), the old boys' association of his alma mater, Raffles Institution.

By the mid 1920s, Wee had come to the attention of the colonial authorities who saw in him, the next generation of Chinese leaders who would succeed stalwarts like Song Ong Siang and Lim Boon Keng. In 1927, he was appointed as a member of the Municipal Commission where he remained till the end of 1930 when stepped down to replace his former partner Chan Sze Jin, who had just resigned from the Legislative Council. His appointment on the Legislative Council was made official on 19 February 1931. He remained on the Council till October 1933 when he resigned to serve on the Executive Council but served only till 1935. For his public service, Wee was conferred the Most Excellent Order of the British Empire (OBE) in 1935. Such involvement in community affairs made Wee a well-known pubic figure, especially among the Straits-born Chinese and it is from this community that much of the firm's business came. After the War, Wee also served on the Public Service Commission from 1951 to 1952.

Wee died on 3 June 1954 after a short illness. He was survived by his wife, Tan Kim

Neo, his son Eng Lock, and his daughter Geok Imm. His two daughters, Geok Poon and Geok Hay predeceased him.

Kevin Y.L. Tan

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Wen Zichuan

(温梓川, 1911–86)
Chinese writer, Malaysia

Wen Zichuan, originally named as Wen Yushu (温玉书), was a Malaysian Chinese writer who had been active since the 1930s. He wrote mainly in verse and prose, but had also produced some short stories. Up to the early 1980s, he was still writing for the local newspapers. Wen was born in Penang on 3 May 1911 and his ancestors hailed from Huiyang (惠阳) in Guangdong (广东). In autumn 1926 he went to Guangzhou (广州) and gained entrance into the matriculation class in the Faculty of Arts at Zhongshan University (中山大学). The following year, he was accepted by Jinang University (暨南大学) in Shanghai to study Western Literature.

From the 1930s, Wen started having his literary works published in newspapers and magazines in China, as well as Malaysia, using pen names such as Shu Di (舒弟), Yu Cang (于苍), Qiu Shan (丘山), Wu Shu (五舒), CC, Qiu Lang (秋朗), Shan Ye (山叶), Gao Han (高汉), Pin Jun (蘋君), Nanyang Bo (南洋伯), Ban Baba (半峇峇), etc. On graduation he returned to Penang and served as head of the academic section of a secondary school from 1934 to 1942. During this period, he wrote for the five major Chinese newspapers in Penang. After the war he served as editor of the supplement section of *Kwong Wah Yit Poh* (光华日报) in Penang and was later promoted to the post of chief editor of the newspaper. Later on he taught at a primary school while editing the supplement section of *Kwong Wah Jit Poh* on a part-time basis. In 1971, he decided to retire from teaching and newspaper editing to concentrate fully on writing and translation of literary works, as well as producing and directing drama.

Wen was one of the few students from Malaya who went for further studies in Shanghai in 1930s. In his seven years as a student in Shanghai, he had his poems, prose, and short stories published in newspapers and magazines in Shanghai such as *Shen Pau of Fine Art* (申报 · 艺术界), *Good Friends Pictorial* (良友画报), *Youth Monthly* (青春月刊), *Yu Si* (语丝), *Oriental Magazine* (东方杂志), *Da Jiang Monthly* (大江月刊), *Ben Liu* (奔流), *Tao Sheng* (涛声), *Lun Yu* (论语), *Student Magazine* (学生杂志), *Lady Monthly* (女子月刊), etc. After his return to Malaya, he was even more active in writing and his works were published in *Nanyang Siang Pau* (南洋商报), *Chao Foon Monthly* (蕉风月刊), etc. The decade from the 1950s to the 1960s could be regarded as the peak period of his creative writing.

Wen's first collection of poems, *Waitress at the Coffee Shop* (咖啡店的侍女), was published by World Literature Bookstore (世界文艺书社) in Shanghai in April 1930. He was then still a young and immature poet, but was able to have the preface written by Cao Juren (曹聚仁), a well known scholar-writer in China at the time. From his other book, *The Other Side of Writers* (文人的另一面), published later by World Bookstore (世界书局) in Singapore, and Morning Bell Publisher (晨钟出版社) in Taipei (1960), it can be seen that during his

student days, Wen had made the acquaintance of many famous writers in China who later became his mentors or friends. They included Xia Mianzun (夏丏尊), Fu Sinian (傅斯年), Ye Chongzhi (Ye Gongchao) (叶崇智) (叶公超), Liang Shiqiu (梁实秋), Liang Yuchun (梁遇春), Wang Jingzhi (汪静之), Shen Congwen (沈从文), Zhang Ziping (张资平), Zhang Yiping (章衣萍), Zhang Tiemin (章铁民), Lin Yutang (林语堂), Yu Dafu (郁达夫), Lu Xun (鲁迅), Dai Wangshu (戴望舒), Shao Xunmei (邵洵美), etc. They had tremendous influence on the creative works of Wen.

In December 1938, Yu Dafu went to Singapore to serve as editor of *Morning Star* (晨星), a supplement section of *Sin Chew Jit Poh* (星洲日报), and had high praise for Wen's works published in the newspaper. In May 1941, Wen sent a copy of his first collection of short stories, *Beautiful Lies* (美丽的谎) to Yu Dafu who then wrote a review of the book as an encouragement. Yu was thus very much a mentor as well as a friend to Wen who cherished this relationship dearly. In 1956, Wen was able to collate the unpublished works of Yu Dafu written after the war and compile them into a book entitled, *Yu Dafu's Journey to the South* (郁达夫南游记), which was published by World Bookstore in Singapore. In 1959, in appreciation of Yu Dafu's encouragement and assistance given to him, Wen wrote an essay entitled, *The Twilight Years of Yu Dafu* (郁达夫的晚年) for inclusion in the volume, *Commemorative Anthology for Yu Dafu* (郁达夫纪念集), which was co-edited by Li Bingren (李冰人) and Xie Yunsheng (谢云生). Subsequently, Wen wrote *An Anecdotal Biography of Yu Dafu* (郁达夫别传), based on the voluminous information that he had managed to gather. This biography was published in instalments from September 1964 to May 1966 in twenty-one issues of *Chao Foon Monthly*, then edited by Huang Ya (黄崖) in Malaysia (starting from issue no. 143). It attracted much attention from within Malaysia and abroad. In 1984, Wen made revisions and amendments to the biography, but unfortunately it was not published before his demise. It was not until 2007 that a scholar in China, Qin Hong (钦鸿), noted the importance of this biography and undertook to compile again Wen's manuscripts into a book published by Ning Xia People's Publisher (宁夏人民出版社) in China. Qin Hong is perhaps the only scholar among contemporary Chinese academicians who has done comprehensive compilation and review of the works by Wen. In 2004, Qin Hong re-edited Wen's book, *The Other Sides of Writers*, and had it published by Guangxi Normal University Publishing (广西师范大学出版社) under the new title *The Other Sides of Writers: A Scenario of the Minguo Era* (文人的另一面 — 民国风景之一种). He has also edited a book entitled, *London in Winter* (冬天的伦敦), comprising Wen's articles about his stay in London that were first published in *Kwong Wah Yit Poh* in Penang in the 1970s.

Wen had published two books of poetry: apart from *Waitress at the Coffee Shop*, there was *Beautiful Portraits* (美丽的肖像, 1953) which was published by Malaya Publishing Sdn. Bhd. (马来亚出版社有限公司). He also produced five books of short stories: *A Teenage Boy* (某少男, 1934), *Beautiful Lies* (美丽的谎, 1941), *Night Talks between Husband and Wife* (夫妻夜话, 1952), *Shedding Blood on Yellow Sand* (血洒黄沙, 1953), and *Diary of a Teenage Boy* (某少男的日记). He also wrote four books of prose: *Essays by Zichuan* (梓川小品, 1933), *The Other Sides of Writers* (1960), *London in Winter* (2004), and *The Other Sides of Writers: A Scenario of the Minguo Era* (2004). In addition, he had edited many books, including *200 Love Songs* (恋歌二百首, 1929), *A Selection of Mountain Songs* (山歌选, 1930), *Modern Mountain Songs* (现代山歌, 1933), *Nanyang Love Songs* (南洋恋歌, 1935), *Yu Dafu's Journey to the South* (郁达夫

南游记, 1956), *A Selection of Short Stories and Proses by Shen Congwen* (沈从文小说散文选, 1957), *The Student Years of the Writers* (作家的学生时代, 1957), *Writers' Experiences in Creative Writing* (作家的创作经验, 1958), and *Chinese in Penang* (华人在槟城, 1958). He had also translated an anthology of short stories by Leo Tolstoy (1933) and British writer H. E. Bates' anthology of short stories entitled, *The Woman Walking to the Side of the Bridge* (1955).

It can be said that Wen Zichuan had been a prolific writer since the 1950s. He continued writing and publishing until he breathed his last breath and even today, there are still some of his works that have not been compiled for publication. Having served as a newspaper editor, he had made unparalleled contributions to newspaper editing, translation, and the introduction of western literature, as well as the promotion of Chinese literature in Malaysia and Singapore. His literary works, especially poetry, did not follow the trend of the then mainstream realist literature but demonstrated a style of his own which was unique at that time. At the same time, his writings about his acquaintances with many modern writers in China are important information sources for research on modern Chinese literature. In particular, his book, *An Anecdotal Biography of Yu Dafu*, has become an indispensable reference for modern research on Yu Dafu. His writings about modern writers of China can also provide relevant information for exploring the relationship between Malaysian Chinese literature and modern literature in China.

Ng Yean Leng

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Widjaja, Eka Tjipta

(Oei Ek Tjhong, 黃奕聰, Huang Yicong, 1923–)

Leading tycoon, Indonesia

Eka Tjipta Widjaja is the founder of the Sinar Mas group, which came to be one of the largest conglomerates in Indonesia in the 1990s, often ranked as the largest (along with the major *kretek* companies) after the dismantling of the Salim group in 1998. By 2008–09 Eka Tjipta was listed as number five among Indonesia's wealthiest *towkay* with a net worth of around US$2,400 million, one of only seven with wealth above US$2,400 million. His career has in many ways been typical of the spectacular growth patterns of Soeharto-era *totok* tycoons, although he was less obviously a *cukong* beholden to the president than was Liem Sioe Liong and some others — and a more enduring one because he was less reliant on the palace. He has been involved in many offshore joint ventures in the paper, food, and financial services industries, especially in Singapore, China, Cambodia, and even India. Another striking feature of his business career is the wide range of activities he and his sons have been involved in, alongside their predominant reliance on lavish revenues from paper and pulp and cooking oil.

Born in Quanzhou in Fujian, China on 29 October 1923, Widjaja came to Indonesia at the age of nine and started out in a small way as a trader in agricultural products in Sulawesi in the 1940s, focusing especially on copra and becoming well known after the establishment of Bitung-Menado Oil Indonesia in 1969, which specialized in cooking oil. The

company soon came to dominate roughly half of the domestic market for such oil and later expanded under the name, Sinar Mas, into pulp and paper manufacturing (through palm oil plantations), real estate, and banking. The Bank Indonesia International (BII), in which he held a controlling share, was the nation's seventh largest private bank in the 1980s. Sinar Mas has since become a dominant player in the pulp and paper manufacturing industry of North Sumatra (and later other provinces) through his Singapore-based company, Asia Pulp and Paper (APP), run by his son, Oei Hong Leong, which became the largest such company in Southeast Asia in the 1990s and one of the world's major paper manufacturers.

Widjaja entered early into a joint-venture arrangement with Liem Sioe Liong for expansion of their cooking-oil interests, but that relationship broke down in the early 1990s. Sinar Mas was then restructured to consist of four distinct holding companies, each in separate lines of business and each under one of his children. But the management of Sinar Mas as a whole was reported to be largely in the hands of Western-trained professionals. Widjaja himself became less actively involved in the business in the later years of his life, overseeing the group from a distance and meeting with family members only once a week. In addition to his son, Oei Hong Leong, who ran the Asia Pulp & Paper from Singapore (see below), he relied increasingly on his sons, Teguh Gandra Widjaja for the pulp and paper segment, Franky Osman Widjaja for the agribusiness firms, Muchtar Widjaja for real estate, and Indra Widjaja for financial services — and on his grandson, Eric Oei Kang, who became head of the Hong Kong-listed Creator Holdings. Widjaja is said to have had many wives, as well as unofficial relationships with numerous women, and to have sired more than forty children, although only a few of them are actively involved in the management of his empire.

The Sinar Mas corporation's methods of financing became more sophisticated than previously in the 1990s (for example APP raised nearly a million dollars in the bond market early in the decade), although the revenues from palm oil plantations in Sumatra and Kalimantan remained the major source of funds. Some of its companies were listed on the Jakarta Stock Exchange, which was by then emerging from its pre-1990 torpor.

Widjaja was also heavily involved in investments outside Indonesia. In addition to APP in Singapore, he invested in the property sector in Shanghai through Shanghai Golden Bund Real Estate Corporation. His financial business was under APP and agribusiness under SMART (Sinar Mas Multiartha). Prominent subsidiaries of APP included PT Indah Kiat Pulp and Paper. Indah Kiat aroused a storm of controversy in 1992 when it imported 700 Chinese labourers to work on three construction companies, building power plants using Chinese machinery. The uproar was so vehement that Sinar Mas was forced to send the workers back to China.

Sinar Mas suffered a severe blow from the East Asian financial crisis of 1997–98, especially in its pulp and paper dealings. It defaulted on huge debts in 2001 and several of its subsidiaries were badly hit and took several years to become restructured. On the other hand, it recovered from that crisis with spectacular speed and success, far more so than most of the other big conglomerates. In 2008 the Group recorded exports of US$4.8 billion from pulp and paper and cooking oil (which amounted to 11.5 per cent of Indonesia's non-oil export earnings) and provided employment to 300,000 workers, as well as opportunities for 2,000 suppliers. It had acquired a coal mine in south Sumatra to ensure its future

energy supplies and was planning to expand its operations in the oil-and-gas sector.

Another branch of the Sinar Mas business empire has been established by Oei Hong Leong, his eldest son, who had spent his teenage years in China, and was for many years based in Singapore in charge of APP, but later moved to Hong Kong where he runs China Strategic Holdings. This reportedly has a controlling share in more than thirty state enterprises in China, including beer and tyre making. In 1995 it acquired a stake in a leading Hong Kong newspaper, *Ming Pao Daily News*, of which Oei Hong Leong has become chairman.

In 2010 Sinar Mas became involved in a damaging controversy with Greenpeace over its alleged destruction of large rainforest areas in Indonesia (and Cambodia), some of which are said to be breeding habitat for the orang-utan, an endangered species. Greenpeace changed the company with breaching an agreement they had made to avoid the destruction of forests rich in carbon and wildlife, claiming that it had discovered that a Sinar Mas subsidiary was continuing to clear rainforest near a habitat for the orang-utan. This was denied by the company and the issue remains a matter of dispute. But several of its major customers for cooking oil have dropped Sinar Mas as a supplier in response to the charges, most notably the giants Cargill, Nestle, and Unilever.

Jamie Mackie

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Widjaja, Mira

(1950–)

Writer, physician, lecturer, Indonesia

Mira Widjaja, best known as Mira W., is a prolific novel writer. Many of her works have been made into movies and *sinetron* (short movies for television). She was trained as a physician and works as a physician for the Moestopo University (Jakarta) in the clinic for students and staff.

Born in 1950, she is the youngest of five children of Othniel Wong (黃氏, 1908–86) and Oey Pit Nio (1913). Her father and his two older brothers established Wong Brothers Movie Productions in the 1930s, which remained in business until the 1950s.

Her grandfather was a protestant missionary from Shanghai who was based in Indonesia, but had to travel by boat from island to island in the archipelago. Othniel Wong was born in Batavia and the family lived there for some time, but returned to Shanghai for the education of the three boys. They were later sent to California for further education. The Wong brothers had chosen to work in Indonesia because they were familiar with the country. Two of their famous movies were *Terang Bulan* (Moonlight Night, 1936) and *Bengawan Solo* (1949).

Mira Widjaja was born in Jakarta and was known at the time as Mira Wong. In 1967 her father adopted the name, Widjaja, and she has since been known as Mira Widjaja. As a child, she attended Catholic schools although her family was Protestant. After her graduation from Marsudirini Senior Middle School in

1969, she enrolled at the Trisakti University, also in Jakarta, to study medicine. After her graduation in 1979, she worked for the Dental Faculty of the Moestopo University in Jakarta, teaching parasitology. She retired as lecturer in 2002, but continued working as a physician at the university clinic.

Her career as a writer started in 1975 with a short story entitled, *Benteng Kasih* (Fortress of Love), which appeared in the weekly, *Femina*. Her first novel, *Sepolos Cinta Dini* (As Pure as Dini's Love), was serialized in *Kompas* (1978) and published as a book the same year by Gramedia. Her second novel, *Dokter Nona Friska*, was serialized in *Dewi* magazine in 1977, earlier than her first novel was and was made into a movie in 1981 with the title *Kemilau Kemuning Senja* (The Yellow Sheen of Twilight). It was from then that she used Mira W. as her name for all her writings. All in all, she has written seventy-five novels, forty of which have been made into movies, and others into *sinetron*. One of the first movies was *Arini, Masih ada Kereta akan Lewat* (Arini, There Will Still Be a Train Passing By) starring Widyawati, one of the top movie stars then, who had special designer's clothes made for her. The producer was Nustrawan. Widyawati won the Citra prize, the highest award for movies, at the Indonesian Film Festival 1987. In 1988, a sequel to this story was written entitled, *Biarkan Kereta itu Lewat* (Let the Train Pass By), which was also turned into a movie.

Creativity comes naturally for Widjaja, who may get her inspiration from her patients, from her own experience, or perhaps from a story that she has heard from friends. She works the ideas out in the evenings after seeing her patients in the clinic, dramatizes the story, and puts it in the sharp dialogues of young people. She usually needs three months to finish a story and a few days for a short story. The editor usually does not have to change much, except for some spelling mistakes or mistakes on dates or months. She seldom allows the editors to change her language because she wants the story to reflect her own writing style. The title of the book is usually the most difficult: she wants it to reflect the contents of the story and at the same time, be poetic.

Lately, Widjaja has been travelling widely with her friends, who are as adventurous as she is. Her experiences in foreign countries very often become the setting for her stories. She has even made trips to Africa and the Amazon River in Brazil, South America. Her experience and impressions of her last trip became part of her new book, *Cinta Sepanjang Amazon* (Love along the Amazon). This story will soon be made into a wide-screen movie as the scenes in it are very suitable for the big screen.

Being a physician, she has often written about hospital scenes or illnesses, and she has a few books even about mental illness, which she can describe in detail. In *Deviasi* (Deviation), she describes a man with multiple personalities. He might be charming and helpful, but in some situations, he becomes cruel and beast-like, capable of murdering even the person he loves most. Widjaja has characterized this person with a consistency that only an expert can because she is familiar with the illness. Sometimes she describes scenes in an operation theatre, and, in one story, the sudden birth of a child, after the mother has met with an accident. All these scenes, she has described confidently and knowledgeably, thanks to her professional background.

Widjaja thinks that because she was brought up in Jakarta, she has not felt herself to be different from her friends from other ethnic groups. That is probably the reason she has not written about the Chinese society. Only one of her books was about the relation of a Chinese girl and a Batak boy entitled, *Bukan Cinta Sesaat* (Not a Love of a Moment). It is her fiftieth

book in her twenty years of writing. The main theme of the story was the investigation of a murder, in which Nina (short for Fenina) was allegedly involved. Cleverly interwoven into the story is the prejudice prevalent among different ethnic groups and the impact of PP10, the Presidential Regulation No. 10 of 1959 that prohibited Chinese retail traders to do business in the villages. This regulation caused Nina's family in the story to move to Bandung, where it experienced another anti-Chinese riot in 1963. Having lost its whole shop, the family relocated to Jakarta. In the capital, the family led a relatively quiet life and Nina eventually went to university to study medicine. She was actively involved in the students' movement of 1966, and her love with Rio, an ethnic Batak boy, blossomed during that time although her father was very much against the relationship between his daughter and a native young man. When Nina lost her Japanese made car in the so-called *Malari* riot to boycott Japanese products on the January 1974, she decided to move to Belgium to finish her studies. When she returned, she found that Rio was still in love with her in spite of his marriage to a soft-spoken Javanese girl. They continued their relationship by having a love affair and the intrigues that followed ended in a murder case.

Interwoven in all of Widjaja's stories is the love between two persons, a love that is eternal and enduring, and that withstands all the bad experiences of the two parties. According to her, this is what love should be. She likes to write about love because she knows that the love she pens is pure, never vulgar, and does not offend. The women in her stories are usually strong, independent, and have integrity because that is what she thinks women should be. The time when women are portrayed as weak creatures who need men to support them is over, according to her. Of course, there are also mean women in her stories, but she writes about such women to contrast them with good women.

After a story is finished, the movie right is bought by a company, but the time needed to produce a movie may be long, or sometimes it may not be produced at all. When a movie script is written, she is usually consulted for comments or corrections. She has no objections if the title is to be changed, but the original title should be mentioned, as stipulated in the contracts.

Many of her novels have been reprinted: *Di Sini Cinta Pertama Kali Bersemi* (Love has blossomed here for the first time) has been reprinted thirteen times, and *Seandainya Aku Boleh Memilih* (Supposing that I Could Choose), ten times. Most of them have an average print run of 10,000, although the publishers may print more if they think the book will sell well. Widjaja thinks that it all depends on the readers. For the cover, she chooses flowers with a colourful background, and that has been her trademark for several years now, but her publisher has suggested changing them to attractive sceneries to reflect the contents of the stories. This change will be effective for books published from now on.

Myra Sidharta

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Winarta, Frans Hendra

(Tan Hian Wie, 陈贤伟, Chen Xianwei, 1943–)
Human rights lawyer, Indonesia

Frans Hendra Winarta is known as a human rights lawyer who often speaks on the issue of discrimination against Chinese Indonesians as well as civil rights and crimes against humanity. He is one of those Chinese Indonesians who are truly nationalists.

Winarta was born on 17 September 1943 in Bandung, the first son of a well-to-do Chinese (Hokkien) family who could trace its wealth to its first generation who migrated to Indonesia. His grandfather, the owner of a shop selling textile and batik produced in Pekalongan, Tegal, and Solo, as well as the owner of a tobacco shop, was one of the biggest merchants in Bandung. Winarta is a third-generation Chinese descendant on the paternal line, but he is a sixth-generation Chinese descendant in his mother's lineage. His father graduated from an American Chinese School in Xiamen, while his mother only had primary Dutch school education in Bandung.

Except for his early years at Pei Hwa elementary school (1950–52) and at Helmers Elementary School (1952–57), both in Bandung, Winarta spent most of his junior to senior high school years in Christian schools, SMPK and SMAK Paulus (1957–63), all in Bandung. He continued his studies at the Law Faculty of Parahyangan Catholic University in Bandung and graduated in 1970. Before he returning to school for a notary course in 1979 at the University of Indonesia, he worked as a manager in several multi-national companies, such as American Home Products (Now Wyeth Laboratory), Singer Company, and Procter & Gamble (Richardson Merrell). In 1981, he started to work as an attorney at law and set up his own office, Frans Winata and Partners, in Jakarta. He also founded Winarta IP Practice in 2005. It was in his post as an attorney that he became close with Yap Thiam Hien, an outspoken human rights lawyer, and started to broaden his knowledge of human rights. According to him, since young, he was an admirer of Chinese Indonesian nationalists such as Yap Tjwan Bing, Sim Kie Ay (from Sin Ming Hui), Yap Thiam Hien, and Oey Tjoe Tat, and was influenced by their thoughts. In 1985, he joined IKADIN (Ikatan Advokat Indonesia — the Indonesian Bar Association), and in 1990, was appointed as chairman of international relations in the Central Board of IKADIN. He started to become a human rights activist in 1988 by joining Lembaga Pembela Hak Asasi Manusia or, the Institute for the Defense of Human Rights, led by H.J.C. Prinsen and Yap Thiam Hien. It was through this institute that he knew other human rights activists, such as Hadeli Hasibuan, Aisyah Amini, and H.J.C. Prinsen.

Since 1989, he has also been actively involved in Yayasan Lembaga Bantuan Hukum Indonesia (YLBHI — the Indonesian Legal Aid Foundation) as a member of the Board of Trustees. Later he decided to obtain a Master's degree and successfully obtained one in criminal law from the University of Indonesia in 1999. He continued his legal career and as a human rights activist by contributing to various organizations, such as BPHN (Badan Pembinaan Hukum Nasional — the National Board of Legal Development) (1997–now, as a member of the team of legal experts), KHN (Komisi Hukum Nasional — the National Law Commission) (February 2000–now, as a member of the governing board), BANI (Badan Arbitrase Nasional Indonesia — the Indonesian National Board of Arbitration) (January 2001–now, as an arbitrator), the Chartered Institute

of Arbitrators (CIArb) (2006, as the founder of the Indonesian Chapter), LAPPK (Lembaga Advokasi Pengawasan Pemberantasan Korupsi– the Institute for Advocacy and Supervision of Corruption Eradication Campaign) (2005–now, as a member of the advisory board), and many others. He is also one of the founders of GANDI (Gerakan Perjuangan Anti Diskriminasi — the Indonesian Anti Discrimination Movement), established in Jakarta in 1998. Winarta also established the Institute of Anti Discrimination in Indonesia, known as LADI (or YADI) in 2003, and two years later, set up YPHI (Yayasan Pengkajian Hukum Indonesia — the Indonesian Legal Studies Foundation). Its board members include J.E Sahetapy, a vocal government critic and law professor, and Ester Indahyani Jusuf, a leading human rights defender.

Besides being included as a resource person for the Amnesty International and the International Commission of Jurists (Geneva), Winarta is also involved in various international associations and organizations, such as the International Bar Association (IBA) in London (1985–now, as a member), the American Bar Association (ABA) (1987–now, as an associate member), Law Asia in Perth (1992–95, as a council member), the Inter-Pacific Bar Association (IPBA) in Tokyo (1991–93, as a council member), the American Chamber of Commerce (1997–now, as an associate member), the International Court of Arbitration under the auspices of the International Chamber of Commerce (ICC) in Paris (2006–08, as an arbitrator), and the East Asia Branch of the Chartered Institute of Arbitration in London (2007–now, as an associate member).

Besides practising law, Winarta also lectures at various institutions of higher learning such as Pelita Harapan University (Karawaci-Tanggerang), Atmajaya University (Jakarta), the Legal Integrated Training Institute (Jakarta), and the Lembaga Studi Hukum Lanjutan (Continuous Legal Studies Institution), University of Indonesia. Generally, he works in criminal, civil, and business laws, commercial arbitration, and human rights issues. He was involved, for example, in defending Bonar Tigor Naipospos, a pro-democracy student activist of Gadjah Mada University, who was accused of subversive activities in 1989; Virgilio Da Silva, an East Timorese freedom fighter who was charged with the unacceptable action of insulting Soeharto in 1992; and Dita Indah Sari and Coen Husein Pontoh, who were accused of instigating hatred against the government in 1996 for demanding national minimum wages. In his opinion, there is not much progress made in the implementation of human rights in the nation although Indonesia has ratified the U.N. conventions. There are still many human rights violations such as police attacks on university campuses, the closing down of churches, and interreligious violence, which are ignored with impunity.

On 29 September 2007, Winarta obtained a Ph.D. from Padjadjaran University and graduated with *cum laude*. His dissertation is entitled, "Hak Konstitusional Fakir Miskin Memperoleh Bantuan Hukum dalam Rangka Pembangunan Hukum Nasional" (The Constitutional Right of the Poor to Obtain Legal Aid in the National Legal Development Program). The result of his study shows that the implementation of the constitutional right of the poor to obtain legal aid up to then had not been satisfactory as legal aid had not reached most of the poor in the urban and rural areas of Indonesia. He therefore proposed to incorporate the right to obtain free legal aid for the poor in the Indonesian 1945 Constitution. The mechanism and technicalities of providing legal aid will be authorized through the establishment of an independent federation of legal aid in the country.

That same year, he was highly recommended as an Asia-Pacific focused lawyer in the Dispute Resolution by Asia Law Leading Lawyers (*INTI*, 8 Oct. 2007). On the issue of Chinese Indonesians, Winarta believes that the political rights of the ethnic Chinese have been denied to them for the last thirty years, and since the 1977 election, they have been forced by a certain regime to choose their political party. They were mostly treated only as vote getters. He advocates that ethnic Chinese be given the opportunity to use their rights to vote freely. He criticizes the implementation of the Citizenship Law which imposed the possession of SBKRI (*Surat Bukti Kewarganegaraan Indonesia* or the proof of Indonesian citizenship) on Chinese Indonesians. To him, such an imposition is against the basic principle of the 1945 Constitution which states that all citizens are equal before the law (*Tempo*, 12 November 2003). When Vice-President Jusuf Kalla made a racist remark on whether the Chinese Indonesians want to be discriminated against or to be looted, Winarta was furious and called for the government's attention to racial remarks. A similar incident occurred when President Habibie stated that Chinese businessmen who fled the country had better return to avoid their roles being replaced by cooperatives. He demanded that President Habibie say that Chinese Indonesians are an integral part of the nation.

Thung Ju Lan

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Wong Hie King, Ruth

(王惠卿, Wang Huiqing, 1918–82)
Educator, Singapore

Through hard work and dedication to her profession, Ruth Wong Hie King became a very well known and respected educator in both Singapore and Malaysia, as well as in the West. As a key strategist in reconceptualizing educational research and teacher education in the local setting, she went to Kuala Lumpur in 1963, after her training at Harvard University, to set up the School of Education (later Faculty of Education) in the then new University of Malaya and was its first dean. In the late 1960s, she returned to Singapore to be director of research at the Ministry of Education and concurrently to head the Teachers' Training College (TTC). In 1973, she transformed the TTC into the Institute of Education. Ruth Wong was its first director until her retirement in 1976.

In a career that spanned over thirty-seven years, Ruth Wong was honoured with a number of academic awards (with attendant responsibilities) from around the world which acknowledged her contributions. Among them were an elected fellowship of the College of Preceptors (London) and a fellowship of the World Academy of Arts and Sciences. She also served as a consultant to the Regional Centre for Science and Mathematics (RECSAM), based in Penang in Malaysia (1968), on the Governing Board of the UNESCO Institute of Education, based in Hamburg (1972–75), and on the Research Review Advisory

Committee of the International Development and Research Council of Canada.

Born in Singapore in 1918, she was the eldest of ten children of Wong Kai Seng, a highly respected lay preacher, who came to Singapore from Fuzhou in China in 1916. Ruth Wong started her working life in Singapore as a humble schoolteacher in the British colonial days and later trained teachers at two universities (the University of Singapore and the University of Malaya), reaching the peak of her career at a relatively young age. She retired from the Institute of Education (IE) in 1976. Sometime in 1981, Wong became very ill and eventually succumbed to her illness in 1982. Her untimely demise at the age of sixty-four brought to an end a career noted for its brilliance and a self-assurance born out of scholarship and a complete trust in God. Reflecting, for the benefit of young teachers-to-be on her career, she wrote in an essay in 1982 that:

> I became a teacher and was willing to remain one. In my whole career, I left no post by deliberate choice to further my own ambitions, more particularly because I had no personal resources. With each step upward, God had to equip me first with the wherewithal to cope and His provision was always just where and when it was needed to anticipate His next move (Wong 1982, p. 10).

It was this attempt to define her position in the scheme of things, particularly in relation to the vocation of teaching and to God, which makes the personal testimony in the essay mentioned above (written just a few weeks before her demise) most pertinent and poignant for young prospective teachers. In that essay, she also said:

> In my case, if I had not been directed by the Lord into teaching, I would never have imagined I could teach. I was a rather introverted type of person, not always at ease in the presence of others. I was frequently tongue-tied…(Wong 1982, p. 8).

Tongue-tied she was not, but Ruth Wong frankly admitted that teaching was not her first choice for a career when she was young. It was medicine. Nonetheless, eventually it was in education that she chose to serve. As she put it, "after a manner of speaking, then, I was shunted into education. But over the years I have seen God's guiding hand and have learnt some valuable lessons". …(Wong 1982, p. 8).

From all accounts, Wong was a remarkably innovative teacher, with a great compassion for the weak and disadvantaged. A colleague of hers (at the Faculty of Education in the University of Malaya) recalled that she

> was well-known in Kuala Lumpur as a dynamic leader in education….She had the courage of her convictions and started a school to experiment with multilingual programmes at a time [in Malaysia] when nationalism and the national language [Malay] were being intensely promoted. Her idealism, enthusiasm and dedication to the cause of education inspired me and other staff members to support her efforts (Lim, personal communication 1995).

Besides being very articulate at the lectern, Ruth Wong was also a skilled and prolific writer with an elegant command of the English language. She wrote engagingly on a wide range of topics. In particular, her writings, in the form of conference papers, speeches,

journal articles, monographs, and chapters in books, drew on a sophisticated, intellectual tradition that she had experienced at Harvard University (1960–62) where she studied for her doctorate in education (see Courtney Cazden 2005).

Briefly, the changes Wong introduced at the then new Institute of Education (IE) in Singapore resulted in a new curriculum for teacher education, new ways of assessing coursework, a tighter linkage between theory and practice through the establishment of a number of so-called "experimental and demonstration" schools, the introduction of educational research, and the setting up of a mechanism for teaching postgraduate students to attain higher degrees that were awarded by the former University of Singapore. It was largely under Ruth Wong's leadership that the concept of teacher training gradually evolved into teacher education.

However by October 1976, for very personal reasons, Dr Wong decided not to renew her contract with IE. After leaving the institute, Dr Wong continued to participate in research projects in education on a voluntary basis (for example, in 1980 serving as an adviser to an important survey conducted by the Singapore Teachers' Union (STU), and, in 1981, leading a project on the improvement of mathematics achievement in schools). She also worked as a part-time student counsellor at the University of Singapore and continued to be actively involved in community and church work. On the final stage of Ruth Wong's life, a former student of hers, in a moving tribute, said this:

> [Ruth Wong] never retired from education. Some friends of mine who were working with her in the last few years speak highly of her interest and total commitment to education. Indeed, to the very end, even when she was ill and was in pain, she did not hold back her advice on educational matters. She was actually writing lesson plans and teaching three monolingual [academically weak] classes while undergoing radiotherapy. She stopped being a school teacher only when she was confined to bed… She was non-partisan in the cause of education, a real beacon to all and sundry" (Lau 1982, p. 1).

A beacon she was. What Wong achieved in her career, in demonstrating a professional commitment to improving the learning experience and education of children, was part of a vision she had. The power of that vision, the courage to confront the "sacred cows of education" in whatever form, her development of a rational framework for curriculum planning and development, her ideas in curriculum innovation for the training and education of teachers, the strength of her belief in developing a high level of indigenous manpower in educational research and teacher education constitute her legacy to education and teacher education, in Singapore.

Above all, those who knew her either as colleague or her students were equally impressed by the strength of her character, modesty, compassion, and sense of fairness. The colleague who succeeded her as dean in the Faculty of Education at the University of Malaya (in Malaysia) recalled Wong's "unique admixture of exemplary qualities that are hard to emulate, for she was simultaneously firm, fair, flexible, friendly and far-sighted" (Sim 1990). These attributes, combined with great erudition, made her much in demand as a speaker in Malaysia in the early days, and later, in Singapore. At the lectern, Wong was invariably

eloquent, sincere, graceful, demonstrating a powerful charisma. A role model she certainly was for the teaching profession, but truly Ruth Wong Hie King would be a difficult model to emulate.

Ho Wah Kam

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Wong Hock Boon

(黄学文, Huang Xuewen, 1923–2008)
Physician, Singapore

Wong Hock Boon was a pioneer paediatrician, physician, and educationist, and was generally acknowledged as the "Father of Paediatrics" in Singapore.

Wong was born in Singapore on 25 March 1923 and educated at the Anglo-Chinese School where he proved to be an outstanding student, topping his Junior Cambridge class in 1940. In 1941 he joined Raffles College to study engineering, but his studies were interrupted by the outbreak of World War II. When he returned to school in 1946, he changed his mind and opted to study medicine instead. Once again he proved himself an able student, scoring distinctions in many of his subjects and winning the College Scholarship. He graduated in 1952 from the King Edward VII College of Medicine and embarked on an academic medical career, specializing in paediatrics.

He joined the Singapore General Hospital as a medical officer in 1952, and in 1956 was awarded a government fellowship to proceed to the United Kingdom for his postgraduate studies. Wong obtained his membership of the Royal College of Physicians (MRCP) in child life in Edinburgh; became a fellow of the Royal Faculty of Physicians and Surgeons (FRFPS) in Glasgow; and received his diploma in child health (DCH) in 1957. In 1961 he was awarded the Heinz Fellowship by the British Paediatric Association and furthered his studies in paediatric medicine in the United Kingdom. He was admitted as Fellow of the Royal College of Physicians (Edinburgh) in 1964; fellow of the Australasian College of Physicians in 1967; and Fellow of the Royal College of Paediatrics and Child Health (FRCPCH) in 1996.

In 1962 a new chair in paediatrics was established at the University of Singapore's Faculty of Medicine and it was offered to Wong. He held this post till his retirement in 1988. He was a superb administrator, physician, researcher, and teacher. In 1970 he was awarded the Public Administration Medal (Gold). He had initiated the establishment of the Paediatric Ward at the Singapore General Hospital and later, at the National University Hospital. In his long tenure at the university, he trained many generations of paediatricians and doctors. In 1965, anxious that local doctors wishing to further their studies in their medical specialties should not

be required to go overseas to do so, he and Professor Seah Cheng Siang established the School of Postgraduate Medical Studies (now the Division of Graduate Medical Studies, Yong Loo Lin School of Medicine). Wong was its first director and Seah its deputy director. He established the annual Master of Medicine course, in which four or five eminent overseas experts would be invited to teach local students. This led to the final master of medicine degree examination. He remained director of the School till his retirement in 1988.

Wong was internationally-renowned and recognized as an outstanding paediatrician. His pioneering work on a defective enzyme (G6PD) in newborns resulted in a significant reduction in cases of kernicterus (brain damage in infants caused by jaundice) in Singapore and the region. For his achievements he was awarded the Meritorious Service Medal in 1975, and the Guinness Award for Scientific Achievement in 1980. In 1985, he was named the "most outstanding paediatrician in Asia" by the Association of Paediatric Societies of the Southeast Asian Region (APPSEAR). His research and writings can be found in hundreds of scientific papers published in prestigious medical journals. His scientific achievements include the discovery of three previously unknown haemoglobinopathies, which were aptly named Hb Singapore, Hb J Singapore, and Hb J Meerut. In 1987 he won the inaugural National Science and Technology Award.

Wong was a strong advocate of breastfeeding and his vigorous campaigns to get mothers to breastfeed their infants gave him the epithet, "Mr Breastfeeding". His research led him to believe that childhood malnutrition and infantile diarrhoea diseases could be averted through breastfeeding. He also pioneered the use of ice water for oral rehydration in the management of acute gastroenteritis. This led to a new and highly cost-effective approach to diarrhoeal diseases in the developing world.

Many practitioners consider Wong's greatest contribution to be the training and mentoring of a whole generation of paediatricians for Singapore. Many of his former students are now leading paediatricians in Singapore, and in many Southeast Asian countries. His devotion to clinical work and teaching was legendary. Starting at 7.30 each morning, Wong would do his daily ward rounds to solve clinical problems for all patients. His weekly clinical conferences for postgraduate students and his weekly professorial tutorials for undergraduates were major learning opportunities for those who worked with him.

Immediately after the round Wong would record difficult problems encountered before hitting the medical library to check the Index Medicus for the latest advances. During his weekly clinical conferences (either on Saturday mornings or Wednesday afternoons), Wong would conduct teaching on four clinical cases. The trainees would then take turns to present the clinical history and he would review the literature and write his personal comments. He wrote four reviews each week and over the years, fifty-one volumes of Paediatric Conference Notes were published. These volumes remain the main source of information for candidates taking paediatric examinations. Indeed, many doctors in other Southeast Asian countries also subscribed to these valuable notes when he was writing them.

On his retirement from the university in 1988, he was made emeritus professor and senior fellow of the Department of Paediatrics, a position he held till 2003. In April 2005, he donated S$1.5 million as an endowment to establish a professorship in paediatrics at the National University of Singapore. Two years later, seven of his former students, all

leading practitioners, got together and donated $250,000 towards the professorship fund to finance a visiting professorship for him as a birthday present for their former teacher. The Yong Loo Lin School of Medicine also has two prizes named after Wong — the Wong Hock Boon Prize for Clinical Immunology and Allergy (established in 2007); and the Wong Hock Boon Gold Medal (1992).

Wong's list of achievements and accolades fills many pages. He scored numerous firsts: introducing the teaching of human genetics to students and doctors; introducing bone marrow transplants; introducing prenatal diagnosis of genetic diseases; being a founding member of the Singapore Paediatric Society; being a founder member and chairman of the Singapore Children's Society; and establishing the Singapore Spastics Association, and the Haemophilia Society of Singapore.

He passed away in his home on 28 December 2008 after a period of illness. He was survived by his wife, Lily, and his daughter, Julia (also a paediatrician), and son-in-law, Tom. In October 2010 the National University of Singapore honoured Wong by establishing an undergraduate research society named the Wong Hock Boon Society.

Kevin Y.L. Tan

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Wong Hong Kwok, Alfred

(黄匡国, Huang Kuangguo, 1930–)
Architect, Singapore

Alfred Wong belongs to the first generation of post-war overseas educated local architects, alongside contemporaries such as Lim Chong Keat and C.A.V. Chew. His practice, Alfred Wong Partnership (later incorporated as AWP Pte. Ltd.), spans five decades, traversing Singapore's key political milestones from the late colonial period to merger with Malaysia to post-independence. Producing wide-ranging works that include residences, schools, institutional buildings, churches, and hotels, his firm is responsible for a number of significant buildings such as the National Theatre (1963), Hotel Malaysia (1974, later Marco Polo Hotel), and the Singapore Polytechnic (1979). Meticulous planning, elegant spatial proportions, thoughtful use of materials, and sensitive detailing are hallmarks of his most successful works. Wong continues to practise and plays an active role as chairman of AWP Pte. Ltd.

Wong, who was born in Hong Kong, is the grandson of Wong Ah Fook, the prominent entrepreneur and banker from Canton, China, who made his fortune in Singapore and Malaya in the building and plantation industries in the nineteenth century. The young boy came to Singapore at a young age, and enrolled at St Anthony's Catholic School in Queen Street. Though his education was interrupted by the Japanese Occupation, he completed his secondary schooling immediately after the war in 1946.

Wong pursued his architectural education at the University of Melbourne, graduating with honours in 1953. He was part of the pioneer cohorts of the Faculty of Architecture, staffed by luminaries of Australia's Modern Movement such as the founding chairman, Brian Lewis, and lecturers Roy B. Grounds and Robin G.P. Boyd. Here Wong imbibed fundamental tenets of modernist design, such as rational planning, climatic responsiveness, expressive construction design, and human scale — principles that would underscore his architectural repertoire.

On his return to Singapore, Wong joined the largest architectural firm here, Swan & Maclaren, where he stayed for four years. He was involved in the design of the Prince Edward Road campus of the Singapore Polytechnic and the University of Malaya in Kuala Lumpur. Working in the sprawling drafting room of the expatriate-dominated firm, Wong was acutely aware of his career limitations, and the inequalities implicit in the colonial milieu. After obtaining his architect's qualification as an associate of the Royal Institute of British Architects (RIBA) in 1956, Wong left the following year to set up his own firm, Alfred Wong Partnership.

The next few years saw a tumultuous period in Singapore's history as the city geared up for internal self-government and decolonization. Wong, charged with the prevailing sense of national pride and idealism, joined others in the search for a new architectural identity. The firm's early works were mainly private houses for an emerging local professional class that included civil servants, doctors, and engineers — people not unlike Wong himself. He explored designs responsive to the tropical climate and which also suited modern life. His major breakthrough came when he won the first prize in an invited design competition for the National Theatre in 1960 (since demolished), triumphing over established large practices such as Van Sitteren & Partners, and Ng Keng Siang. This was an ambitious and politically significant cultural project to commemorate Singapore's internal self-government. The distinctive five-pointed façade anchored a daring cantilevered roof that soared over the tropical, open-sided performance venue. A significant national icon, it hosted "people's concerts" (*aneka ragam rak'yat*), international performances, university convocations, and National Day rallies up till the mid-1980s.

Concurrently, Wong designed a number of churches, exquisitely realized in the modernist idiom. He developed and refined central ideas about the new architecture that was relevant to the local context and its times. Funded by donations, the shoestring budgets for these buildings — such as St Ignatius Church in King's Road (since demolished), and Church of St Francis Xavier in Serangoon Gardens — did not deter the architect from creating attractive and dignified spaces. In his Church of St Bernadette in Zion Road, precast ventilation screens, proprietary aluminium sun-breakers, and pivoted metal and glass windows form a permeable building envelope for natural illumination and cross ventilation. Wong's innovative use of mass-produced building components greatly reduced cost and improved efficiency of construction. An awe-inspiring place of worship, the church received conservation status in 2009.

Following independence, Singapore embarked on an ambitious urban renewal, housing, and industrialization programme. Wong dubbed these heady nation building years a "heroic period" that presented opportunities for local architects to prove their mettle. His firm took on commissions to design several pioneer factory complexes in the fledgling Jurong industrial area, including the

Singapore Mint complex. A major work of the late sixties was Hotel Malaysia (later renamed Marco Polo Hotel and since demolished) at the junction of Tanglin and Holland Roads. This was the first modern hotel of an international standard in Singapore, built in anticipation of the development of her tourism industry. The imageable urban landmark was distinguished by the graceful sweep of its curved blocks, housing 300 guest rooms and the largest banquet hall then in Singapore. Its lush ethnic-themed interiors projected a sophisticated image of rich regional cultures, modern living, and urbane sensibilities.

Wong's works from the late 1970s onwards took on an increasingly "internationalist" outlook that mirrored Singapore's aspirations to become a "global city". His younger sibling, Edward Wong, became a co-director of the firm, which completed large-scale projects that included Peninsula Plaza (1981), PSA Keppel Distripark (1995), and Samsung Hub office tower in Church Street (2001). Departing from the prevailing trend among contemporary corporate practices, these large-scale commercial projects were designed without the involvement of foreign design consultants. Wong's practice has expanded regionally since the late 1990s, with overseas branch offices in other Southeast Asian countries, China, and the Middle East.

Wong also played an active role in the development of the architectural profession, especially in accreditation and education issues. He was one of the founding members of the Singapore Institute of Architects (SIA) in 1961, subsequently serving four terms as its president from 1963–66, through the crucial period of Singapore's political transition, and remaining a council member till 1972. As a representative on the Board of the Singapore Polytechnic and, later, the Board of Governors in the University of Singapore, he was party to the conversion of the local architecture course from a diploma to a full-fledged degree course in the early 1970s. In addition, Wong has served in numerous advisory roles with statutory boards and government ministries since the early days of his career. Most recently, he was chairman of the Preservation of Monuments Board for six years, from 2003–09, overseeing the setting up of the Monuments Inspectorate. For his lifelong contribution to the local architectural profession and public service, Wong became the inaugural recipient of the Singapore Institute of Architects Gold Medal in 1998, and was conferred the Public Service Star (BBM) by the Government of Singapore in 2005.

Ho Weng Hin and Tan Kar Lin

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Wong I Ek

(黄怡益, Huang Yiyi, date of birth/death unknown)

Medical doctor, landlord, staunch supporter of Sun Yat-Sen, Malaysia

Dr Wong I Ek was one of the earliest Chinese doctors in Malaysia. He was one of two students who enrolled in

the College of Medicine for Chinese in Hong Kong in 1890 and graduated five years later. The College of Medicine for Chinese (now the Hong Kong University) was established in 1887 and one of its pioneering students was Dr Sun Yat Sen, who became the first president of China in 1911. On qualifying with a LMS (Licentiate in Medicine and Surgery), Dr Wong I Ek worked for a time at the Alice Memorial Hospital in Hong Kong, which was built by Sir Kai Ho Kai, a British-trained doctor and barrister, in memory of his wife, Alice Walkden. He returned to Malaya in 1895 and was posted as apothecary to the Taiping Jail, in the State of Perak.

The first doctors employed by the state following British intervention in Perak in 1874 were designated apothecaries. They were graduates of colonial medical colleges. At the start, there was only one apothecary in the entire State Medical Service, stationed at the Taiping Jail. In the late 1870s, the British Resident of Perak was Sir Hugh Low. At the time, beri-beri was rife among the miners in Larut, the district Taiping was in. The doctors at the time did not know its cause (it was due to a deficiency of vitamin B1 or thiamine in the miners' diet, which consisted mainly of polished white rice and salted fish) and the Chinese *sinsehs* (physicians) could do nothing about beri-beri either. Hugh Low recognized the gravity of the situation and imposed a tax of $1 per head on every Chinese in the state, in return for which they were entitled to free medical treatment. With the help of the mining *towkay*s, he established small hospitals in the mines and sent his apothecary to treat the stricken miners. However, the poll tax on Chinese was unpopular and was abolished in 1885. By then, the state's coffers were quite healthy with revenue from tin. Hugh Low established the first modern hospital in Taiping to treat beri-beri, the Yeng Wah Hospital. He also employed a European doctor, designated a surgeon, to head the hospital.

As the Medical Department grew, more European doctors were employed as district surgeons, while Asian apothecaries were also recruited for the smaller hospitals, and to work under the European surgeons. There were thus two categories of doctors in the state hospitals; surgeons trained in British universities and apothecaries trained in colonial medical colleges. The apothecaries were not accorded the honorific title of "doctor" and were on a different salary scale from the European doctors although they did essentially the same work. The colonial medical colleges (including the College of Medicine for Chinese in Hong Kong) were not fully recognized by the Federated Malay States Government, and their graduates were considered not on par with the British-trained doctors.

In 1896, Dr Wong I Ek was transferred to the district hospital, Taiping, to a more senior post with heavy responsibilities. There was a need for more Chinese doctors in the hospitals, in view of the fast growing Chinese population. In the *Perak Administrative Report 1897*, the acting British Resident, J.P. Rodger, wrote "All Surgeons are engaged from England, and possess English diplomas. Most of the Apothecaries have been trained in Ceylon or India. Having regard to the great preponderance of Chinese patients treated in the hospitals, I think it would be advisable to increase the number of Chinese Apothecaries, of whom there is at present only one (Dr Wong I Ek), and send some students to be trained at the Medical School in Hongkong."

In 1906 both the Straits Settlements (comprising Singapore, Penang, and Malacca) and the Federated Malay States drew up the uniform Medical Registration Regulations, defining the qualifications of doctors in a move to weed out unqualified persons, and

also established a Medical Council with disciplinary powers. The apothecaries had to sit for a special examination held in Singapore, the first of which was in 1905. If they passed, they were considered fully qualified and designated assistant medical officers if they remained in government service, or could opt to be private medical practitioners. Dr Wong I Ek sat for the first examination and passed. This qualifying examination was a stiff one. In 1907 there were only nine qualified Asian doctors in Perak.

After nearly ten years in government service, Dr Wong opted to do private medical practice, opening his dispensary in the tin-mining town of Ipoh. He was the first qualified Chinese doctor to practise medicine in Ipoh. His dispensary was at 46, Market Street. Later, he established two other branches in the town, placing the following advertisement in the newspaper:

Dr Wong I Ek
Lee Chai Dispensary,
No. 51, Treacher Street, Ipoh.
Consulting hours; 8 am – 12 noon;
1 pm – 5 pm daily.

Urgent cases will be treated at any hour. Lee Chai Dispensary is left open till 9 pm every night. Thus, it is very convenient to patients who cannot otherwise procure medicines after the usual office hours.

The other private medical practitioners in town were British doctors. Dr Wong also established a private hospital for Chinese prostitutes jointly with the district surgeon, Dr Duncan Cooper.

Being a former college mate of Dr Sun Yat Sen, Wong was a staunch supporter of Sun's revolutionary cause. Together with his wife, Madam Ko, he made substantial financial contributions to Sun's cause. In 1907, together with a few other townsmen, he helped Dr Sun to set up a branch of the T'ung Meng Hui in Ipoh. He was also a social activist, helping to raise funds for charitable purposes, for example, to relieve the hardships caused by flooding in China. He became a wealthy landowner and an influential member of the community. During the First World War, together with some friends, he contributed a fighter plane, named *Chinese Loyalty,* to the British Government.

Ho Tak Ming

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Wong Kee Tat

(黄纪达, Huang Jida, 1927–2004)
Businessman, Malaysia

Huang Ji Da's roots go back to the district of JieXi, village of MaTou, in Hepo, Guangdong (揭西县河婆马头村). He was born on 10 December 1927 in Belitung (吻里洞), Indonesia. Huang is the fourth amongst his eight brothers.

Earlier documentations show that Huang's father, Guo Zheng (黄国政), journeyed from China to the shores of Palembang, Indonesia, at the age of twenty. Guo found work there as a tin miner and being very industrious, was quickly promoted to the rank of the group leader. With his experience in the mining

industry, he became a subcontractor. As Guo Zheng gained some measure of economic stability, he was convinced of the bright prospects in Malaysia. Guo Zheng's conviction led him to send for his entire family to Kulai, Johor. From the mining industry, Guo Zheng ventured into rubber plantations. At the time, Guo Zheng had already started a grocery shop with his earnings from the mining industry. He persevered at his businesses and found success with his ventures. After ten years of hard work, he finally made enough to purchase a couple hundred acres of rubber estate land and also became one of the important local leaders in Kulai.

During the Second World War (1939–45), the Japanese invaded Malaya and Guo Zheng was among the many who were arrested. Men, young and old, faced either death or imprisonment at the hands of the invaders. Left with no choice, Huang, who was then fourteen, and two of his brothers, ran away to the Riau Islands. The journey was perilous and Huang later recalled several episodes that almost took his life. But luck was on his side and he managed to survive to tell the tales. Huang and his brothers made their way back to their place of birth and continued their primary education there. After the Second World War, Huang returned to Peninsular Malaysia. In another lucky stroke of fate, his father, Guo Zheng also survived the war and the Japanese invasion.

Huang began his career in Singapore in 1947. He first worked in a hotel, then set up a trading company in 1947, dealing with goods imported from Indonesia. With this business, he began accumulating his capital. A determined young man with a thirst for knowledge, Huang took night classes in English and accounting. Combined with his intelligence and natural aptitude for business, education further strengthened his skills and capability.

He met and married Yew Sow Wah (游秀华) in 1959 and they had a son and four daughters.

In 1960, Huang returned to Kuala Lumpur to establish a construction company, Lian Seng Construction Sdn. Bhd. with his younger brother. He had also dabbled in property development where he partnered the former MCA secretary, Tan Tiong Hoi, to build a row of shophouses located next to Assunta Hospital, Petaling Jaya. Four years later, he acquired an A-class contractor licence and founded his sole ownership development firm, Lian Seng Properties Sdn. Bhd.

From then, and especially between 1960–70, Huang was actively involved in housing developments in Kuala Lumpur and soon rose to become one of the tycoons in the building industry. Famous landmark buildings he had a hand in included the Regent Hotel, Kuala Lumpur Plaza, Pertama Shopping Complex, Kota Raya Complex, Wisma KLI, and Wisma Lian Seng, located right in the heart of the city.

Clinching immense success in this sector, Huang began diversifying through investments in various industries ranging from finance, commerce, insurance, hotel to retail. His projects expanded to include Kuala Lumpur Finance, People's Insurance, Hotel Oriental (now Regent Hotel). With his considerable experience and accomplishments, Huang was awarded numerous joint venture projects with Syed Kechik, including the development of the Pan Pacific Hotel, situated on the land owned by UMNO.

Huang also made forays into other states in Malaysia. He joined forces with Tengku Osman, brother-in-law of the sultan of Johor, to develop New Kulai Garden, a project involving 774 acres of land and more than 10,000 unit of houses. As Huang recalled fondly, Tengku Osman was a man who was very influential and

well respected. Tengku Osman had not been just a shareholder in name, but had offered to raise personal cash to fund the Kulai project.

A person who was well liked by his peers, Huang also had connections that proved advantageous in his line of work. With help of (then MCA president) Lee San Choo, political secretary of Finance Minister Tun Tan Siew Sin, Huang secured a much needed loan to finance the housing project in Kluang. The project was a huge hit and earned him more than a million ringgit.

In recognization of his outstanding contributions, Huang was one of the handfuls who received the title of "DPMJ Datukship" from the Sultan of Johor in 1975, in addition to the honour received from the Justice of Peace (JP) in 1969.

At the peak of his career, Huang, also known as "King of Developers", controlled three top, public listed companies namely, Kuala Lumpur Industries Bhd. (KLI), Universal Cable (M) Bhd. and Sri Hartamas Corporation. He was also the managing director of more than thirty companies.

Not surprisingly, Huang also played an active role in the Chinese community. He held chairmanship and advisory positions in more than thirty Chinese associations.

When the Malaysian Chinese Association (MCA) acquired the press corporation, *Tong Bao*, in the 80s, Huang was appointed the chairman. Huang considered buying over *Sin Chew Jit Poh* from the Oh family members although this plan did not materialize. The media held Huang's keen interest as he willingly funded the Wong Kee Tat Journalism Awards and the Editor's Association of Chinese Media Malaysia (EACM) which was introduced in 1983.

However, he was badly affected by the economic recession in mid-1980s when his share prices dropped by more than 50 per cent in the market. To repay the loans, Huang had to sell off his companies. Dealt with such a blow to his businesses, Huang stoically faced the setback. However, he suffered serious health problems.

Huang passed away peacefully on 16 January 2004 at the age of seventy-seven.

Yong Sun Yong and Tey Tai Sin

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Wong Meng Voon

(黄孟文, Huang Mengwen, 1937–)
Writer, Singapore

Wong Meng Voon has been one of the leading figures in Chinese language literature in Singapore since the 1960s. He is renowned for his novels and also for pioneering and fostering the writing of mini-fiction, or the micro-novel. He researches and teaches modern literature in China, as well as Chinese literature in Singapore and Malaysia, and is remarkably active in literary clubs, holding many important positions in these organizations.

"Wong Meng Voon" is his original name. Although he uses the pen name of Meng Yi (孟毅) as well, he is well known by his original name. He was born in Kampar, Perak, when it was under the British colonial administration, on 27 July 1937. His family traces its ancestral roots to Meixian (梅县), a Hakka county in Guangdong province, China. During the Japanese Occupation from 1941 to 1945, his family fled to the Pahang

state. It was not until 1946 that he started elementary education in Malaya. He began reading classical Chinese texts at the age of ten and English books at seventeen. After graduating from Penang's Han Chiang High School in 1956, he taught at Chung Hwa Lipis secondary school for a year.

Wong came to Singapore in the late 1950s and settled down over the years as a Singapore citizen. He was admitted in 1958 to the Department of Chinese Studies, Nanyang University, from which he obtained his bachelor of arts degree in 1962. He enrolled at the University of Singapore in 1964 on a government scholarship, and completed his studies with a B.A. honours degree from the Department of Chinese Studies in 1966. He went to the United States in 1970 to pursue his Ph.D. degree at the University of Washington and received his doctorate in 1975.

After graduating from his doctoral studies in the United States, he returned to Singapore and worked in the civil service for a few years before joining the private sector in 1983. In addition, he was also an adjunct teaching staff with the local universities. He is currently past Singapore's retirement age, but is still offering courses on modern Chinese literature and Chinese literature in Singapore and Malaysia at the National University of Singapore and the Singapore Institute of Management.

Fiction is the genre that Wong works mainly on and for which he is famous and he writes essays as well. His writing of short stories started as early as when he was sixteen and he then expanded into mini-fiction as well. Two of his early anthologies of short stories, *Zaijian Huilan de shihou* (再见惠兰的时候, When I Meet Huilan Again, 1968) and *Wo yao huo xia qu* (我要活下去, I Want to Live, 1970), enjoyed enormous acclaim. Literary critics commented that these two anthologies reflect Wong's early style and concern — which showed sympathy for the underprivileged in local society — before he went to the United States.

Wong's literary techniques and contents became more sophisticated and diverse on his return from the United States. Rather than simply focusing on the local scene, his works reflect situations and changes in the global setting, with styles that are more satirical. The major works of this new period include, *An le wo* (安乐窝, The Happy Nest, 1991), *Xuefu xiadong* (学府夏冬, The Ups and Downs of an Institute, 1994), *Huang Mengwen wenji* (黄孟文文集, A Collection of Wong Meng Voon's Writings, 1995), *Huang Mengwen weixing xiaoshuo* (黄孟文微型小说, A Collection of Micro Novels by Wong Meng Voon, 2004), and *Huang Mengwen zhongpian xiaoshuo zixuanji* (黄孟文中篇小说自选集, A Self-Collection of Short Stories by Wong Meng Voon, 2007).

A number of his works have been translated into various languages. *Zaijian Huilan de shihou* was translated into Japanese. *Zouri de shanxian* (昨日的闪现) was translated by himself into English and titled *Glimpses of the Past: Stories from Singapore and Malaysia*, and subsequently into Tagalog, the title, *Suylap Sa Lumipas*. *The Official Chair* was translated into Malay.

Wong has played a key role in fostering Chinese-language literature in Singapore. Even before furthering his studies in the United States in 1970, he founded the Singapore Association of Writers, a joint effort he made with his fellow writers, including Miao Xiu (苗秀), Yao Zi (姚紫), Liu Bei'an (柳北岸), and Li Tinghui (李廷辉). His return to Singapore in 1971 marked the beginning of his deeper engagement with the Singapore Association

of Writers; he became its president, a position he was to hold for the following two decades. In addition, he assumed various positions with other organizations, including being vice-president of the Asian Chinese Writers Association and president of the World Chinese Writers Association (Singapore branch). Since 2002 he has been a member of the Arts Advisory Panel, Singapore's National Arts Council. Currently, he is honorary president of the Singapore Association of Writers, and the charter president of the World Chinese Mini Fiction Research Association.

Another of Wong's significant contribution has been through his role as a researcher and teacher in the field of Chinese-language literature in Singapore. He has come up with many academic articles and books on the topic. Of these, the most important is the volume he co-edited with Xu Naixiang (徐乃翔), titled, *Xinjiapo huawen wenxueshi chugao* (新加坡华文文学史初稿, A Preliminary Study the History of Singapore Chinese literature, 2002). Not as simple as its title suggests, the volume is so far the most comprehensive account of how Chinese literature has evolved in Singapore.

Wong won literary awards as early as the 1950s. He received the literary award (novel) from a Penang magazine, *Mayi* (蚂蚁, Ant) in 1951, and the literary award (novel) from the Nanyang University Chinese Society in 1958. In 1978, he received a translation prize from the National Book Development Council of Singapore. 1981 saw a double success for him: he was awarded the Cultural Medallion (literature) from Singapore, and the Southeast Asia Writer Award from Thailand. In 1994, he received the special literary award (prose), from Beijing Radio, China, and in 1996, the literary award (prose) from the magazine, *Zhonghua Yingcai* (中华英才, Top China) magazine in China. In 2008, he was given the Whole-life Accomplishment on World Chinese Mini-Fiction Award from the World Chinese Mini-fiction Research Association.

Yow Cheun Hoe

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Wong Peng Soon

(黄秉璇, Wang Bingxuan, 1918–96)
Badminton champion, Singapore

Undoubtedly one of the world's greatest shuttlers of all time, Wong Peng Soon was born in 1918 in Johor Baru, Peninsular Malaysia, the grandson of Wong Ah Fook, a prominent Chinese immigrant. He grew up in Johor Baru and made his mark in his sport as a nine-time Malayan champion from 1940 to 1953. But it was his success at the international level which earned him legendary status.

He won his first All-England title in 1950, defended his crown in 1951 and 1952, and came back to win it again in 1955. His All-England success was a big breakthrough for Asia, bringing Malaya instant recognition as a world badminton power. Significantly, he was already thirty-seven years old when he won his

fourth All-England title in 1955. His dramatic 15-7, 14-17, 15-10 victory over Eddy Choong earned him much praise.

Besides earning personal glory through his All-England exploits, he also contributed much as a team member in his country's Thomas Cup success. On 26 February 1949, in Preston, England, a small British colony named Malaya became the first country to win badminton's Thomas Cup after beating Denmark 8-1 in the finals. Suddenly, "a place known only for its rubber and tin" came into the international spotlight. This inspiring win showed how a small group of valiant athletes from a backwater British colony in the Far East could, with determination and sacrifice, defy the odds.

There was further success as Malaya defended the Thomas Cup for the next two championships, beating the Unites States 7-2 in 1952, and Denmark 8-1 in 1955. Wong's contribution was beyond dispute. For example, in the 1955 campaign, he won both his matches, defeating first, J. Skaarup 15-5, 16-18, 15-4, and then Finn Kobbero, 12-15, 15-0, 15-7. Skaarup and Kobbero were great players in their own right and Wong's triumphs were a testament not only of his skills, but also his fighting spirit.

It was little wonder that he became a household name, admired for "the grace and speed of his movement and his ability to make his every stroke a work of art". He was also highly regarded by his contemporaries for his commitment and self sacrifice. For example, stories were told about how he used to cycle from Johor to Singapore just to attend training. There was no such thing as a transport allowance then, even for great champions. As Wong himself said in an interview in 1984: "In our time, we had to fend for ourselves. There was no sponsorship or financial aid to compete around the world. We even had to pay our passage and other expenses to play in the All-England."

If anything, recognition came only later. Apart from being made a Member of the British Empire (MBE), Wong earned the Certificate of Honour (Sijil Kemuliaan) bestowed on him by the Singapore Government in 1962. In December 1985, he was awarded the International Badminton Federation (IBF) Long & Distinguished Service Award for his services to his sport. On 22 May 1996, however, the seventy-eight-year-old badminton maestro died after a long illness triggered by a stroke in 1981. He passed away in the quiet setting at the Toa Payoh Hospital in Singapore. Reflective of his iconic status, he was posthumously inducted into the International Badminton Federation's Hall of Fame in May 1999. In 2004, he, along several other top sports personalities, was inducted into the Olympic Council of Malaysia (OCM) Hall of Fame.

Over the years, many have spoken fondly of him both as a player and as a person. Former President of Singapore Wee Kim Wee once recalled how he had played against Wong in the opening round of the Singapore Open in 1938. In less than fifteen minutes, the great shuttler had taken a 14-0 lead before sending the shuttle way out of court to give Wee the service and a consolation point. The humbling experience was repeated in the second game. Looking back on the day he took on a future world beater Wee likened himself to "a cow who (did) not recognize the tiger" and said: "I learned all too quickly that it was my ego or my inability to identify the tiger that ended with me swallowing humble pie, a big chunk of it too, that fateful day".

Speaking about Wong's death, former Thomas Cup teammate Ong Poh Lim used epic language which no one would find

exaggerated: "It's the passing of a great, great player. There's no comparison, not even by today's standards." Wong, he said, "gave a lifetime to the sport". Giving a glimpse of the badminton star as a person, Ong added: "He was an outspoken man and had a real temper. But once you knew how to tackle him, he was a nice guy to know. He never played the fool — no girls, no night shows."

Even some of the world's greatest players who came after him would speak of him with much reverence. Eight-time All-England champion Rudy Hartono of Indonesia is himself an icon in the world of badminton. Yet he grew up idolizing Wong. "My wildest dream then was to see him play," he said, adding that Wong, a brilliant stroke player who was famously deceptive with his fine touch, was "the supreme model of consistency".

Paying a glowing tribute to the great champion when he was named an immortal of the past, former IBF secretary Herbert Scheels noted: "The opportunity of seeing Wong in action has done so much to raise the standard (of badminton) in many places. Only because of his perfect footwork and incredibly easy and wristy style of play was it possible for this remarkable player to remain so long at the top and win the All-England at the unusual age of 37."

Wong Peng Soon married with Doreen Poi Chim Neo in 1947. They had three children: Patricia, Audrey, and Dennis.

Chua Chong Jin

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Wong Pow Nee

(王保尼, Wang Baoni, 1911–2002)
School teacher, Chief Minister of Penang, Malaysia

Wong Pow Nee was an English-educated Chinese school teacher in the former British Straits Settlement of Penang appointed by the British colonial administration to serve as town councillor in his hometown of Bukit Mertajam in the 1950s. He was a humble man who could get along well with the people he interacted with and was involved in much social work. Later when Penang became a state in the independent Federation of Malaya in 1957, he joined the Malayan (later Malaysian) Chinese Association (MCA) and was appointed chief minister of Penang, a position he held for twelve years (1957–69).

Wong was a member of the dialect group Hakka, a minority group among the Chinese who formed the majority community in Penang, which was the first British colony in Malaya and was founded in 1786 by Francis Light. He was born on 7 October 1911 in Bukit Mertajam, Province Wellesley, the mainland part of Penang, which later became one of the Straits Settlements, the other two being Malacca and Singapore. He was educated, first at Anglo-Chinese School, and then St Xavier's Institution in Penang. He passed his Senior Cambridge Examination in

1932 at the age of twenty-one. Little is known of his career in the next four years (1933–36), but he became a teacher from 1937 until the outbreak of the Japanese invasion of Malaya in 1941. He was then attached to St Mary's Primary School in Permatang Tinggi, Simpang Ampat, Province Wellesley.

Like all government servants, Wong's career as a teacher was disrupted during the Japanese Occupation of Malaya from 1941–45. When World War II ended in 1945, Wong taught at another school, Kim Sen School in Bukit Mertajam, for the next twelve years until he was appointed Penang's first chief minister when Malaya became independent in 1957.

It was common for the British colonial administration to recruit educated local people to serve in town councils, where in most cases, the councillors were later inducted into local politics when the country became independent. Wong was first elected as a member of the Bukit Mertajam Town Council in 1953 for two years and was re-elected in 1955 for a further two years. He was also an elected member of the Straits Settlement Council and appointed chairman of the Committee for Commerce and Industry.

Wong's other appointments were as Chinese representative of the Bukit Mertajam District War Executive Committee and member of the Penang Psychological Warfare Advisory Committee. This was some seven years after the communist insurgency began in Malaya in 1948 and did not end until 1960. Certain areas of Province Wellesley, such as Sungei Lembu, were considered "black areas", in which Chinese farmers tilling their crops were killed by the terrorists to intimidate them into opposing the British and supplying them with food. Wong was involved in the colonial administration's measures to resettle the Chinese farmers into "new villages" surrounded by barbed wire to defeat the terrorists. This concept of barbed wire enclosing houses, community halls, and other amenities was borrowed from the successful British tactic of denying the Mau Mau terrorists in Kenya food and other supplies. The British relied on local councillors such as Wong to liaise with the local people to explain their policies to them and discourage them from supporting the communist cause.

With the British departing Penang as Malaya moved towards independence, it was quite logical for Wong to be inducted into local politics through joining the MCA, which together with the United Malays National Organization (UMNO) and the Malayan Indian Congress (MIC), formed the Alliance government to win the first legislative elections in 1955.

When Malaya become independent in 1957, then Prime Minister Tunku Abdul Rahman, appointed Wong the first chief minister of Penang. Wong had to resign from his job as a teacher to take up the appointment. He had reached the peak of his political career by being the chief executive of Malaya's only Chinese-majority state.

In 1959 when independent Malaya held its first general election, Wong represented the MCA as a candidate for the state seat of Bukit Mertajam, his hometown, and won. He represented his constituency for the next five years and was re-elected in the general elections in 1964.

As chief minister, Wong was actively involved in Penang's economic development. Infrastructural projects and industrial parks were set up in Province Wellesley in areas such as Mak Mandin. Deep water wharves in Butterworth across the strait from George Town were constructed. So was a railway line across the Prai River to Butterworth. All these projects were possible because

of the good ties between the Penang state government and the federal government, both of which were from the Alliance Party. Wong's excellent ties with the Tunku also facilitated the disbursement of federal funds for Penang's projects.

Wong's contributions to the country were not only confined to Penang though. He accompanied the Tunku as a member of the Malayan delegation which visited the Philippines in June 1959. The Tunku also appointed him a member of the Rahman Talib committee in 1961 to review the then educational policy of the country. The following year, Wong was selected as a member of the Cobbold Commission to ascertain the wishes of the various peoples of the Borneo territories in joining the new federation of Malaysia in 1963. He was credited, along with Ghazalie Shafie, for indicating to the commission that Malaysia was to be a secular nation, but with Islam as its official religion, and freedom of religious worship for the non-Malay communities.

Wong was also a devout Roman Catholic who did much to secure a valuable piece of land with spacious grounds for the construction of St Anne's Church. This is adjacent to the historical chapel of the same name built in 1846 on a hill that has become a shrine for annual pilgrimages on 26 July every year.

But in a Chinese-majority state such as Penang, where opposition to the Alliance government's pro-Malay policies was strong, Wong as chief minister found it difficult to explain his party's support for policies seen as disadvantaging the Chinese. He was often ridiculed by his political opponents as not having the guts to defend the Chinese in Penang. It was not in Wong's nature to be combative and aggressive and his affable nature was interpreted, rightly or wrongly, by his opponents as weakness.

Wong took all the criticisms levelled against him, the MCA, and the Alliance government in his stride. In fact he had privately conceded that the combativeness of politics was not in his blood and offered to resign as chief minister twice — in 1959 and 1964 — but was persuaded to stay on by the Tunku who was satisfied with his leadership in Penang.

But Wong eventually met his political Waterloo in the Malaysian general elections of 1969, where he lost his Bukit Mertajam state seat to his good friend, Ooh Chooi Cheng, of the then new Gerakan party, which took over the Penang state government from the Alliance. Wong was in a way relieved and commented then that he was "humbly submitting to the will of God". Following his defeat and his retirement from politics after 1969, Wong was appointed the Malaysian ambassador to the Vatican in the early 1970s. After his tenure as ambassador expired, he returned home to lead a quiet life in Penang.

He died at the age of ninety-one on 31 August 2002 in his home in Penang.

David Chew H.H.

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Wong Yoon Wah

(王润华, Wang Runhua, 1941–)

Poet, prose writer, scholar, Singapore and Malaysia

Wong Yoon Wah has been playing three particular roles that generate impacts on Chinese literature in Singapore and Malaysia, and also in a larger Chinese writing circle that includes Taiwan and mainland China. The first of his roles is as a writer, whose poetry and prose are well known and received. The second has to do with his leadership in literary organizations in Singapore, through which he helps foster literary writings and activities, as well as nurture younger generations of writers. The third concerns his scholarship in modern literature in China and also in Chinese-language literature in the Chinese diaspora.

Wong was born in the state of Perak, Malaya, in 1941, not long before the Japanese occupied the British colony and remained there for about four years until 1945. His ancestral roots can be traced to the county of Conghua, Guangdong. He received his primary and secondary education amidst the profound political changes that turned Malaysia from a colony into a new nation state. In 1966, he left for Taiwan where he pursued his B.A. and M.A. degrees in the National Chengchi University. Subsequently he moved to the United States of America where he obtained a doctorate in literature from the University of Wisconsin-Madison in 1972 and became a researcher at the University of Iowa for a year.

In 1972 he took up the offer from the Nanyang University in Singapore to teach courses on Chinese literature and language. At the Nanyang University, he was designated the director of the Institute of Humanities and Social Sciences. In 1981, he became a senior lecturer at the Department of Chinese Studies, National University of Singapore, which was formed with the merger of the Nanyang University and the University of Singapore. In 1990, he was promoted to associate professor and, in 2000, a professor and head of the Department of Chinese Studies. In 2002 he was appointed dean of the College of Humanities and Social Sciences at Taiwan's Yuan Ze University, and later the faculty professor of Chinese Language and Literature, as well as the director of the International Language and Culture Centre.

Wong Yoon Wah has been producing creative writing since the 1960s, mainly in the genres of prose and poetry, and has more than twenty collections published in Taiwan, Singapore, Malaysia, and mainland China. His major works include *The Sick Sun* (患病的太阳, 1966), *High Tide* (高潮, 1970), *Anthology from Inside and Outside* (内外集, 1978), *Rubber Tree* (橡胶树, 1980), Anthology of the Land of Nanyang (南洋乡土集, 1981), *Self-Selection of Wong Yoon Wah's Works* (王润华自选集, 1986), and *Poetry of Mountains and Rivers* (山水诗, 1988). His wife, Dan Ying (淡莹), is a poet from Malaysia.

Wong's outstanding literary performance has won him the Epoch Poetry Award (Taiwan, 1975), China Times Literary Award (Taiwan, 1981), and Zhong Xing Literary Award from the Taiwan Writers and Artists Association (1981). For his commitment to promoting literature, he was awarded the Southeast Asia Write Award (Bangkok, 1984), the Cultural Medallion (Literature) by Singapore's National Arts Council (1986), and the ASEAN Cultural Award (Literature, 1993). He was named Honorary Fellow, International Writing Program, University of Iowa, in 1985 and again in 1996.

His dedication to fostering literary activities is no less significant than his creative writing. In the 1960s he and his peers founded the Xingzuo Poetry Society (星座诗社) and the poetry magazine, *Xingzuo*. He was president of Singapore Association of Writers from 1984 to 1989, and from 1998 to 2003. He was also a member of Arts Advisory Panel, National Arts Council, Singapore, from 1986 to 2002. Between 1986 and 2003, he served as the vice-chairman, Singapore National Selection Committee, Southeast Asian Write Award (Bangkok). He was an editorial adviser for *Chinese Culture* (Beijing) from 1989 to 2002 and has been vice-president of the Asian Chinese Writers Association since 1997. He was also an adjudicator for the 7th Malaysia Chinese Literary Award. From 2002 to 2004, he was an adviser for the World Chinese Mini-Fiction Research Association.

In addition, Wong is a prolific scholar in the field of modern Chinese literature and diasporic Chinese literature. He has published many monographs and articles and presented numerous papers at international conferences in Chinese and English. His important academic works include *Ssu-K'ung Tu: A Poet-Critic of the T'ang* (1977), *A Study on Relationship between Chinese and Western Literatures* (中西文学关系研究, 1978), *Essays on Chinese Literature: A Comparative Approach* (1988), *A New Study of Lu Xun's Novels* (鲁迅小说新论, 1992), *From Singapore Chinese Literature to World Chinese Literature* (从新华文学到世界华文文学, 1994), *A New Study of Lao She's Novels* (老舍小说新论, 1995), and *A New Study of Shen Congwen's Theory of Novels and His Works* (沈从文小说理论与作品新论, 1998).

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赵秀敏〈行走中的坚守：访南洋著名作家、学者王润华教授〉，《中国文学研究》2008年第3期，页121–23。

Wu An

(吴岸; 丘立基, Qiu Liji, 1937–)
Chinese poet, Malaysia

Wu An (吴岸), a Chinese poet in Malaysia, has used other pen names such as Ye Li (叶藜), Ye Cao (叶草), Wen Ge (温戈), etc. to publish his earlier poems. Apart from writing poetry, he has also produced several critical essays on Malaysian Chinese literature. His poems have been translated into Malay and English and his anthologies of poems have been published in Taiwan and China besides Malaysia and have won high regard. Several of his poems were included in *Selected Fine Works by International Chinese Poets* (国际华文诗人精品集) and *Collection of Manuscripts of 100 International Chinese Poet* (国际华文诗人百家手稿集), published by the International Chinese Poets Society (国际华文诗人笔会). In 1995, Wu An received the Chinese Literary Award presented by the state government of Sarawak. The same year, he was presented with the "Prominent Years" literary achievement award (峥嵘岁月文学成就奖) by the Writers' Association of Chinese Medium of Malaysia (马来西亚华文作家协会). For many years, he has been

involved in writing poetry as well as promoting Chinese literary and cultural activities. In 1997, he received the KMN award from the king of Malaysia. He is one of the few Malaysian Chinese poets who have won official awards from the country. In 2000, he received the Malaysian Chinese Literary Award (大马华文文学奖) in recognition of his hard work and contributions. However, Wu has lived a life of much hardship, having gone through the political turbulence during the British colonial years and ten years of imprisonment from 1966 for his involvement in the Sarawak Communist Party to fight for the independence of Sarawak. He has also suffered from illnesses for many years and was diagnosed with cancer in 1998. Nevertheless, he has continued with his writing against all odds.

Wu's original name was Qiu Liji (丘立基) and his family hailed from Chenghai (澄海) in Guangdong (广东). He was born in Kuching, Sarawak on 24 July 1937. His father Qiu Shixun (丘士勋) came from China to settle in Sarawak in 1921 and was a committee member of the local Chinese Chamber of Commerce. When Sarawak was occupied by the Japanese in 1941, his father and several other patriotic Chinese leaders were arrested by the Japanese army. Wu was only four years old at the time. The war robbed him of his chance to go to school and he had his early education from his father. He was only admitted to Primary Two in 1946.

In 1951, Wu entered the junior secondary class in Kuching Chung Hua Secondary School (古晋中华中学). During his school days, he took part in the anti-imperialist student strike movement. In 1935, his house was raided by the special branch of the British colonial government and he was detained and charged with possession of communist books. In such circumstances and in view of his poor health, he then stayed home and did self-study. Wu is a poet who had shown his talent at an early age. His first poem entitled, *Bau* (石隆门) was published using the pen name, Ye Li, in "The Century Road" (世纪路), a literary page of *Nanyang Siang Pau* (南洋商报) in 1953 when he was only sixteen. The editor, Yao Zi (姚紫), had high regards for his poetic talent and listed the poem as one of the best poems of the year. Young Wu An had shown a deep concern for society and this first poem of his was about the 1857 rebellion of the Chinese gold-miners in Bau against the rule of James Brooke, the White Rajah of Sarawak. The poem was later included in *Anthology of Poems of Love* (爱诗集), edited by well known writer Lou Wenmu (楼文牧) (Lu Baiye 鲁白野).

In June 1954, Wu completed his lower secondary education, but was unable to advance to senior secondary class because of his kidney problem. On 29 November, the day he underwent an operation in Singapore, he wrote a poem entitled *Mail* (寄), which he sent to his classmates in Kuching. This poem was later included as the first poem in *Poems on the Shield* (盾上的诗篇), his first collection of poems published. In 1955, after staying home for one year to recuperate from his illness, he went to study at an English mission school as he could not proceed to the senior secondary class in his former school. In 1958, he published two short stories entitled, *In the Hospital Ward* (在病房里) and *The Joys of Lao Lai* (老赖的欢乐) in *Sarawak News* (新闻报).

In 1960, Wu was editor of "Rejang Literature" (拉让文艺), a literary page of the Chinese newspaper, *Sarawak News*. However, the newspaper was banned by the British colonial government in 1962 and he thus lost his job. The same year, his first book, *Poems on the Shield*, was published by New Moon Publishing (新月出版社) in Hong Kong. This collection comprised twenty-five poems which he wrote between 1954 and 1959. Xing

Ying (杏影) wrote this the preface to this book of poems: "This collection of poems by Wu An exudes the poetic freshness; … the poem[s] contained herein have employed a poetic language which is outstanding and refreshing but not a bit difficult, and thus the emotion expressed is overwhelming and close to our hearts." With the publication of this collection of poems, the poetic talents of Wu were thus recognized and in no time he was fondly regarded as the "Poet by the Rejang River". This book of poems was later published again by South Wind Publishing (南风出版社) in Kuala Lumpur in 1988.

Soon after his release from the detention camp where he was kept for ten years in the 1960s, Wu An was engaged as the personal assistant to Wee Boon Ping (黄文彬), then president of The Associated Chinese Chambers of Commerce and Industry of Malaysia. He served in that capacity for twenty years. During this period, Wu did not stop writing despite his busy work schedule, but instead had several books of poems published.

He has so far published six books of poems: *Poems on the Shield* (1962), *A Tribute to the Tapang Tree* (达邦树礼赞, 1982), *I Have Not Fallen Asleep* (我何曾睡着, 1985), *The Traveler* (旅者, 1987), *Poems of Durian* (榴连赋, 1991), *Files of Life* (生命存档, 1998), and *Daybreak* (破晓时分, 2004). He has also produced four collections of critical essays: *In Search of Muse in Life* (到生活中寻找缪斯) (1987), *Malaysian Chinese Literature: A New Beginning* (马华文学的再出发) (1991), *Outlooks of Malaysian Chinese Literature in the 1990s* (九十年代马华文学展望, 1995), and *Perseverance and Exploration* (坚持与探索, 2004). Furthermore, an anthology of his poems was published in China: *Anthology of Poems by Wu An* (吴岸诗选, 1996). There are also three books of his translated poems: *Gelombang Rejang* (Translation in Bahasa Malaysia, 1986), *A Tribute to the Tapang Tree* (English translation, 1980), and *Selected Poems of Wu An* (English translation). He has also authored a book of prose entitled, *The Bougainvillea* (九重葛) and two books of history: *The History of Sarawak* (砂拉越史话, 2002) and *Biography of Wee Boon Ping* (黄文彬传). Poems by Wu An have also been included in several important literary anthologies and collections. For example, *A Comprehensive Anthology of Chinese Literature in Singapore and Malaysia* (新马华文文学大系), edited by Zhou Can (周粲), has five poems by Wu An, namely *Four Fountains* (四个喷泉), *Growing Up* (成长), *Friends* (朋友), *Prestige* (荣誉) and *A Night on the River* (夜宿江中); *A Comprehensive Anthology of New Chinese Literature in Malaysia* (马华新文学大系), edited by Fang Xiu, has his poems *A Night Party* (晚会) and *Flying for the First Time* (第一次飞); *Three Hundred New Poems* (新诗三百首), published by Chiu Ko Publishing (九歌出版社) in Taipei in 1995, also includes three poems by Wu An.

In 1985, Wu An formed the Writers' Association of Chinese Medium of Sarawak (砂拉越华文作家协会) and became its president. He personally edited the association's literary quarterly, *Rejang River* (拉让江), and published more than forty books of the works of association members under the Hornbill Literature Series (犀鸟丛书). He has also served as chairman of the Writers' Association of Chinese Medium of Malaysia and has spared no efforts in promoting Malaysian Chinese literature and culture.

Wu had gone through turbulent times under the British colonial rule and was actively involved in the struggle for Sarawak's independence in the 1960s. As his life is rooted in the multiracial society of Malaysia, most of his poems reflect a deep sense of concern for this society and the country. In addition,

they are focused on the local characteristics of this tropical land, very much in line with the principles of realistic literature, which have always been emphasized by Wu himself. It can be concluded that Wu An has dedicated his poems and life to this land called Malaysia.

Ng Yean Leng

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Wu Jiyue

(吴继岳, 1905–92)

Leading Thai-Chinese journalist, writer, Thailand

Wu Jiyue is considered by the Thai-Chinese community as a major journalist and important writer.

His ancestral home was in Meizhou City, Guangdong Province, and he entered a traditional Chinese private school when he was seven years old. In 1917, he and his mother relocated to live with family members in Batavia, in the Netherlands East Indies. At first, he served as an apprentice in a trading company. After the First World War, the company he worked for went bankrupt, and he lost his job as a result.

In 1923, Wu returned to China with his mother to marry his child bride. He stayed home without employment for two years and then went abroad again in 1925. His father-in-law was a shareholder in a tapioca flour factory in which he worked as a secretary for five years.

Later he sent for his wife, but she died soon afterwards from hysterocarcinoma. It was a severe blow to him. He resigned from his job soon after this and went to Batavia, where he helped his third brother run a grocery store called Ya Nong Shop (亚弄店).

He always read Chinese newspapers, and contributed articles to them occasionally, some of which were published. It was during the time he spent working in Batavia that he began his writing career. Wu travelled to Thailand to join the staff of the *Bangkok Chinese Daily* in 1930. Soon afterwards the paper's ownership was transferred and Wu moved to the *Chinese People's Daily* (《华侨日报》), where he worked for six or seven years.

In 1936 he visited his hometown with a newly married wife and published an article called "Northward Trip Communications" (〈北返通讯〉) in the *Chinese Daily*.

In 1938, when the Siam Quanhei basketball team paid visits to Singapore and Malaysia, he went along with the team as an accompanying journalist.

A year later, he was invited by Hu Changyao, the proprieter of Malaya's *Sin Chew Daily* (《星洲日报》), to be editor and sports journalist for the newspaper. He worked there for two years. At the end of 1941, to escape the Japanese army, Wu's family moved to the countryside where they farmed, planting and selling sweet potatoes and vegetables to support themselves.

When Japan surrendered in August 1945, Wu and his family moved back to the urban area. With the support of some friends and business colleagues, he then set up another newspaper, the *Fuxing Daily*.

In 1946, he was invited by Li Qixiong (李其雄) to go back to Thailand with his five children. He became a journalist with the *Chinese Daily News* (《中原报》) as well as a Bangkok correspondent for the *Southern Ocean Business Daily*.

Wu devoted himself to the journalism industry after he came back to Thailand. The Thai Chinese Journalists' Association (暹华记

者联谊社) was set up in July of 1946, and he was elected its director general for two terms and later elected chairman of its board.

In the winter of 1946, he participated in the establishment of the Siam Athletics Federation (暹华体育总会), which was set up in the spring of 1947. Wu was elected director of public relations. He attended the seventh National Games in Shanghai in May 1948 as a special correspondent for the *New Chinese Daily News* (《新中原报》).

In 1952, Wu set up the *Sports News Weekly* (《体育周报》) with friends and initiated the Southeast Asia Basketball Fund-raising Tournament (东南亚篮球慈善赛) in 1953. The Thai police sponsored the tournament in November, while Wu Jiyue was the director and secretary of the preparatory committee.

In 1958, Wu Jiyue was imprisoned on charges of being a communist for five years, four months, and eighteen days. He wrote novels, essays, prose, and poems when he was in prison, including his first novel, titled *The Husband Sings and the Wife Follows* (《夫唱妇随》). He wrote about 200 or 300 special columns and thirty or forty novels. To take part in writing competitions, he secretly sent his articles from prison and won the first prize award from *Bangkok News* (《曼谷新闻》) in 1962 and the outstanding award in the Golden Pen Novella Competition held by *Hua Feng Weekly* (《华风》) in 1963.

After leaving prison, he worked for the *Hua Feng Weekly*. However, the weekly was closed down not so long afterwards. He then got a job at the Bangkok Metropolitan Bank as an ordinary clerk to support his family. However, he still worked on his writing during his leisure hours. Together with a writing team, he worked on a sequential novel called, *Yaowarat in Rainstorm* (《风雨耀华力》).

In the 1970s, the *Southeast Daily* (《东南日报》) was set up, and Wu returned to journalism, taking the position its editor. In 1973, the *Chinese Daily News*, which had been closed for sixteen years, came into circulation again with the help of Li Qixiong. Wu became its executive editor. The newspaper was renamed the *New Chinese Daily News*.

In 1989, Wu published his seventh and last book, called *The Collection of Wu Jiyue* (《吴继岳文集》). *Fifty Years Abroad* (《海外五十年》) and *Records of Sixty Years Abroad* (《六十年海外见闻录》) were autobiographies, which recorded his vicissitudinous career. Wu died on 3 April 1992 in Bangkok.

Wasana Wongsurawat

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Wu Lien-Teh,

(Gnoh Lean Tuck, 伍连德, Wu Liande, 1879–1960)

Physician, author, medical scientist, plague fighter, social reformer, Malaysia

Wu Lien-Teh was internationally acclaimed for his role as a plague fighter in 1910–11 when a plague hit Manchuria. He also helped in modernizing China's medical services and made a radical improvement to the medical education of China by including post-mortem examination in the curriculum. During his tumultuous thirty years in China, he helped build some twenty hospitals, laboratories, and research institutions, including the Beijing General Hospital. Wu's contribution to China went beyond epidemic control and representing China at various

international medical conferences or other medical related events. While in Malaya, he was involved in social reform works for various causes, and actively ran anti-opium smoking campaigns. He contributed to the publication of a few medical books, journals, and articles and wrote an autobiography in his later years. He was also honoured as the "Pioneer of Modern Chinese Medicine" and was one of the three "Outstanding Straits Chinese" along with Lim Boon Keng (林文庆) and Song Ong Siang (宋旺相).

Wu Lien-Teh was born the fourth son and eighth child to a family of eleven offspring to a goldsmith father Ng Kee Hok (伍祺学) and mother Lam Choy Fan (林彩繁) on 10 March 1879 in Penang. At age twenty-six in 1905, he married Ruth Huang Shu-Chiung (黄淑琼), the younger sister of Margaret Huang (黄端琼, wife of Lim Boon Keng) and had three sons by her. Unfortunately Ruth died in 1937 and Wu Lien-Teh and his second wife had five children in China. The eldest daughter, Wu Yu-lin (伍玉玲), is the author of the book entitled *Memories of Dr. Wu Lien-Teh, Plague Fighter.*

Wu Lien-Teh received his earlier education in English in Penang, where he was born, and he was a graduate of the Penang Free School. In 1896, he won the much coveted Queen's scholarship in the Straits Settlements to study medicine at Emmanuel College, Cambridge University, and from 1899–1902, continued his medical studies as an intern at St Mary's Hospital in London. Throughout his studies, he was always a top student and won many awards, including a research studentship to undertake postgraduate work in research. He decided on research on malaria in Liverpool, then bacteriology at Halle in Germany, and at the Institute Pastuer in Paris.

From 1903–04, he joined the newly established Institute for Medical Research (IMR) in Kuala Lumpur as research staff on renewal of his second-year Emmanuel College internship. Prior to his internship at IMR, Dr Lim Boon Keng initiated him into social service work. He advocated liberation for women by education, the removal of queues, and set up the Selangor Literary and Debating Society. The aim of the debating society was to improve on the use of the English language and speech, and thus the cultural exchanges between the east and west. He also campaigned for anti-gambling and anti-opium causes. In 1904 at age twenty-five, Wu became the president and the physician-in-charge of the Penang Anti-Opium Association, which he founded. In 1906 he organized the first Anti-Opium Conference in Malaya. The conference in Ipoh was a great success and subsequent campaigns were supported by representatives from various trades and professions. However, the success of the campaigns agitated powerful forces involved in the lucrative opium trade, and subsequently and ironically, in 1907, he was prosecuted for possessing an ounce of tincture of opium in his clinic.

After this unfortunate episode, he received two invitations, both of which he accepted. One was an invitation to travel to London for the anti-opium conference at the Queen's Hall, and the other was an offer by Grand Councillor Yuan Shikai of the Chinese Government in Beijing to be vice-director of the Imperial Army Medical College in Tientsin, which was established to train Chinese doctors for the army.

His first three years in China, from 1908–11, coincided with the last three years of the Qing Dynasty and Wu faced tremendous challenges in his work there because of the political changes taking place in this traumatic period. On 19 December 1910, he was sent to Harbin to investigate a mysterious disease that was killing people by the thousands. The disease was then found to be the terrifying,

continental pneumonic plague epidemic extending from the north-west of Manchuria to as far south as Nanking and Shanghai. The suppression and eradication of the disease required much initiative and bold actions, and he appealed for imperial sanction of the cremation of 3,000 patients who had died of the epidemic disease, and to set up quarantine stations to separate the patients from the public. Transportation between cities was also strictly curtailed so as to suppress the spread of the disease. Wu succeeded in his mission and the disease was eradicated.

In Apri1 1911, he organized and chaired an International Plague Conference, the first ever international scientific conference held in China, in the Manchurian capital of Mukden (the present day Shenyang). The conference was attended by prominent figures from eleven nations and it showed off China's capability in dealing with her medical and social problems. Recognition for him followed and he was conferred the rank of major in the Imperial Army of China and appointed medical officer of the Ministry of Foreign Affairs.

The Northern Manchurian Plague Prevention Service was set up in 1912 with Wu as its director at the Harbin headquarters. In 1915 the Chinese Medical Association was established and Wu became its honorary secretary cum editor of the *Chinese Medical Association Journal*. In 1916 University of Hong Kong conferred on him the honorary degree of Doctor of Laws (LLD). He was also appointed physician extraordinary to President Li Yuanhung and chief physician of the four railways, namely Jinghan, Jingzhang, Jingfeng, and Jingpu.

When cholera broke out in Harbin in 1919,Wu was appointed the executive chairman of the Cholera Bureau and was responsible for the control of the disease.The Central Epidemic Bureau in Beijing was then set up. By making use of the experience gained and facilities set up by the Plague Prevention Service, Wu and his team managed to combat the disease. In 1926, he established the Harbin Professional Medical School and was its principal. A 500-page scientific work entitled, *A Treatise on Pneumonic Plague*, by Wu Lien-Teh was published, and for this work, he was conferred the rare honour of being made "Doctor of Medical Sciences" by the Imperial University of Tokyo, the first such honour to be given to a non-Japanese. In 1927, the international League of Nations elected him fellow of the health organization and recognized him as an expert on plagues. The year 1930 saw him appointed as chief technical expert of the Ministry of Health to advise the government on important public health matters. By this time, his research work and publications had made him a world authority on plagues. In 1932, the 900-page volume, *A History of Chinese Medicine*, which Wu co-authored, was published. From 1930 to 1937, Wu was involved in the organization of the National Quarantine Service of Chinese, as its director general.

At the age of fifty-eight in 1937, due to the Japanese invasion in China, Wu returned to Malaya and set up a medical practice in Ipoh. Although he was only involved in general practice, he continued to encourage cremation as opposed to burial as the best method for handling the deceased. After the Second World War, Wu sought to lead a peaceful and quiet life. Besides his medical practice, he remained active and contributed to setting up the Perak Public Library and participated in organizations such as the Perak Medical Practitioners' Society and the Rotary Club. He also began collecting books from various sources on Chinese, Indian and European Art, philosophy, the sciences, history, and culture. In the early 1950s, Wu

started to write his own autobiography, which took six years to complete. It was a 600-page book of memoirs entitled, *Plague Fighter: The Autobiography of a Modern Chinese Physician* and was published in 1959. By 1957, he had accumulated a collection of curios and art pieces and donated his "Wu Lien-Teh collections" to Nanyang University in Singapore and gave his scientific papers and specimens of plagues to University of Hong Kong.

He continued his practice in medicine until he retired at the age of eighty. He died at the age of eighty-one on 21 January 1960.

Wong Sin Kiong

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Wu Teh Yao

(吴德耀, Wu Deyao, 1916–94)
Scholar, educator, Singapore

Dr Wu Teh Yao (or Goh Teik Jhow) was a well known scholar and university administrator in Taiwan and Singapore, who had served as president of the Tunghai University (东海大学) in Taiwan, acting vice-chancellor of the Nanyang University (南洋大学), and director of the Institute of East Asian Philosophies in Singapore.

Wu was a native of Wenchang county (文昌) in the Hainan province (海南) of China. When his father passed away while he was at the tender age of nine, he moved to Penang, Malaya, and lived with his uncle. He started schooling at a local missionary school, the Anglo-Chinese School, and later at the Chung Ling High School (钟灵中学). In 1936 Wu went back to China and received his undergraduate education at the University of Nanking, or *Jinling daxue* (金陵大学), a private university in Nanjing (南京) founded by the American missionaries of the Methodist Church. When Wu graduated four years later with a bachelor of arts degree in English and History, he was sent by the university to the United States of America for further studies. He was at the Hamilton College in New York State for a year before going for graduate training at the Fletcher School of Law and Diplomacy at Tufts University. He received his master of arts degree in 1942 and then went on to Harvard University, from which he received his doctor of philosophy degree in government in 1946.

Wu Teh Yao started his career by joining the Political Science Department at the Massachusetts Institute of Technology (MIT) as a research fellow from 1946 to 1947. At the same time, he was also associated with the Chinese studies division of the Hartford Seminary Foundation. But from 1947 to 1954 Wu appeared to have moved from academia to diplomacy. He left MIT in 1947 to join the staff of the delegation, and subsequently, the secretariat, of the Republic of China at United Nations, and stayed until 1949. During his tenure with the Chinese diplomatic corps —

then working at the interim headquarters of the United Nations in New York — he served on various committees, including the Commission on Human Rights, under the chairmanship of Eleanor Roosevelt. As such, he was involved with the drafting of the Universal Declaration on Human Rights and had been attached to the war-torn areas of East Asia. In January 1951, Wu was invited by the Government of the Federation of Malaya to join Dr William Fenn on a mission to "survey the entire field of the education of Chinese in Malaya" in order to make recommendations which would enable the Chinese schools of that country to make "the greatest contribution to the future welfare and happiness of the people of Malaya". Against the context of preparing for the birth of a new nation, Fenn and Wu were, in essence, tasked to offer suggestions which would help to integrate the system of Chinese education — which had in the past developed independently in this British colony — into a "Malayan" national education system that was in the making. They conducted their study in various parts of Malaya from February to April, and submitted their report, "Chinese Schools and the Education of Chinese Malayans" (more commonly known as the "Fenn-Wu Report") in June that year. The report contained concrete suggestions but, unfortunately, had never been adopted by the Malayan Government.

In 1954, Wu Teh Yao went to Taiwan and took up the appointment of professor of political science and dean of the College of Arts at the newly established Tunghai University. The university, founded in 1953 by the United Board for Christian Higher Education in Asia, a Methodist missionary organization, was the first Christian university established in Taiwan. Wu became the president of Tunghai University in 1957 and served in that position until 1971. Although Wu was the second president in the history of the university, he is remembered as having made vital contributions to the institution during its founding period through his substantial fourteen years of service there. It appears that he had also assisted the missionary body to which he was affiliated in its endeavour to expand their venture outside Taiwan. In 1959, on the initiative of the board of trustees of the Tunghai University, Wu made a special trip to Penang to explore the possibility of setting up a Christian university, either in Singapore or in the Federation of Malaya. He was reported to have said that there was a "definite need" for a third university "in this country", while having an "exploratory" meeting with local community leaders and educators in Penang. Wu was awarded an honorary doctorate degree by the Hamilton College in 1966.

He went to Singapore and started a new chapter of his academic career after retiring from the Tunghai University. In January 1972, he was appointed by the University of Singapore (SU) as professor and head of its Political Science Department, a position he served only until 1975, after which, he joined the Nanyang University (or Nantah). In fact, Wu's professional association with Nantah started even before he came to Singapore, as he had served as an external examiner in the discipline of government and public administration for the university. Wu first served as dean of the College of Graduate Studies and later became acting vice-chancellor of the Nanyang University on 16 August 1976. However he served in this capacity for less than a year and resigned from the post on 13 August 1977. Wu's career at Nantah lasted only for five years (1975 to 1980), mainly because the university had merged with the University of Singapore on 8 August 1980 to form the National University of Singapore (NUS). After the merger of the two universities, Wu served as

professor of political science at NUS. However he retired from the university the following year at the age of sixty-five.

Wu had openly expressed his disapproval of the idea of merging Nantah with SU. When the "Report on University Education in Singapore" — submitted to the government in December 1979 by a committee led by Sir Frederick Dainton recommending that Singapore should have only "a single, strong university" — was released, Wu's comments, in his capacity as a dean of Nantah, were that Dainton "did not understand Nantah's history and the enthusiasm of the supporters instrumental in setting up the university". He instead believed that having two separate universities, where one "concentrate[s] on meeting Western-style development needs", and the other one "imparts oriental requirements in education" would better serve the interests of Singapore. He also foresaw that the continued existence of Nantah would contribute to nurturing a class of native intellectual elite, essential for the development of the Chinese cultural heritage in the society, and helping the nation to cope with the "possible" rise of China as "a political-economic power at the end of the century".

Nevertheless, Wu did not withdraw from public service after leaving the university. During the early 1980s, the Singapore government planned on systematically teaching Confucianism as a curriculum of moral education in schools. Accordingly, it set up a Committee on Confucian Ethics (CCE) responsible for writing the textbooks to be used in schools. Moreover the government in 1983 set up an Institute of East Asian Philosophies (IEAP) aimed at promoting research on East Asian philosophies in general, and Confucianism in particular. The institute has since hosted well known international scholars to present lectures or conduct research on a regular basis, in addition to organizing large-scale conferences on Confucian studies in Singapore or with overseas partners. These concerted efforts testify that the Singapore authorities were then keen to promote Confucian learning at home and abroad. Wu had been an enthusiastic supporter of this project. He was chairman of the CCE and a board member of the IEAP since its inception. From November 1986 to December 1989, he was also the director of IEAP.

Although laden with burdensome official duties, Wu, being a devoted Christian, also committed much of his time in church affairs. He was an elder of the Mandarin congregation in the Orchard Road Presbyterian Church in Singapore from November 1973, and served the church till his very last days. Wu passed away on 17 April 1994 at a hospital in Taipei. He and his wife, Hsueh Ying (薛瑛), were at the time visiting their children who lived in Taiwan. Unfortunately, he suffered from a stroke and died at the age of seventy-eight. To commemorate his contributions as a scholar and educator, his friends and former colleagues set up a "Wu Teh Yao Memorial Fund". Since March 1995, the fund has been used to sponsor an annual public lecture presented by distinguished scholars on themes related to Chinese culture and Confucianism.

Neo Peng Fu

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X

Xiao Yao Tian

(萧遥天, 1912–90)

Educationist, scholar, writer, Malaysia

Xiao Yao Tian is best known for saying that the Teochew people in Southeast Asia are like the blossoms on a branch (东南亚潮人一枝花), constantly renewing themselves as they bloomed. He is best remembered as an author, a sometime poet, a teacher and an educationist. He was one of the committee members of the Curriculum Committee of the Ministry of Education in Malaysia. He also served as a lecturer in the Teachers' Training College in Penang. As an earnest educationist, he founded the Bing Guang College in Penang where he also served as a teacher. He made extensive contributions to Chinese language education in Malaysia by writing and edited Chinese textbooks for schools. He also wrote over thirty reference books for students of the Chinese language, and edited the journal, *Teaching and Learning Monthly* (教与学月刊) for thirteen years. Xiao was also a notable Malaysian Chinese writer, for he has published many novels, short stories and poems. His contributions to Chinese literature encompassed his post of researcher at the United Association of Poetry in Malaysia.

Little is known about his early life in China except that he was born 1912 and was originally named Xiao Gongwei (萧公畏). As a young man, he had a voracious appetite for books. This eventually moulded him into a well educated man. He spent most of his formative years studying in China and graduated from the Shanghai University of Art in the 1930s. After graduation, he spent six years as a secondary school teacher in the Chao Yang District of Guangdong Province. He must have had been a teacher and writer of some notice, for he was Professor Rao Zongyu invited him to write a book on Teochew Drama and Music in Shantou in 1946. Although Xiao completed the book, neither he nor Rao could publish it due to the political upheaval in China at the time. However, Xiao was not disheartened. Armed with extensive knowledge of Teochew culture and arts, he subsequently became the editor of books on Teochew history. He also edited books titled "On Language" and "A Record of Teochew Drama and Music".

Due to continued political instability in China curtailed Xiao's literary career, he migrated from China to Penang in Malaysia. His reputation as a writer and educationist must have preceded him, for he soon accepted an appointment to teach at Chung Ling High School in Penang in 1953. He must have been an exceptional teacher, for he was appointed the head of the Chinese language department after teaching at the school for seven years.

As evinced from the books he edited and wrote, as well as the dedicated way in which he sought to impart Chinese culture to his students throughout his teaching career, Xiao was very interested in traditional Chinese culture, arts and literature. He continued writing in Malaysia, churning out numerous essays, novels and poems. He also continued his research on specific topics in Chinese culture, especially Teochew culture and the way in

which it had evolved in Malaysia. Amongst his essays, the most famous collections are: *Random Thoughts*《东西谈》, *Writings done in Wind Eating Chamber*《食风楼随笔》, *Essays in the Tropics*《热带散墨》, *Footprints at Painting Exhibitions*《展画行脚》, and *Writings during the Festive Season*《佳节散墨》. Juggling his teaching duties and his responsibilities as head of the Chinese language department in Chung Ling High School, Xiao remained a prolific writer and researcher. During this time, he also produced several novels including: *Chinese Herb*《冬虫夏草》, *The Changing Leopard*《豹变》, *The Changing Tiger*《虎变》, *The Changing Dragon*《龙变》, *The Nightingale's Song*《夜莺曲》, and *The Thunder of Spring*《春雷》. Xiao was an innovative writer who had a way with words. Not only did he write publish collections of his essays and copies of his novels, he also wrote volumes of poetry. Some of the poetry collections he published are: *Poems of Yao Tian*《遥天诗草》, *Ordinary Poems*《不惊人草》, and *Some Poems from the Wind Eating Chamber*《食风楼诗存》.

As Xiao was very keen to educate the Chinese community in Malaysia about the history and culture of their ancestors, he undertook a great deal of research which he subsequently published. In so doing, he hoped to educate Malaysian Chinese as to Chinese folklore, the different Chinese festivals and how they were celebrated, the evolution of different Chinese surnames, as well as the differences between the traditions practiced by Malaysian Chinese and their ancestors in China. Some of the books he penned for this educative purpose include: *Research on Chinese Surnames*《中国姓氏研究》, *A Study of People with the 'Xiao' Surname*《萧氏源流世系人物考》, *A Study of People with the 'Zheng' Surname*《郑氏源流世系人物考》, *A Study of People with the 'Zhang' Surname*《张氏世系源流人物考》, *A Study of Chinese Surnames*《中国人名的研究》, *A Guide to the Simple Interpretation of Divinatory Symbols of Yi Jing*《易卦通俗解释》, *On Rhetoric*《修辞说例》, *On reading 'Yi Lu'*《读艺录》, *On Chinese Painting*《写画一得》, *On Teaching and Learning Chinese*《华文教与学》, and *On the Worship of the Nian Beast and the Totem*《年兽与图腾崇拜》. Xiao was also extremely active in researching and publishing books on Teochew culture, art, language, folk tradition and histories. Through these books, Xiao hoped to educate future generations of Malaysian Chinese and future generations of Teochew people as to their language and cultural heritage. Books he wrote and published on this subject include: *A Study on the Phonetics of the Teochew Language*《潮州语言声韵之研究》, *A Record of Teochew Drama and Music*《潮州戏剧音乐志》, *On Teochew Culture*《潮州文化丛谈》, *Teochew Sages from Folk Legend and the Historic Past*《潮州先贤与民间传说》.

In addition to the aforementioned books, he also edited two books, namely, *The Special Edition Compilation Volume of the National Novel Writing Contest*《全国短篇小说比赛精品特辑》, and *The Special Edition Compilation Volume of the Second National Novel Writing Contest*《第二次全国短篇小说比赛精品特辑》.

Xiao spent thirty years dedicated to teaching. Through his job as a teacher and the books he published on Chinese culture, literature and history, Xiao has contributed significantly to the state of Chinese education in Malaysia. The journal, *Teaching and Learning Monthly* (教与学月刊), which Xiao edited for thirteen years, greatly influenced young teachers as well as the direction of Chinese education in Malaysia. His research and publications on Teochew culture has likewise enriched the study of Chinese culture in Malaysia.

Chiah Seng

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Xing Ying

(杏影, 1911–67)

Prose writer, literary editor, Singapore

Xing Ying is fondly remembered in Chinese literary circles in Singapore and Malaysia as an editor of literary supplements of the *Nanyang Siang Pau*, one of the local major Chinese-language newspapers. His editorial effort in the 1950s and 1960s significantly fostered a new breed of younger writers for local Chinese literature. In addition, the style of the prose (*sanwen*) he wrote left imprints on a certain cohort of local writers, particularly those who began their literary careers by submitting works to the literary supplements he was taking care of.

Xing Ying is the most widely known pen name for the person originally named Yang Fangjie (杨芳洁), alias Yang Shoumo (杨守默). His other pen names include Gongsun Zhe (公孙哲), Li Qi (里奇), Yang Jie (杨杰), Ai Yusheng (爱欲生), Qian Xingying (钱杏影), and Shao Hong (芍红). He was born in the county of Jianyang (简阳) in Sichuan province, with ancestral roots traceable to the Daxian (达县) county. In 1925, at the age of fourteen, he was brought by his father, Yang Caoxian (杨草仙), to Japan to enrol for his secondary school education there. Subsequently, he was admitted to the Waseda University, where he pursued studies in English. In 1936, he ended his ten-year stay in Japan and returned to Chongqing, in Sichuan province. In 1941, he fled the Japanese encroachment in China went came to New Delhi, where he worked at the Alliance Headquarters.

It was during the years in New Delhi that he started writing prose and had his works published in the newspaper, *Zhongguo Shibao* (中国时报), based in Calcutta. It was, however, after he came to British Malaya in 1946 that he began making a greater impact on making Chinese literature in the local scene in Singapore and the Malayan Peninsula. His arrival in British Malaya was on the heels of the end of the Second World War. In 1947, he worked for *Nanyang Siang Pau* as a translator for telegraphs, while teaching at the Chinese High School (华侨中学). He churned out a large number of prose in the literary supplements in *Nanyang Siang Pau* as well as literary magazines such as *Xingqi liu* (星期六) and *Wenyi hanglie* (文艺行列). These works were grouped into a number of collections, such as *Dushu yu xiezuo* (读书与写作, 1954), *Chen nianqing de shihou* (趁年轻的时候, 1958), *Shu yu ren* (书与人, Books and People, 1958), *Yuren de shijie* (愚人的世界, 1960), and *Xiangxiang xiexie* (想想写写, 1961). He advocated and practised simplicity, rather than exaggeration and pretence, for writing prose. His writing style was followed by a bunch of young writers at the time.

Although Xing Ying was famous for his prose, he also wrote in other genres such as poetry and comment essays. His prior studies in Japan and in English literature made him well versed in the Japanese and English languages, on top of his mother tongue, Chinese. With his multiple language skills, he did many translating works and also wrote many essays introducing literary works by Japanese and British writers. Thus he helped connect the local Chinese literary circle with what happened in Japan and Britain.

In 1954, when he was forty-three years old, Xing Ying took up the position of editor with *Nanyang Siang Pau*, where he oversaw a number of literary supplements such as *Wenfeng* (文风), *Xinmiao* (新苗), *Nanyang Gongyuan* (南洋公园), *Wenhua* (文化), and *Qingnian wenyi* (青年文艺), for an estimated two thousand issues. In the Chinese literature of Singapore and Malaysia, literary supplements have been important platforms for local writers to make their works known and recognized. Xing's literary supplements witnessed many young writers making their forays into the literary scene.

The editorial principle that Xing Ying adopted was to open up to all writers, regardless of their ideologies and standings, as long as their works had substance and did not pose any personal attack on others. In many articles gratefully remembering Xing as an editor, it was said that his receptive and supportive attitude was particularly evident in *Wenfeng*, which Xing edited for a period of four years and eight months.

Xing Ying also added much personal touch to the literary circle by advising writers on how to improve their writing skills, encouraging them to submit their works, and even helping out with their personal lives financially. He was regarded as a caring mentor by many writers who had their works published in the literary supplements that he edited. It is no surprise that, long after his death in 1967, a considerable number of the writers who had emerged in the 1950s and 1960s still feel a strong bond to him. Around 2008, many activities were organized by these writers in commemoration of Xing's contributions, including forums and the publication of the indexes and collections of his works.

Yow Cheun Hoe

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Y

Yan Weizhen

(严唯真; 林志强, Lin Zhiqiang, 1933–2008)
Writer, promoter of Chinese literature, Indonesia

Yan Weizhen, whose real name was Lin Zhiqiang (林志强), was active for half of a century in the Indonesian Chinese literary scene and famous in the Chinese-speaking community for his beautiful poems. He was born in Indonesia, probably in Bandung, in 1933 and received only a secondary school education. He was a full-time Chinese school teacher in Bandung (West Java) and a part-time journalist writing for Chinese-language newspapers published in Jakarta prior to Soeharto's coming to power.

Yan was a talented writer and had begun writing when he was fifteen years old, using a number of pen names such as Xiu Nong (秀农), Han Lu (寒露), Li Fu (犁夫), Fang Ming (方鸣), Xiao Mei (笑梅), Xia Xue (夏雪), and He Dannian (贺丹年), etc. He was already active in the literary world when he was in high school. In the mid-1950s, he and another well known writer, Li Qing (犁青), collaborated in editing a literary page called "Coconut Island Literature" (椰岛文艺) in *Xin Bao* (新报), a major Chinese newspaper in Jakarta which was closed down in the late 1950s. Yan also served as a "special writer" for three Chinese magazines in Jakarta: *Shenghuo Zhoubao* (生活周报), *Ren Yan Xunkan* (人言旬刊) and *Xinqiao Yuekan* (新侨月刊). At the same time he was also a special correspondent for *Shenghuo Bao* (生活报), a left-wing newspaper in Jakarta.

Yan was particularly good at writing poems and he and Li Qing dominated the Indonesian Chinese poetry world in the 1950s and early 1960s. Some of Yan's better known poems include "Bandung — Beautiful City in the Bright and Glorious Days" (秀丽的山城—万隆，在光辉灿烂的时日里), "Fatherland, You are so far away yet you are with me" (祖国，你是那么遥远，但又在我身旁), "O Good, the Other Side of Mount Tangkuban Perahu" (好呵，覆舟山的那一边), etc. During this period, he wrote as a *huaqiao* or overseas Chinese, not as an Indonesian citizen, and his writings were oriented towards China. He also wrote about Indonesia, but as a Chinese national. In fact, this was common among the Chinese-educated Chinese in Indonesia as most of them held Chinese citizenship. However in 1963, when Chinese papers were only allowed to be run by Indonesian citizens, many writers began to identify themselves with Indonesia. That year, when the *Huoju Bao* (火炬报) was published, Yan revived the literary page called "Coconut Island Literature" and started to write from the Indonesian perspective as the *Huoju Bao* was linked to the Indonesian Nationalist Party.

The 1965 coup was a watershed in Indonesian political history and for the Chinese community as the "three pillars" of Chinese culture were eradicated. Like all Chinese schoolteachers and Chinese newspapermen

and women, Yan lost his job. In order to make a living he moved to unfamiliar territories, even working as a taxi driver at one time. Later he became a businessman. However his love of Chinese writing and culture eventually took him back to teaching Chinese. This was during the latter part of the Soeharto era when restrictions on teaching the Chinese language were relaxed and many Chinese-language institutions were allowed to be established. During the New Order period many Chinese Indonesian writers began to publish their works only in the half-Chinese and half-Indonesian *Harian Indonesia* (*Yindunixiya Ribao*), but more mature writers published their works overseas, especially in Singapore, Malaysia, and Hong Kong. Yan continued to produce his poems and other forms of writing. In 1988 he wrote a poem, revised in 1995, entitled, "I want to live a life of poetry in my old age" (愿有个诗的晚年):

"Write for another twenty years",
And then, I want to fully enjoy
The wonderful mountain and water of these emerald islands,
Fill up my stomach with the tropical fruit and coconut milk,
Wear the colourful garland and
Dedicate my beautiful poems to this beautiful brown earth.

In the past
I sang for the Yellow river and the Long River,
At the present
I stand on the peak of "Bandung Spirit",
Witnessing the rapidly changing landscape,
Reading the human world which is full of spring:
Foreign land and Homeland have become the same.
The Love that you dedicated to all mankind,
More? or Less? This should be the criteria
for judging human characters,
Poem and the Truth are fire.
Oh, Goddess Muse!
I want to be cremated under the foot of Tangguban Perahu!
(English translation done by Leo Suryadinata)

The above poem shows the change in Yan's ideology from being China-oriented to being Indonesia-oriented, and his attempt to reconcile with his past.

During the Soeharto era Chinese Indonesian writers faced a lot of difficulties, but many continued to write and publish their works overseas. A series of books by Chinese Indonesians was published in Hong Kong even before the fall of Soeharto. Yan himself was the editor of the "Green Island (绿岛) Series", published by the Huoyi Publishing Company (获益出版社), owned by an ex-Chinese Indonesian writer, Dong Rui (东瑞).

Yan's collection of poems, short stories, translations, and essays has been published in this series. This nearly 500-page book, which includes his early and latest works, is not his complete works, but here the reader will be able to read many of his best works, especially poems related to the beautiful mountain city of Bandung where he was brought up and spent most of his life. His love of Indonesia finds full expression in these works. Also, as he was someone of Chinese descent who is also an admirer of Chinese culture, his essays on the history of Chinese literature in Indonesia, especially his Chinese Indonesian poems, are detailed and informative. His short stories may be few, but very poetic. The best works in his collection are still his poems. He and Li Qing were considered to be two of the best Indonesian Chinese poets in their era. Li Qing later moved

to Hong Kong while Yan continued to live in Indonesia until he suddenly passed away on 25 August 2008 in Bandung, the mountain city he loved most!

Leo Suryadinata

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Yang Quee Yee

(杨贵谊, Yang Guiyi, 1931–)

Lexicographer, translator, Malaysia

Yang Quee Yee is a lexicographer and translator, well known for mastering the technicalities of the English, Malay, and Chinese languages. Due to his ability to capture the nuances in these different languages, he is well respected amongst Malay and Chinese language lexicographers and translators. His most famous publication is the *Kamus Umum Bahasa Melayu (Melayu-Tionghua)* or *General Dictionary of the Malay Language (Malay-Chinese)* that he co-compiled with his wife, Chan Maw Woh.

Although he is well versed in the technicalities, semantic, and syntagmatic nuances in Malay, Chinese and English, Yang remains modest about his abilities. He has consistently brushed aside all praise of his linguistic expertise by modestly explaining that his proficiency in these different languages had their roots in his childhood, "In those days and at that age, it was common for children of different races to play together in the kampong. Through our interaction and play, it was inevitable that we acquired a smattering of Malay or English."

Humble though this explanation may be, it is largely truthful because Yang did grow up in a *kampong* or small village alongside other Chinese and Malay children. He was born to a family in humble circumstances in 1931 in Pontian, Johor. He spent his boyhood years in this village, playing and communicating with children of different races. In this environment, he learnt to be respectful of those whose cultures and first language were different from his own. It is also likely that he picked up the importance of communicating with others in their own language so as to minimize misunderstandings that would invariably happen when words and phrases were lost in translation.

In Pontian Yang attended a primary school where Chinese was the main medium of instruction. When he had completed his primary school education, he attended Hua Qiao Secondary School in Singapore in 1950. He dedicated himself to self-study and was largely successful in this endeavour for he was admitted to Nanyang University in Singapore in 1955, where he studied in the Department of Economics and Politics and came to play an important role in promoting the learning of the Malay language amongst the university's students. During that time, he was editor-in-chief for the Malay edition of the *University Tribune (Mimbar Universiti)*. He eventually graduated from Nanyang University with a bachelor degree in economics.

Never once forgetting the colloquial Malay he picked up as a boy, he found that his interest in the language was piqued as he learnt more about it. This soon became a lifelong quest in learning and mastering it

which slowly developed into a genuine wish to research the Malay language so that others might also learn it by themselves. This quest is rendered all the more remarkable by the fact that Yang had picked up all the intricacies of the Malay language even though he had no formal education in the language. However his lack of formal education in Malay did not deter him from wanting to learn more about it. If anything, it appeared that Yang dedicated more effort towards learning it. This could well explain the reason behind his lifelong passion for the language. Due to his earnest desire to refine his knowledge on the language, he furthered his studies in Malay language and literature at the University of Indonesia (UI) in 1961 and 1962. When he returned from Indonesia, Yang joined the Malay department at Nanyang University as a lecturer. After two years in his post as lecturer, political pressure necessitated his departure from the university. To minimize any future allegations of this nature, Yang henceforth dedicated himself to the field of Malay lexicography.

Yang's decision to devote himself to the study of the Malay language following his departure from Nanyang University turned out to be a blessing for it led to his establishing a long career in editing and compiling dictionaries. To date, Yang and his wife have compiled thirteen dictionaries, including a Malay-language-only dictionary, several Malay-Chinese dictionaries, and a trilingual Malay-Chinese-English dictionary. The Malay-Chinese-English dictionary in particular has been much lauded as a valuable educational tool, enabling people in Singapore and Malaysia to understand and pick up all three languages better.

As he grew up in an environment with both Malay and Chinese children, and lived through the racial tensions of the 1960s, Yang undoubtedly saw the growing need for people who spoke different languages to communicate with and understand one another. All his research and the dictionaries he published attest to his endeavours to enable the Chinese and Malays to communicate with each other. His efforts have indeed paid off, and many Chinese and Malays in both Singapore and Malaysia have developed better understanding of each other's language. Unsurprisingly, Yang commands great respect from the Malay and Chinese communities for his linguistic expertise and notable contributions to language learning.

One of the best instances of Yang's contributions to improving communication between the Malay and Chinese communities may be seen in his *General Malay Dictionary* (马来语大词典), which is regarded as one of the largest and best Malay dictionaries compiled for the Malaysian Chinese community. Yang's *Unified Standard Malay Dictionary* (统一标准马来语词典) is similarly praised for its usefulness by Malaysian students who wished to learn Malay, but had backgrounds in Chinese education. Yang's latest contribution is the publication of *Kamus Sarjana — Bahasa Cina-Melayu Terkini* (新编华马大词典).

Yang has been honoured for his numerous contributions to Malay and Chinese language learning. He was the first Chinese writer-in-residence at the Institute of Malay World and Civilisation (ATMA) at the National University of Malaysia. He also spent three years completing his autobiography titled, *Memoir Yang Quee Yee: Penyusun Kamus Anak Penoreh* (Memoir of Yang Quee Yee: From Rubber Plantation Boy to Dictionary Compiler), which was published in 2005. The Chinese-language edition of this memoir was published by the Nantah Education and Research Foundation in Malaysia in 2006. The autobiography chronicles his study of the

Malay language and provides insights into a Chinese person's experiences in the turbulent post-independence period in Malaysian and Singaporean history.

Yang's publications and promotion of cultural and language learning between the Malay and Chinese communities also resulted in his appointment in 1996 to the post of visiting professor in the Department of Malay Language at Beijing Foreign Studies University. In 1998, he was appointed visiting professor of the Indonesian and Malay Language Section of the Department of Oriental Studies at Peking University.

In acknowledgement of his contributions to the promotion of the study of the Malay language to the Chinese community, the Singapore Literary Association conferred the Literary Award on him in 1993. The National University of Malaysia also awarded Yang with an honorary doctorate in letters on 12 August 2007. The Malaysian Chinese Cultural Association honoured him by presenting him with the Cultural Award. The Johor State government and the Heritage Foundation likewise recognized his achievements by awarding him the Malay Literary Prize in the non-ethnic Malay author category. The Nanyang Technological University (formerly Nanyang University) in Singapore has similarly honoured Yang by presenting him with the Nanyang Distinguished Alumni Award in 2008.

Chong Fah Hing

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Yao, Alfredo Macam

(蔡其仁, Cai Qiren, 1943–)

Entrepreneur, business leader, Philippines

Alfredo M. Yao, owner and creator of a popular juice drink, is simply known as "Mr. Zest-O". Zest-O is now the country's number one juice drink in the ready-to-drink category and accounts for 80 per cent of the local market. He is currently holding key positions in a host of diversified business enterprises and corporations, and also a leader of the Chinese-Filipino community, in both business and social welfare.

All of Yao's siblings are professionals except him, but being a college dropout did not prevent him from succeeding, although the path to success was not an easy one either. Born on 26 November 1943, Yao lost his father when he was twelve years old. He then began helping his mother at her sidewalk stall to help raise five younger siblings. The stall alone could not support the family's needs, so Yao also did various janitorial chores and run messengerial errands in the Chua Family Association headquarters in his younger days. He was a working student and finished high school at the Northern Rizal Yorklin School in Caloocan through the help of some Chinese benefactors. He dreamed of becoming a lawyer, but poverty prevented him from pursuing a legal career. In fact, he was too poor to complete even a

four-year college course, and had to give up his tertiary education as a chemical engineering major at the Mapua Institute of Technology in Manila. At seventeen, he started working full-time. He returned to Mapua to finish his engineering course when the family's finances allowed him to do so.

While running errands, Yao was struck by an inspiration at a printing press. The said printing press was engaged into making cellophane wrappers for biscuits and candies and had been in business for twenty years. He saw the potential market in the packaging business and decided to invest in it, which resulted in the establishment of the Solemar Commercial Press, named after his mother. Then in 1979, while touring around Europe, Yao came across a technology in packaging called "doy packs" — sealed, flexible plastic and foil packaging designed to stand upright. He bought the machine and tried to pitch his new packaging to multinational companies producing juice drinks, but nobody seemed interested. Not wanting to leave the machine unused, Yao needed products to be packaged and thus started preparing fruit juice in his own kitchen. As a result, in 1980, Zest-O was launched. The company eventually expanded further in scale and also its range of flavours, from its first and original Zest-O orange, to new ones such as apple, mango, mango-orange and guyabano (soursop), etc. Zest-O is now the highest grossing packed drink in the Philippines.

Mary Grace, Yao's daughter, a chemist by training, discovered the perfect formula for citrus fruit flavoured soda — *dalandan* (native variety of orange) and *calamansi* (native variety of lime). Not only has it drawn soda drinkers who prefer fruit juice to accept the new products, but this move into using local fruits also helped revitalize the local citrus growing industry, particularly for *dalandan* and *calamansi*. The company now produces mango purees for export as well, mainly to China, Australia, New Zealand, Korea, Singapore, and Europe. It has also expanded and diversified to fourteen enterprises that span several industries, including chemicals. There are juice brands such as Sun-glo Juice Drink, Big 250 Juice Drink, and Plus!, which are exported to other neighbouring countries in Asia such as China, Korea, and Singapore; and to some parts of America and Europe, Tita Frita Tomato and Banana Catsup, Beam Toothpaste, One IcedTea, and instant noodles Tekki Yaki Udon, are exported.

Yao is a leader in many different areas. He is currently president and CEO of Zest-O-Corp. (juice and beverage manufacturer), Solmac Marketing, Inc. (printing and packaging business), Harman Foods (fruit juice, purees and ketchup exporter), Amchem Marketing Inc., American Brand (personal care and beauty products), SMI Development Corp. (middle-class housing), Philippine Business Bank (thrift bank with twenty-seven branches), Export and Industry Bank (commercial bank), Asiawide Refreshments Inc. (Royal Crown/RC Cola local franchise and China licensee), and AMY Holdings Inc. He is also vice-chairman of the Chamber of Thrift Banks, and holds key positions in various organizations including the American Chamber of Commerce, Purchasing Association of the Philippines, Philfoodex, Manila Polo Club, Wack Wack Golf Club, and the Caloocan Chinese Chamber of Commerce and Industries. Yao was also formerly a board director of the Federation of Filipino-Chinese Chambers of Commerce and Industry, Inc. and headed its Trade and Industry Committee. As committee head, he earnestly invited foreign journalists to visit the Philippines, hoping that they would portray his country in a positive light when they returned to their lands. This was also a

strategy to entice foreign investments into the country. Yao's latest venture in 2008 was the acquisition of Asian Spirit Airline, which has since been renamed Zest Airways. It currently serves a network of twenty destinations across the Philippines.

Yao is not just a successful entrepreneur concerned only with profit, but is also well known for his social consciousness and empathy for the less privileged. His own background and experience of not being able to finish school prod him to help poor and deserving students to pursue educational advancement and youth development. He has contributed funds for the construction of public schools and gymnasiums in Northern Samar, Pampanga, Batangas Negros Occidental, and Rizal. As the former president of the Alumni Association of the Northern Rizal Yorklin School, he has also helped in rebuilding his high school *alma mater*. In 2003, he established the AMY (an acronym which stands for "Alfredo Macam Yao") Foundation to provide scholarships to students from poor families. At any given time, the AMY Foundation puts about 100 scholars through school. He has also donated funding for fifty low-cost houses for informal settlers in Bagong Silang, Caloocan, through A Living for Christ Foundation. These houses benefit the poor, so that they might live more dignified lives and strive to lift themselves out of poverty. Yao's own life experiences serve to inspire many struggling youths with whom he never tires of sharing during their engagements in schools. Yao's interest and commitment to education also include supporting the Kaisa Heritage Foundation in helping to maintain and manage the Bahay Tsinoy — Museum of the Chinese in Philippine Life. He finds it a worthwhile endeavour to preserve and promote the legacy of the Chinese in all aspects of Philippine life. Yao also supports development projects of countless non-government organizations such as Kaisa Para Sa Kaunlaran, Living Christ Foundation and Charity First, among others.

In 2009, he was designated the special envoy to China for tourism and cooperation. He has been given the most coveted ASEA Enterprise Award in the Innovation Category for his Zest-O Corporation, and in 2005, was conferred the Master Entrepreneur Award by Ernst and Young.

Besides Mary Grace, Yao's other children are now his able partners in his undertakings. His eldest daughter, Carolyn, is the chief finance officer of Yao's group of companies, while his son, Jeffrey, helps with marketing and managing the banks. Yao believes in the discipline of hard work, perseverance, and integrity, and has instilled these values in his children as well.

Carmelea Ang See

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Yao Tuo

(姚拓; 姚天平, Yao Tianping, 1922–2009)
Prolific writer, Malaysia

Yao Tuo was an outstanding first-generation Malaysian Chinese writer who achieved fame among readers throughout the Chinese world including Mainland China, Taiwan and Southeast

Asia. Yao Tuo's literary works have left an enduring legacy and continued to win a wide readership.

Yao Tuo whose original name was Yao Tianping was also known as Yao Kuang (姚匡). He was born on 9 November 1922 into a prosperous farmer family in Gongxian, Henan province in North China. In 1936, he studied in the County Teachers' School, but only for half a year. He got married in 1939, but was called to service in 1940 by the Central Army Military Academy in Hanzhong, Shanxi province during the Sino-Japanese War. Two years later, immediately upon graduation, he was commissioned as a second lieutenant and sent to the West Yunnan Anti-Japanese warfront.

Yao Tuo left the army at the end of the war. Poverty forced him to seek help from a cousin in Hebei province, but he soon rejoined the Nationalist Army in Shandong and fell back on the only "profession" for which he had been trained. When the civil war between the Kuomintang and Communists broke out in 1947, he moved with the Nationalist Army to Henan. The following year, Yao, now a major and deputy regimental commander, was sent to the Northeast (Manchuria), the battlefront between the two rivaling parties in China. He was captured shortly, but was released soon after. His years of wartime engagements had led him to many provinces in China such as Henan and Shandong in the North, Liaoning in the Northeast, and Yunnan in the Southwest. These places would be used as the locations of many of his literary creations.

After his release, he returned home for a brief stay before leaving again, this time for Nanjing where he worked in a tobacco factory. In 1950 the factory went into bankruptcy and he lost his job. He made his way to Hong Kong and did odd jobs. In 1952, he changed his name to Yao Tuo, "Tuo" (拓) indicating the opening of new areas of endeavors. He soon secured an appointment as proofreader with a magazine-publishing house which published the *Chinese Students Weekly* (中国学生周报) in 1953 and went on to become general editor. By 1954 he was able to claim credit to a succession of short titles based on famous historical events. In 1955, he remarried in Hong Kong. In the same year, he and twenty other well-known writers and scholars in Hong Kong established the China Pen Club (中国笔会).

In February 1957 Yao Tuo went to Singapore to take up the chief editorship of *Student Weekly* (学生周刊), a popular students' magazine, and editorship of *Jiaofeng Monthly Magazine* (蕉风月刊), an influential literary magazine in Malaysia. His lifelong association with *Jiaofeng* helped him to launch a serious literary career. In 1959, Yao Tuo moved to Malaya (Malaysia) when Jiaofeng Press shifted to Kuala Lumpur, where he settled permanently until his death in 2009. His engagement with *Jiaofeng* had become an important part of his life as he was later known as "the Father of Jiaofeng" (蕉风之父). He became known as a Malaysian-Chinese writer in the Chinese world. His works depict in great depths the process of change from a Mainland Chinese to a Malaysian Chinese. However, he remains as one of around 200,000 Malaysian Chinese who carried a "red identity card" that certifies their status as a permanent resident which is, strictly speaking, a "stateless person" as their passports were issued by the "Republic of China", a status which they have refused to change.

From the mid-1950s to the early 1990s, Yao Tuo published many literary works in Hong Kong, Malaysia and Mainland China. In early 1956, he brought out his inaugural collection of short stories, *My Cousin* (二表哥), in Hong Kong. In 1958, he published the *Meandering River Bank* (弯弯的岸壁).

Yao's literary creativity reached its apogee in the 1960s as he brought out in quick succession the following: *Stories of Four Marriages* (四个结婚的故事) in 1961, *Fond Memories of My Childhood* (美丽的童年) in 1962, and *Flowers Blossomed in Wuliwa* (五里凹之花) in 1965. It was not until 1981 that his next title appeared as *Selected Short Stories of Yao Tuo* (姚拓小说选集). The 1990s was a decade of literary dormancy when several titles were issued. The first was *Pink-Flowers on the Wall* (墙头上的小红花) in 1992, followed by *Collection of Yao Tuo's Plays* (姚拓戏剧集) in two volumes in 1993, and a third entitled *Croaking of Frogs* (蛙鸣) in 1997. His last book was an autobiography entitled *A Bird's Passage with Footprints on Sand* (雪泥鸿爪) published in 2005. Apart from the above titles, he published in all several hundred short stories, essays, sketches, folklores, memoirs, criticisms, etc. Yao Tuo also occupied the post of general-editor of *Jiaofeng Magazine* and various others including the editor of textbooks for local Chinese primary schools and high schools. He was also a founding member of The Writers' Association of Chinese Medium of Malaysia.

Yao's short stories were primarily inspired by his own experiences and those of persons whom he was personally acquainted with. The first category consists of a selection of the themes and messages in the short stories about the horror and repugnance that people felt about wars from the Northern Warlords period in 1920s to the end of Chinese Civil War in 1949, celebrating the human spirit in embracing peace and love. Such stories are mostly included in *Stories of Four Marriages*, *Meandering River Bank* and *Flowers and Blossomed in Wuliwa*. The second category illustrates the author's delightful and mischievous boyhood which are reflected in the stories in *Fond Memories of My Childhood* and *Small Pink-Flowers Blossoming on the Wall*. The third category consists of short stories depicting life in Malaysian-Chinese society in *Selected Short Stories of Yao Tuo* and *Collection of Yao Tuo's Plays*, which are considered outstanding contributions to Malaysian-Chinese literature.

Yao Tuo's literary works feature many characteristics of the first-generation Malaysian Chinese writers. These are not only limited to the shifts in mindset and political orientation. One may discern several distinctive features in Yao Tuo's creations. The first concerns the language. Yao Tuo's narration employs "plain description" inherited from the great tradition in modern Chinese literature; additionally, he has an advantage over contemporary Malaysian-Chinese writers in his skillful use of the Northern Chinese dialect and its rich vocabulary and distinctive nuances of meaning. The second feature is the different backgrounds on which Yao Tuo's works are based, mainly divided into China and Malaysia. His style is essentially realistic; he adopts an approach that describes life without idealization or romantic subjectivity. However, the short stories with Malaysia as the background are imbued with a rich romantic tint. Here, exoticism is one of the most prominent characteristics of romanticism, along with another characteristic that is associated with the supernatural. The third feature refers to the different themes of his literary works. The China-background works possess two basic themes: war-torn tragedy and nostalgia. In his Malaysian-Chinese literary creations, he narrates his stories from the perspective of a "spectator" without being influenced by political or ideological dogmas outside of China across the Taiwan Straits. His works with Malaysia background deal with "alien" themes. The caricature of the ordinary is the embodiment of his observations and thoughtful reflections through a skillful display of his craft. In such victim-themed stories, the victimization never goes too far as to lead to

tragic endings, and wit and humour are injected to maintain a comic streak. His descriptions of lyrical romanticism are never over-used but employed in a practical manner.

Yao Tuo's contributions earned him many awards. In 1994 he was given the third Malaysian Chinese Culture Award (马来西亚第三届华文文学奖) and the 35th Chinese Literary Association Award in Kuala Lumpur; in 1996 and 1997, he won the Asian Chinese Writers Association Foundation Award and the Ministry of Education's Cultural Award respectively, both in Taiwan. Yao Tuo died on 7 October 2009 in Kuala Lumpur at the age of 88.

Wan Lei

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Yap Chioh Hiong, Arthur

(叶纬雄, Ye Weixiong, 1943–2006)

Poet, painter, educator, editor, Singapore

Arthur Yap is one of the most important Singaporean poets in English. He is best known for writing poetry with an international, universal appeal. His poems deal with subject matters that transcend national themes, and have been recognized as such by eminent writers such as D.J. Enright and Anthony Burgess. He originally had ambitions to be a painter before he took up education as a career and poetry as his main creative interest. But his paintings belie his self-taught technique, and were widely exhibited and collected.

Arthur Yap was born on 11 January 1943 in Singapore. His father was a carpenter and his mother, a housewife. The family lived in Kim Seng Road, and the young boy grew up with three siblings, surrounded by the pleasance of *kampung* (village) life. He recalled, in a newspaper interview, a childhood of playfulness, riding about on his bicycle, fishing, and using a catapult. These early experiences perhaps account for some aspects of his poetic style which, though often introspective, nonetheless deals in large part with the individual's solicitude about open space — in relation to the modern, urban experience. But it is really his formative interest in books that is the source of his literary and linguistic sensibilities. For instance, by the time he was sixteen, Yap had read all of D.H. Lawrence's novels — quite unusual for someone this age.

Yap attended St Andrew's School, where his earliest attempts at creative writing resulted in poems published in the school magazine. He went on to attend the University of Singapore, graduating with honours in English Literature. A career in education followed, beginning in Serangoon Gardens English School, where he taught English literature at pre-university level. He also had a short teaching stint at the Institute of Education before he won a British Council scholarship and obtained his Master's degree in linguistics and English language teaching at the University of Leeds in England. On his return, he taught at the then SEMEO (Southeast Asian Ministers of Education Organization) Regional English Language Centre in Singapore after which he joined the Department of English Language and Literature at the then University

of Singapore (SU) in 1979. He also began his doctoral candidature there, but was awarded his Ph.D. for his thesis, "Thematic Structure in Poetic Discourse", in 1982 by the National University of Singapore (NUS), which had succeeded SU. He remained a faculty member at NUS until his retirement in 1998.

Yap is considered a second-generation poet along with his contemporaries of the 1960s who include Robert Yeo and Lee Tzu Pheng. Yap's first collection of poetry, *only lines*, was published in 1971. It set the precedence for what would come to be identified as his distinctive, even idiosyncratic style: the simultaneously unassuming and yet conspicuous use of lower case spelling in all his poems and titles. This seems to have been influenced by the poetry of e.e. cummings, which Yap has professed a youthful inclination towards. The collection also contains one other signature: his tendency to begin poems *in medias res*, in a way indicative of the poet's treatment of every subject as part of a larger, all-embracing continuity. *only lines* contains the by now canonical "old house at ann siang hill", a poem that resonates with a tempered mix of hope and anxiety in a rapidly developing urban landscape. Throughout, Yap maintains an even-handed ambivalence that is consistent with his own famously reticent personality. *only lines* won the National Book Development Council of Singapore (NBDCS) Book Award in 1976.

Yap's second collection, *commonplace*, published in 1977, confirmed his status as a writer with a keen ear for the nuances of speech and sounds. Significantly, this collection also reinforced the sense that his poetry is constantly engaging with ideas of intellectual, even philosophical, import: "there is no future in nostalgia", he observes, "& certainly no nostalgia in the future of the past". This is no mere word play — although that, too, characterizes many of his poems — but a considered world view that demonstrates a kind of stoic acceptance of inevitabilities. His next two collections, *down the line* (1980) and *man snake apple & other poems* (1986), further cemented Yap's reputation as a poet of exceptional standing, winning him two more NBDCS Book Awards, in 1982 and 1988 respectively.

In 1983, Yap won the S.E.A Write (Southeast Asian Writers) Award, given to outstanding literary talents from ASEAN countries, for their contributions to regional and national literary culture. This was also the same year he was awarded the Cultural Medallion, Singapore's highest honour for contributions to the arts and culture. In 1998, he won the Montblanc–National University of Singapore Centre for the Arts Literary Award for Poetry in English.

Unlike many Singaporean writers, Yap very seldom addresses issues that are directly about Singapore. While many often demonstrate a proclivity for dealing with such touchstones as questions of identity — what it means to be Singaporean and what it means to write as a Singaporean — these seldom emerge as such in Yap's poems. Instead, his subject matter goes directly to the depth, complexity, and profundity of the human experience, underlined all the time by the tensions that arise when experiences of individuals overlap and, sometimes, clash.

At the heart of Yap's exploration of these microcosmic dramas is his recognition that language is central to the way that these are played out. Stylistically, then, language is a distinctive trait in Yap's poetry. He deploys language in ways that exceed the expressive quality of lyrical poetry. Language, in the hands of Arthur Yap, is not merely a functional aspect of his craft, but its defining attribute. It humanizes his poetic creations even as his personas humanize the world. The resulting overall effect on the poetry is a world enriched

by the auditory possibilities that emanate from these linguistic implements.

Apart from his poetry, Yap was also a painter of some renown, and his paintings are found in both corporate and national collections. From his first solo exhibition in 1969, he was to hold six more in Singapore. He also participated in group exhibitions from Malaysia to Thailand and Australia, and had a painting of his selected to represent Singapore at the Adelaide Festival of Arts. Manifesting an austere and minimalist style, he displays an aesthetic sensibility that is consistent in both his paintings and his poems. This direct relationship between the two crafts is especially noticeable in his final collection, *man snake apple*, and best exemplified by the Zen-like repose of the poem, "paired stills" in that volume. Such is the relationship between his poetry and painting that some of the covers of his own volumes of poems are illustrated with his own paintings and even contain reproductions of his paintings within their pages.

While Yap's main legacy is his body of poetry known for its linguistic sophistication, rare insight, and wit, he has also contributed significantly to Singapore's literary culture. Among his cultural contributions is his editorship, when still an undergraduate in the 1960s, of *Focus*, a pioneering literary magazine published by the University of Singapore Literary Society, to which he also contributed both poems and short stories, as well as the cover designs. He also edited for many years the journal, *SINGA: Literature and the Arts in Singapore*, initiated in 1980 by the then Ministry of Culture. Several among the current young generation of poets, such as Toh Hsien Min and Cyril Wong, have acknowledged his mentorship both under the Ministry of Education and NUS Faculty of Arts and Social Sciences Creative Arts Programme for gifted school pupils, and in his personal capacity.

His poems have also been widely anthologized and studied as part of both the national school curriculum, and the literature curricula of universities abroad.

In 1996, after two long periods of illness, Yap was diagnosed with cancer of the larynx. It went into remission after treatment, but in 2004, he suffered a relapse and his voice box had to be removed. However, his health declined and he died on 20 June 2006. Arthur Yap never married.

Lim Lee Ching

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Yap Chong Teck

(叶宗德, Ye Zongde, 1912–2006)

Businessman, community leader, Brunei

Yap Chong Teck was a leading community leader, holding significant posts which include Member of Legislative Council, Town Board, Panel of Jury, and also the Government Audit Committee. He also founded the Chinese Association

in 1946 which was changed to the Chinese Chamber of Commerce a year later.

Born in 1912, in Heshan Village (禾山乡), Xiamen City (厦门市), Fujian Province (福建省), China, Yap Chong Teck finished his secondary education in a local school. His father Yap Chin Chai (叶进财) was a doctor, and his mother Chai Ming Choo (蔡明珠) was also in the medical field, specialized in obstetrics (maternity). Yap Chong Teck continued his tertiary studies in Xiamen University (厦门大学), studying Physics and Chemistry. However, before he was able to graduate, due to the Japanese invasion in the south, the coastal areas of China slowly falling apart, and all schools were affected. Yap Chong Teck had no choice but to quit school, and moved to Brunei to earn a living.

Yap Chong Teck went to Brunei alone in 1936, and worked at a prominent Chinese leader, Pehin Kapitan Ong Boon Pang's (王文邦) company. Due to the reason that Yap Chong Teck was highly educated and fluent in both Chinese and English, honest and hard working, Ong Boon Pang had high regard of him, and assigned him to manage his business and other important tasks. The following year, Yap Chong Teck was married to Ong Boon Pang's second daughter Ong Siew Kheng @ Ong Gim Tee (王秀卿), and they have five sons and one daughter.

When Pehin Kapitan Ong Boon Pang was called to the lord in January 1940, his son Mr Ong Kim Kee (王金纪) was only nine years old. Then a trusteeship, consisting of four trusted members of the family was formed to help administer Pehin's estate. Yap Chong Teck being the second brother-in-law of Ong Kim Kee was appointed to be one of the trustees.

During the period of Japanese invasion, Japanese troops used Chung Hwa Middle School as a temporary office. It was, however, completely destroyed and razed to the ground in the war. Yap Chong Teck and a group of hot-blooded young men jointly initiated fundraising activities for the reconstruction of the school project. They brought together all the people who came to Brunei to do business at that period, and contributed both money and efforts to rebuild the new school, in order to let the students to continue their studies.

Yap Chong Teck had been involved in various businesses since 1945, including rubber plantation, brick factory, timber industry and hotel business, where he was once the managing director of Brunei Hotel (汶莱大酒店) in the capital. His very first business was a joint venture with George Ah Foott, who was the founder of St George's School in the capital. Their business was harvesting mangrove root, which was used as firewood or charcoal, and selling mostly to Hong Kong. Yap Chong Teck formed his own business in the 1960's, known as 'Aik Soon' Cold Storage (益顺冷藏), located at No.64, Jalan McArthur, Bandar Seri Begawan, selling groceries and frozen foods. His good reputation brought him a profitable business. The business was, however, closed down a few years just before his death, as all of his children have their own careers to pursuit. Before he passed away at the age of 93, Yap Chong Teck was actively involved in community, associations, education, charity activities and so forth.

In 1946, Yap Chong Teck and some good friends initiated the establishment of The Chinese Association, which was changed to the Chinese Chamber of Commerce (中华商会) a year later. He was the founder of the association, and also the founding chairman. In addition, he was a former director of Saint Andrew's School and Chung Hwa Middle School. Other posts which he held also include the honourary consultant of Hokkien Association Brunei Darussalam

(福建会馆), Chung Hwa Middle School Alumni Association (汶中校友会) and Taiwan Graduate Association Brunei (汶莱留台同学会), plus permanent honourary chairman of Pertubuhan Kerjasama Kuang Hui (广惠互助社 Kuang Hui Cooperative).

The government had very high regard of Yap Chong Teck because he was proficient in both English and Chinese. In 1964, he was appointed as a Member of Legislative Council, Town Board, Panel of Jury, and also the Government Audit Committee, until he retired in 1970. He was awarded The Most Blessed Order of Setia Negara Brunei, P.S.B. medal by the late Sultan of Brunei, Al-Marhum Sultan Haji Omar Ali Saifuddien, in 1968. Yap Chong Teck was also a keen sportsman especially basketball, a sport he played regularly when he was not working.

During an interview with his third son Dato Yap Kai San (叶介山), who is working as a surgeon at the country's main hospital, Raja Isteri Pengiran Anak Saleha (RIPAS) Hospital in the capital, he pointed out that after his father's death in 2006, the family donated a new block to Saint Andrew's School in his parents' names. The four-storey block, which is currently used as the combined staff room and library, was completed in 2008 in conjunction with the Silver Jubilee of the school.

Dato Yap also revealed that coming from a Christian family, the legacy that his father passed down to the children are hard work, integrity, honesty, discipline and also live in love and harmony.

Hiew Swee Kwang

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Yap, Daza Jullie

(Yeh Mei Min, 叶美敏, Ye Meimin, 1942–)
Journalist, TV personality, writer, Philippines

Jullie Yap Daza is an award-winning Philippine journalist who made a name in print and television at a time when the field was too narrow to include girls born to Chinese parents. The Chinese-Filipino community is particularly proud of Jullie Yap Daza for breaking out of the mould and pioneering in the pursuit of a career, which, to many, is not suitable for Chinese Filipinos, not to mention to a female at that. Yap Daza proved that just like fellow Filipinos, the Chinese Filipinos can achieve excellently in fields outside of business and can wield an even greater influence on Philippine society through print and broadcast journalism in mainstream media.

Jullie Yap Daza's television show, "Tell the People", which ran for more than a quarter of a century until she retired in 2004, broke the curse of low-rating talk shows that were all talk and hardly entertaining. Her easy style of hosting and engaging her guests in the hottest issues of the day not only enlarged her audience and increased her popularity, it made her a winner in the Catholic Mass Media Awards, Star Awards and KBP Golden Dove Awards, the major award-giving bodies of the television industry. "Tell the People" discussed not only the hot topics of the times but it also tackled many relevant social concerns. It aimed to inform, educate, but at the same time entertain by adding humour to otherwise quite contentious issues. Among the topics she had bravely tackled include problems of police brutality, pre-marital sex and teenage pregnancy, domestic violence, rice and sugar crisis, oil price hikes, and other pressing problems confronting

the Filipinos' daily lives. The Filipino audience can relate more easily to her talk show because of the lighthearted treatment even of serious topics. Through this forum, the masses were better informed and better able to discern the significance of burning issues of the day to come up with their own judgment.

Yap Daza was born on 15 June 1942 to Thomas Yap Sui Tek (叶瑞德) of Fujian, China and Lolita Veloso Ngkaion (Chinese name unavailable). Thomas, born in 1910, never knew the name of his father, but his mother wanted him to find his future in the Philippines, and so entrusted him to the care of a family friend who took him on the long journey by boat from Xiamen to the Philippines in November 1918, when he was barely 8 years old. In Cebu and later in Manila, Thomas worked his way up from scratch, landing scholarships and winning academic competitions until he was old enough to earn a living by teaching. A math wizard who had practically taught himself how to speak and write in nearly flawless English, he then opened a night school in Manila's Chinatown for Chinese merchants who were eager to learn English as the lingua franca of commerce.

Yap Daza's mother, Lolita, is a daughter of Ng Kai On, a rice trader in Nueva Ecija, and Ng Siao Nyu. Lolita juggled teaching and housework, and was her daughter, Jullie's, first teacher. In the world of liberated women, Lolita was a pioneer, an original. As Yap Daza wrote in the dedication to her parents in one of her books, her father taught her how to write, but it was her mother who taught her how to read. Her abilities to read and write at a very young age worked fully to her advantage in her academic pursuits. Yap Daza graduated top of her class in primary and secondary school, and summa cum laude from the University of Santo Tomas with Bachelor of Arts degree in Literature, major in journalism (1961). She pursued post graduate studies as a grantee of the British Council and Thomson Editorial Center of *The Times of London* in Cardiff, United Kingdom in 1970.

Breaking the race barrier by excelling in her chosen field, journalism, Jullie Yap Daza at the very young age of 17 was the first journalist in Manila's low-profile Chinese community to prominently land in the mainstream Philippine press from which she eventfully sprang into television and book publishing. The first paper she worked with in 1960 was *The Evening News*, published by veteran journalist Max Soliven. Four years later, Joaquin Chino Roces hired Yap Daza for the *Daily Mirror*, an afternoon edition of *The Manila Times*. Martial law shut it down in 1972.

Yap Daza's columns and other published works, including fiction, gained her a wide following that grew even wider when she became a television talk-show host and producer ("Tell the People"). The talk show lasted for more than 25 years. Her column, "Medium Rare", is also the longest-running column to be carried by an English-language newspaper in the Philippines. It started in 1964 at the *Daily Mirror*, and has moved from a pre-Martial Law address to different publications, but the substance and style — and author — remain the same. Today it's carried in *Manila Bulletin* four times a week, including the Sunday magazine, *Panorama*. "Medium Rare" is popular because it tackles a wide-range of topics — from hot issues like investigation of corruption cases, to informative and provocative issues like why the Philippines has to import rice, to lighthearted fun articles on favorite food and restaurants, exporting Philippine fruits and the like.

In January 2008, Yap Daza was appointed associate editor of *Manila Bulletin*, where she

writes her "Medium Rare" column, a Sunday essay in *Panorama Magazine*, and a back-of-the-book piece for *Sense and Style*, a monthly glossy magazine.

Yap Daza is also a well-known writer. Her most recent publication *Mistresses Play, Men Stray, Wives Stay* (2012) is the much awaited sequel to her first publication *Etiquette for Mistresses, What Wives Can Learn from Them*? (1993) Along with another publication, *Manners for Moving Up* (1996), these three of six books have undergone innumerable reprints. The research that went into the real-life anecdotes could be done only through Yap-Daza's audacity, charm and access to the right people.

This "Outstanding Citizen of Manila", the capital city where she works, is also an "Outstanding Citizen of Quezon City", where she resides. Named one of "The Outstanding Women in the Nation's Service" (1983), she has received various other accolades, including "Journalist of the Year" (Rotary Club of Manila), "Gawad Pambansang Alagad ni Balagtas" (2002, for English Essay) a prestigious award given by the Unyon ng mga Manunulat sa Pilipinas. The award is given to literary works of different genres), "Outstanding Alumna of Immaculate Conception Academy and University of Sto. Tomas", the First PopDev Media Awards for best in editorial and opinion writing, and an Award for Excellence in Journalism in the 2002 Dr. Jose P. Rizal Awards for Excellence organized by *The Manila Times* and Kaisa Para sa Kaunlaran. Bahay Tsinoy, museum of Chinese in Philippine life has also chosen Yap Daza as one of the 12 personalities included in the Tsinoys in Nation Building Hall in recognition of her pioneering work and her influence and impact on Philippine society.

Teresita Ang-See

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Yap Thiam Hien

(叶添兴, Ye Tianxing, 1913–89)

Community leader, prominent human rights lawyer, activist, Indonesia

Yap Thiam Hien was a Chinese community leader and human rights activist who established the Organization in Defence of Human Rights (Lembaga Pembela Hak Asasi Manusia) in Indonesia. Respected by both friends and rivals, he stood up for people — "right" and "left" wingers, Christians and non-Christians, rich and poor, and become a symbol of law and human rights for the people of Indonesia.

Yap was born on 25 May 1913 in Banda Aceh, the eldest of the three grandsons of a Chinese *kapitan*, who was a Chinese community leader appointed by the Dutch in their colony. His childhood experience in Aceh had influenced him as he once told Kompas, a widely read daily: "I was brought up on a feudalistic plantation… this childhood experience has caused me to hate tyranny and oppression." Yap attended the Europeesche Lagere School (ELS), an elementary school for Dutch children, where he became aware of racial discrimination when he was made fun of by Dutch children.

In 1926, after graduating from ELS, he studied at MULO (Meer Uitgebreid Lager Onderwijs or Middle School), in Banda

Aceh. In 1929, he graduated and went to AMS (Algemeene Middelbare School) A-II in Yogyakarta where he completed his high school education in 1933 in its western literature department. There he was trained to read Dutch, German, French, and English. He then went to the Chinese Kweekschool (Dutch Teacher's College for the Chinese) in Jakarta. After graduating in 1934, he taught in various schools, generally those which were mainly attended by Chinese. His first job was at Hollandsche Chinese Zending School, Cirebon, before moving on to Tiong Hoa Hwe Koan-HCS. Following that, he joined the office of Lloyd's Insurance Company in Jakarta. He also registered in a newly opened law school in Jakarta, but before he could graduate, Japanese soldiers landed on Java. Yap had to return to work, and this time, at the Inheritance Office (Balai Harta Peninggalan), Jakarta. In 1946 he studied Law in Leiden (Holland) and obtained his degree, MR (Meester in de Rechten), in 1947. From 1949 until the end of his life, law was his profession. Besides law, Yap was active in the Tionghoa Kie Tok Kauw Hwee (Chinese Christian Organization) in West Java. In 1950, he helped found the Indonesian Foundation for Church Education (Yayasan Pendidikan Gereja Indonesia) and was active there until 1957. Being interested in the issues of the Chinese, he was involved in establishing Baperki (Indonesian Citizens Consultative Body), an organization for Indonesians of Chinese descent, in Jakarta on 13 March 1954.

The Chinese were divided in their views on the subject of Indonesia's independence. When Indonesia proclaimed independence in 1945, those who lived in areas controlled by the republic supported Indonesian independence, but those in areas still controlled by the Dutch supported the colonial government, or were neutral. The Chinese Union (Persatuan Tionghoa) in Jakarta was large and enjoyed the support of many important Peranakans, but, because many of its leaders were close to the Dutch, the organization was seen to be pro-Dutch. The union changed its name to the Chinese Democratic Party of Indonesia (PDTI) when Indonesia became independent. There was little agreement, however, within PDTI concerning the position of the Chinese in Indonesia. One group represented by Yap Tjwan Bing, a pharmacist, and Tan Boen An, an engineer, was against the Chinese isolating themselves. They believed that, if the Peranakan Chinese formed their own ethnicity-based minority party, they would be isolated, and the likelihood of discrimination against them would increase. Many who held this view chose to join Indonesian political parties while maintaining their Chinese identity. Another position was represented by Thio Thiam Tjong (a businessman who had been an adviser to Hubertus van Mook) and Khoe Woen Sioe (a journalist and publisher). They believed that the presence of minorities in Indonesia was a reality; it would thus not be good for the Peranakan Chinese to join other political parties because they would still be a minority. Those who held other opinions besides these two stances gradually left PDTI. A desire arose among the Chinese for an effective party which would be able to wrestle with the ideas embodied in the nation's new citizenship laws that would take effect at the end of 1955. PDTI and several small organizations merged at the end of 1953 and became Citizens of Chinese Descent Consultative Body (Baperwati). Its statutes were similar to those of PDTI.

Before these statutes were ratified, they were discussed by representatives of the Peranakan Chinese on 13 March 1954. There were those who wanted to retain the name,

Citizens of Chinese Descent Consultative Body. Yap, who approved of it, felt that the phrase "of Chinese descent" must be retained as it represented reality. Another group, represented by politician Siauw Giok Tjhan, disagreed, based on the reason that the new organization was not limited to only Chinese participation. Finally, a decision was made that the organization name would not incorporate the phrase and would be called the "Indonesian Citizens Consultative Body", or Baperki. Four people, excluding Yap, were chosen as vice-chairmen. Among them were Oei Tjoe Tat and Khoe Woen Sioe. Yap, however, continued to contribute ideas and labour to Baperki. In 1955, he was finally chosen as the fourth chairman of the central committee of Baperki. He was also its first vice-chairman from 1956 to 1960.

Siauw Giok Tjhan's influence within Baperki was strong. Under his leadership, Baperki turned pro-communist and pro-President Soekarno due to the protection given by the president to the organization. Siauw saw racial exclusivity as a colonial legacy which could be abolished in a socialist society, whereas Yap saw the root of the problem in intergroup relations, occurring between a dominant group and a minority one. This problem of the Chinese was a legacy of the Dutch colonial rule. Yap's Christian-centred view was that a "purification of the heart" was needed to solve the problem. In December 1960, he accused Siauw of leading Baperki from its neutral stance into the midst of the Communist movement. He further criticized a clause in the 1945 Constitution which stated that the president of Indonesia had to be "a native Indonesian". He found it discriminatory, whereas Siauw thought that the reality was most important; Baperki needed Soekarno's support and the 1945 Constitution strengthened the president's position. Yap was from then marginalized in Baperki.

Yap made waves again when he opposed the name changing regulation for the Chinese Indonesians in 1967. Yap invited "all Indonesians who love the people and nation, particularly Christian Indonesians, to understand and respect the feelings and culture of other races". Yap was seen as holding on to Chinese culture, as disliking the local culture, and being against mixed marriages. Actually, he was culturally Indonesian as he did not speak and read Chinese; he was standing up for human rights.

During the Old Order Period, Yap called for the release of political internees such as Moh. Natsir, Moh. Roem, Mochtar Lubis, Soebadio, Sutan Syahrir, and H.J.C. Princen. He also defended Liem Koe Nio, an alleged Kuomintang member, who was accused of economic subversion. During the New Order Period, Yap was appointed by the Mahmillub (Extraodinary Military Court) to defend Dr Subandrio, who had been involved in the failed G-30-S/PKI coup of 1965. Many were surprised by Yap's daring defence of the political opponent. In 1967, he represented the director of an automobile importer and repair service company, P.T. Quick, who was said to have been extorted by the authorities. In court, Yap accused a police chief of the extortion; when the case was over, Yap was arrested for his alleged involvement in the G-30-S/PKI coup, and for being a pro-Communist member of Baperki. Strong public reaction resulted in his release.

Yap had held the view that when authority became conceited and controlled, the lowest layer of society — the powerless and voiceless — would not be able to defend themselves. Hence, he established the Organization in Defense of Human Rights (1966) with his

friends at the beginning of the New Order Period. With Adnan Buyung Nasution and others in 1970, Yap also pioneered the founding of the Legal Aid Organization (LBH), which has since formed branches throughout Indonesia. In 1980 he became one of the founders of the Regional Council of Human Rights in Asia, Manila. He was a member of the International Commission of Jurists and received a plaque for being an ideal servant of law from the Indonesian Centre to Aid and Serve the Law (Pusbadhi) in 1981. A year earlier, he had received an honourary doctorate from Vrije Universiteit (Netherlands) for his work in the law.

On 24 April 1989, Yap passed away in Belgium while attending an international meeting.

Leo Suryadinata

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Yap Tjwan Bing

(叶全明, Ye Quanming, 1910–88)
Politician, Indonesia

Yap Tjwan Bing was one of the four Chinese members in the Indonesian Independence Preparatory Committee and one of the first Chinese Indonesians who joined the Indonesian Nationalist Party (PNI). He was active promoting Indonesian nationalism, but eventually left Indonesia after the 1963 anti-Chinese riots and died overseas.

Yap Tjwan Bing's father, Yap Yoe Dhiam, was a businessman. Born on 26 January 1988 in Surakarta, Yap Tjwan Bing had two brothers and two sisters, all of whom lived in Indonesia. When he was seven years old, he lived with a Dutch family to learn Dutch and attended a Dutch Christian school in Solo. Yap's family moved to Madiun and he was transferred to a Dutch school there. After finishing his secondary education (MULO) or Meer Uitgebreid Lager Onderwijs in Madiun, he went to Malang to continue his high school education. Later, Yap's family moved again to Garut, but he attended a Dutch high school (AMS) or Algemeene Middelbare School in Jakarta. After graduation he obtained a scholarship to study pharmacy at Amsterdam University. Before going to Amsterdam, he married Tan Tien Nio, but his new wife stayed behind in Indonesia. Yap noted in his memoirs that this was a real test of their marriage because she had to wait for him for six and a half years.

Yap performed well in his studies and was elected class monitor, the only Chinese who got that position at Amsterdam University. It was during his stay in Amsterdam that he started to mix with many young Indonesian nationalists. He attended their meetings, but was not yet active in politics at the time. In 1939, Yap obtained a Drs Degree in pharmacy and returned to Indonesia.

He then worked in a pharmacy, Apotek Suniaraja, in Bandung. Within a few months, the business of the pharmacy improved drastically and Yap became the majority shareholder of the pharmacy. Not long after this, the proprietors of another pharmacy, Apotek Cikakak, proposed to merge with Suniaraja. They formed a new company where Yap was elected director. Besides being successful in his pharmacy business, it was reported that he also held the post of director at Cativo (Centraal Textiel In-En Verkoop Kantoor).

Yap mingled with both Peranakan Chinese and indigenous Indonesian com-

munities and was well known among Indonesian professionals. In August 1945, he was one of the four Chinese members of the Indonesian Independence Preparatory Committee to represent the Chinese minority; the chairman of the committee was Soekarno. On 18 August, together with other Indonesian nationalists, he attended and signed the 1945 Indonesian Constitution. After the declaration of independence, Yap was in Yogyakarta, working closely with Indonesian nationalists such as Sartono and Sidik Djojosukarto. He formed the Chung Hwa Chung Hwee (CHCH) to mobilize the Chinese community to support Indonesia's independence. In 1948, he dissolved the CHCH to merge it with the Persatuan Tionghoa (Chinese Association). In early 1950, an ethnic Sundanese State, known as Negeri Pasundan, was established in West Java, and Yap was offered the post of minister of state, but he declined. Apparently he was closer to the Indonesian nationalists rather than the regionalists. Before World War II, he came to know Ali Sastroamidjojo, a PNI leader and a well known lawyer who attended Yap's wedding ceremony after his return from Holland. It was Sastroamidjojo who introduced him to the ideology of the PNI. But his closest Indonesian nationalist friend was Sartono, another lawyer who was also a PNI leader. Through Sartono, Yap met Soekarno and Mohammad Hatta. After independence, Yap officially joined the PNI. However, from February to August 1950, Yap still represented the Chinese minority group in the Federation Parliament. In August 1950, during the Provisional Parliament, he represented the PNI. From then on, he was known as a "PNI man". According to the book compiled by the Secretariat of DPR (Indonesian Parliament), Yap resigned as a member of parliament and was replaced by Tony Wen, another PNI member of Chinese descent. In Yap's autobiography, however, he continued to refer to himself as a member of parliament in the early 1963 when the anti-Chinese riot occurred in Bandung.

It appears that the 13 May 1963 riot in Bandung had a tremendous impact on Yap: it was a turning point in his life. On that day, his new car was burned down and his villa was destroyed by young rioters; his wife was so shaken that she became paranoid.

Yap himself attempted to rationalize the behaviour of the rioters. In his memoirs, he noted that the May 1963 riot was an anti-Chinese riot and the rioters did not ask who the owner of the car and villa was, as long as they were the properties of a Chinese. Yap wrote that had these young men known that the car and villa belonged to Yap Tjwan Bing, they would have not destroyed them as "he was well known among the [indigenous] youth in Bandung". Yap also said, "At that time I was an MP, a member of the PNI Central Leadership Council, a Trustee of the Institute of Technology Bandung, and a member of [the] examination committee of the Pajajaran University." Yap noted that the governor of West Java, Mashudi, condemned the rioters who burned down the car and destroyed the villa "which belonged to an Indonesian patriot". However, Yap's wife continued to live in fear. She was afraid that their son, Siong Hoei, who had suffered from polio since 1958, would be burnt to death if the riot recurred. Apart from such fear, she felt that there was no doctor who was able to cure their son. She decided then that she would emigrate to the United States of America, with or without her husband, to look for a doctor who could cure their son.

Yap eventually gave in to his wife's request. He left for the United States first, and his wife and children (a son and daughter) followed after she sold their pharmacy and house. They began their new life in Los Angeles in 1963. Yap, who was already fifty-

three years of age, had to adapt to a new life in a foreign land. He was unable to retire and had to make a living, but he was only able to work after he attained permanent resident status in 1967. Yap worked as an employee in a bank and later, as an assistant to a pharmacist in a pharmacy as his Dutch degree was not recognized in the United States. He worked hard and his son, Siong Hoei, after receiving proper medical treatment, was able to work with crutches, which was a relief to the family. At the age of sixty, Yap decided to get a degree in Pharmaceutical Science again, this time from the University of Southern California, but he gave up after a month as he had to work for a living. In 1973 he and his wife decided to move to the Netherlands to try their luck. Yap was able to work as a pharmacist again in The Hague where he lived for more than two years, but they had to return to Los Angeles when Siong Hoei was ill again. Yap then worked as a realtor in a real estate company, but suffered a stroke in 1976 and became paralyzed. Before that, he had planned to return to Indonesia, but his dream was shattered by his sudden illness.

Towards the end of his life, he began to write a memoir. He insisted that he was an Indonesian nationalist and an admirer of Soekarno. He continued to praise Soekarno and argued that due to the contributions of Soekarno, the Indonesian Government should declare Soekarno's birthday a national holiday. Yap died on 26 January 1988 and his memoir, entitled *Meratas Jalan Kemerdekaan: Otobiografi seorang Pejuang Kemerdekaan*, was published in 1988, soon after his death.

Leo Suryadinata

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Yeap Chor Ee

(叶祖意, Ye Zuyi, 1867–1952)

Business tycoon, banker, philanthropist, Malaysia

Yeap Chor Ee is a well known personality in Penang, fondly referred to as Towkay Yeap. He was a highly successful sugar, rubber and tin merchant in the northern region of the Malay Peninsular. His business empire withstood the trials and tribulations of the First World War, the Great Depression, and the Second World War. He became Penang's richest man immediately after the Great Depression, as he held huge stock of tin ingots that enabled him to influence the world market. He was the founder of the Ban Hin Lee Bank, which began as a money lending business in 1918. The Penang-based financial enterprise, which was incorporated as a bank in 1935, was among the earliest locally owned and controlled commercial banks in the Federation of Malaya. Yeap Chor Ee also ranked among the greatest philanthropists in Penang, especially for education purposes. He was the single largest donor to the University of Malaya when it was established in 1949, and gave substantial sums of donations to various schools in the state of Penang. His legacy extended well past his demise in 1952. Through his will and estates, he provided the land and buildings to set up the main campus of the Wawasan Open University in 2006.

Yeap Chor Ee's life history represents another of the rags to riches legends so familiar among early Chinese migrants in Malaya. He was born in the village of Nam Aun in Fujian province, China in 1867. He was an orphan at

an early age, and did not receive much formal education. He left his village for Penang at the age of 17, and started his own trading firm, Ban Hin Lee in the year 1890 when he was 23 years old. As early as 1895, he dealt in brown sugar which was then being produced in various estates in Province Wellesley. When rubber was introduced in these estates and sugar production declined, Mr. Yeap began to import Java sugar and dealt exclusively in this commodity for more than 40 years. At the same time, he also started to handle rubber trading, and prospered when rubber grew to become a major commodity at the beginning of the twentieth century. His sharp business acumen, hardwork and integrity impressed those who dealt with him. As opportunities arose, he further expanded his business and ventured into rice, oil milling, property and tin trading. He also used part of his capital to start a money lending business in 1918, which was formally incorporated into a limited company as the Ban Hin Lee Bank in 1935. The bank became a member of the Malayan Exchange Banks Association.

He developed extensive business networking with Chinese merchants in other parts of the country and neighbouring countries. Inter marriage took place between his sons and the daughters of Oei Tiong Ham, the successful sugar producer and trader of Indonesia. Such networks helped to expand his business empire of rubber, tin, sugar and rice trading. His business acumen, foresight and guts led him to stockpile large quantities of tin ingots when primary commodity prices plunged during the Great Depression. He became one of the richest tycoons in Penang when tin prices soared upon international and Malayan economic recovery after the depression. His attempts to create employment for his workers during the Great Depression of the 1930s altered the landscape of downtown Georgetown. He engaged them to embark on a large scale development of commercial properties near the main jetty of Penang Island. The properties later provided the necessary space for his huge conglomerate of trading activities and financial services, including office, huge warehouses and bank headquarters. Yeap bought the Homestead, a seaside bungalow designed by the British architect firm Stark & McNeil from another tycoon, Lim Chin Guan whose fortunes were hit by the Great Depression.

Yeap was a generous philanthropist. In the mid 1930s he gave a donation of $10,000 to the Penang and Province Wellesley Silver Jubilee Fund which provided assistance to the less fortunate. In 1949, Yeap donated a sum of $100,000 to the University of Malaya, which was being set up in Singapore, so that "the boys and girls here will not have to go to England or elsewhere for higher studies but will do so in Malaya." He was one of the earliest large donors to contribute to the University of Malaya Endowment Fund. He gave two further donations within the next 12 months. In August 1950, he donated $50,000 for the founding of a Chinese Library in the university, and another $100,000 shortly after, bringing his total contribution to University of Malaya to $250,000 during its first two years of establishment. Yeap's passion for and contribution to education also manifested in other donations. For example, he provided a gift of $2,200 donation to the Phor Tay Institution (a Buddhist education institution) and gave a piece of land to construct the Chung Shan Chinese School in Bayan Lepas, Penang.

Yeap Chor Ee passed away on 26 May1952 in Penang at the age of 85. The control of his business empire passed first to his widow, Lee Cheng Kin and later to his sons. Yeap's benevolence to education, however, continues long after his passing away. Complying with

his wish which was enshrined in the terms of the Yeap Chor Ee Endowment Trust, his grandson, Dato Seri Yeap Leong Huat and other trustees donated, in 2006, their family residence, the Homestead (which the Yeap family has occupied for over 80 years) and other properties in Penang to the Wawasan Education Foundation to establish the main campus of the Wawasan Open University.

Cheah Kooi Guan

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Yen Ching-hwang

(颜清湟,Yan Qinghuang, 1937–)
Academic, historian, researcher, Malaysia

Yen Ching-hwang is currently an adjunct professor and a reader at the University of Adelaide, Australia. His lifelong passion for history, particularly the history of China, Malaya (later Malaysia), and Singapore for the past fifty years has been inspirational for young historians in that field of study.

Born in 1937 in Yongchun county, Fujian province, Yen's interest in the study of Chinese overseas immigrants may be attributed to his childhood experience as a migrant. In 1947, 10-year-old Yen travelled from Southern China to Peninsular Malaya, accompanied by his mother and an elder sister to reunite with his father who had earlier settled down in Mentakab, Pahang.

Yen attended a Chinese school in Mentakab from 1947–51. Upon completion of his primary education, his parents sent him to the reputable Confucian Private Secondary School, in the capital city of Kuala Lumpur, with the intention to provide him with high quality education.

During his junior high school years in this prestigious secondary school, Yen struggled to cope with subjects such as English and mathematics. However, he scored very well in Chinese language and history. In his leisure, he read extensively on Chinese literature, classics in literary style, historical novels and modern martial art fiction. Such passion and interest would have sown the seed for the teenage Yen to become a historian in his adulthood.

Yen studied very hard in senior high school and completed his secondary education in 1956. His father who emphasized on the importance of excellent education, willingly spent half of his monthly salary to enrol Yen in the Nanyang University in Singapore. In 1960, Yen Ching-hwang graduated with a Bachelor of Arts (History) degree with flying colours. Given his excellent academic results, he was recruited as a tutor at the Department of History, Nanyang University in August 1963. As young academic, Yen managed to complete two well-researched historical documents on two states in the Peninsular, i.e. "Senmeilan Shi" (森美兰史, History of Negeri Sembilan) (1962) and "Xuelan'e Shi" (雪兰莪史, History of Selangor) (1963).

In 1965, he was offered a Ph.D. scholarship by the Australian National University (ANU) in Canberra. He conducted comprehensive research and completed a thesis entitled, "Chinese Revolutionary Movement in Malaya" (1900–11) in 1969. His thesis was later translated into the Chinese language and has since become a classic in this field of study. Upon completion of his Ph.D., Yen served

as a lecturer at the University of Adelaide in South Australia. He was also visiting professor and head at the Department of History, Hong Kong University, from 1989 to 1990.

Yen returned to the University of Adelaide in 1991 and is currently lecturing on Chinese Business in Asia, and Modern and Contemporary History of Southeast Asia. His masterpieces and impressive research works on the history of Chinese overseas include *The Overseas Chinese and the 1911 Revolution with special reference to Singapore and Malaya* (1976); *The Role of the Overseas Chinese in the 1911 Revolution* (1978); *Class Structure and Social Mobility in the Chinese Community in Singapore and Malaya, 1800–1911* (1983); *Coolies and Mandarins: China's Protection of Overseas Chinese During the Late Ching Period (1851–1911)* (1985); *A Social History of the Chinese in Singapore and Malaya, 1800–1911* (1986); *Special Issues on Ethnic Chinese Abroad* (1990) which he edited; *Community and Politics: The Chinese in Colonial Singapore and Malaysia* (1995); and *Studies in Modern Overseas Chinese History* (1995).

Being a prominent historian, Yen is greatly interested in documenting the history and transformation of Chinese overseas. His experience in the history of the Chinese in China and Southeast Asia leads him to contend that many Chinese immigrants have contributed towards the nation building of Southeast Asian countries. It is only fair that their contribution towards the country and the local community is documented as an integral part of the country's history, and more importantly, be regarded as part of modern world history.

Yen is concerned about the documentation of history of 200 million Chinese overseas in their respective home countries. To him, documentation of data and research are essential elements for any society to advance and to become a highly developed nation. To keep track of what happened in history, we must document data systematically. To him, history strengthens the ties and bonds of people, giving them a sense of belonging to the country.

Yen strongly suggests that history must be supported by properly documented data. Nevertheless, majority of the overseas Chinese do not have systematic documentation of historical data pertaining to their experience in the country. This becomes a major setback for advancement. Without proper documentation, the history of a society in a nation state becomes incomprehensible. The unfortunate experience of Chinese in Vietnam who have lost important historical data of their time should be seen as a lesson for all other overseas Chinese.

Yen perceived that no country should ignore the history of its people. For example, despite the separation of Singapore from Malaysia in 1965, the two countries share many things in common. Hence, the history of Malaysia and Singapore should be seen and written in a holistic manner to provide a more comprehensive historical perspective.

Yen's scholarly work on Southeast Asian history, history of China and Chinese business in Asia have become major reference for researchers and scholars interested in this region. Throughout his academic pursuit over the past 50 years, Yen has tirelessly devoted himself to history, via documentation of the overseas Chinese.

Ngeow Yeok Meng

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(晏阳初, Yan Yangchu, 1890–1990)

Rural reconstruction worker, Philippines

James Yen, known as "the Father of the Rural Reconstruction Movement in the Philippines", devoted his life and energy to educating the common people. He founded the International Institute of Rural Reconstruction in Los Banos, Laguna, Philippines — a network that coordinates his programme to promote self-help to the poor in dozens of countries.

Yen was born in 1890 in Sichuan Province, China, the seventh child in his family. His father, Yen Yuequan, was an instructor and herbalist. James was very intelligent even as a child. He started studying at the age of four, had a very good memory, and could memorize an article after having read it only once or twice. His parents played a very important role in shaping him. His father realized that the traditional method of education through rote memorization without understanding was obsolete, and thus decided to send him to a western school in Baoling, Sichuan. At the time, there was no road, and Yen, accompanied by his eldest brother, had to climb mountains and cross valleys to reach the school 400 miles away. They often walked alongside salt vendors, who had to carry one to 200 catties of salt on their back, falling every now and then, and more than a dozen of them would share a single room to rest. These observations gave Yen the very first education of life's hardships. The school in Baoling was managed by Christian missionaries and he finished 4 years of schooling there. Later in life, he would say that he was very much affected by three persons in his life: Confucius, Jesus and the labourers. In 1916, he left China and continued his studies at Yale University in the United States as a working student. When the First World War broke out in 1918, he graduated from Yale University and went to France.

During his speech at the alumni homecoming in Chengdu, Sichuan, in 1985, he recalled the hardships of more than a hundred thousand overseas Chinese labourers working in France at that time. They were looked down on by the English, French, and Americans. Most of them were illiterate and, because of their homesickness, requested him to help them write letters to China. There, he saw the need to educate them, and so opened Chinese classes at their camps using his own funds. Due to this great impact from the labourers in France, he decided that when he returned to China, he would not seek any government position, and would not try to get rich or work for any high officials. He decided to devote his work to educate the poor and alleviate their poverty. For Yen, the best teacher is a hard-working person. To understand the poor, he has to live and mingle with them. So, in 1922, when Mao Zedong (毛泽东) opened a school in Changsha Village, Yen and several volunteer teachers taught at that school for free. They all supported Mao's slogan: "Fight illiteracy to become a new and better citizen".

In 1923, Yen was appointed secretary general of the newly founded Chinese Mass Education Movement in Beijing. His first

project in this capacity was to eliminate illiteracy throughout China. Over the next few years — until the 1930s, Yen went around small villages in China to lead volunteer teachers and promote education. This programme brought the most modern techniques of agriculture and animal husbandry to the hinterlands by educating a chosen few and then having them educate the masses. His efforts helped lessen poverty and hardship in villagers' lives.

In 1928, Yen was invited to give a lecture at Yale University, and was awarded a doctorate degree on that occasion. After ten months, he was able to raise US$500,000 from across the United States for the development of the villages, and the education of the common people back in China.

At the height of the war against the Japanese in 1940, Yen established the China Villagers Construction Institute. It was a very difficult time as students from the cities would come to the villages to study. This gained the sympathy and support of concerned citizens across China and other parts of the world. In 1947, he was appointed a special adviser of the United Nation Fundamental Education. His project of promoting education to the common masses is not only known throughout China, but internationally as well.

His foray into the Philippines began when President Ramon Magsaysay wrote to him saying that he was representing the entire Filipino people in inviting him to help the Philippines. Yen was so touched by the sincerity that he agreed to it.

Considering that the Philippines is an agricultural country with more than 70 per cent of the population living below the poverty line, Yen adapted the educational methods he utilized in China in the 1920s, mainly through school, society, and family. He also emphasized the four categories of education: arts and literature, livelihood, health, and good citizenship. For the first eight years alone, Yen was able to help develop more than 200 villages.

In 1960, Yen won the Ramon Magsaysay Award for International Understanding for contributing enormously to humanity and dedicating his lifetime to realize his lifelong dream that one day, "men everywhere may freely enjoy security, equal opportunity and a sense of international brotherhood". The award came with US$10,000, which he used to support his work.

His work in the Philippines aroused the attention of other countries in Asia, Africa, and Latin America and many countries wrote to him, requesting his assistance in their countries. Since he could not personally attend to all these requests, he founded the International Institute of Rural Reconstruction in 1960, a network that coordinated his programme to promote self-help to the poor in dozens of countries. In 1967, he invited competent leaders from several nations to attend a seminar on the principles and methods of rural reform. He also set up demonstration centres in different countries in Asia, Africa, and Latin America.

Many non-governmental organizations in the Philippines, and around the world, continue to be inspired by the work of Yen, including the National Rural Reconstruction Movements in the Philippines (PRRM), India, Thailand, Colombia, Ghana, Guatemala, and Honduras. Rural Reconstruction Nepal (RRN) and Rural Reconstruction Alumni and Friends Association (RRAFA) are two other national organizations that follow the rural reconstruction philosophy and principles. With them, Yen emphasized his belief that poor, self-respecting, hard-working peasants need "not relief, but release". To people at all levels — from chiefs-of-state to legislators, government

administrators, businessmen, field workers, and village folk in Asian countries — James Yen had spread the seeds of his mass education ideas, believing that local self-governance was a natural extension of people taking responsibility for their own development.

Yen received numerous honours and awards in his lifetime from various institutions all over the world. Among these was the [U.S. President Dwight] Eisenhower Medallion of People to People International, recognizing his more than sixty years of work with the world's destitute (1986). On receiving the award, he said, "We do not offer relief to the poor, but release." Additionally, a distinguished body of scholars and scientists, when asked to pick "the ten greatest revolutionaries of our time" to receive Copernican Citations in 1943 to mark the 400th anniversary of the death of Copernicus, listed him along with Albert Einstein, Henry Ford, Orville Wright, Harvey Firestone, and Thomas Edison. A 1987 Presidential "End Hunger Award" for lifetime achievement cited him for "developing and disseminating a sustained, integrated program to overcome the root causes of hunger and poverty in the Third World".

Yen passed away on 18 January 1990. Two decades have gone by and yet, his legacy continues to involve and affect tens of thousands. To date, the now eighty-year-old Institution he founded has enhanced the capacity and professional confidence of more than 100,000 development managers, practitioners, and community leaders across Asia, Africa, and Latin America. He was naturalized as a Filipino citizen and returned to China only twice in 1985 and 1987.

Siu Su Co

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Yen Yuan Chang

(严元章, Yan Yuanzhang, 1909–96)

Educationist, professor, Malaysia

Yen Yuan Chang, a renowned scholar and educationist in Malaysia and Singapore, was noted for his profound knowledge of educational theories and his ability to put such knowledge into practice. He was a man of honest and frank character and was courageous in fighting against unfair policies, much to the displeasure of the government then.

Yen was born in Sihui (四会) district in Guangdong (广东) province in 1909 and obtained his Bachelor Degree in Arts from Jinling University (金陵大学), Masters Degree in Education from Zhongshan University (中山大学), and Ph.D. Degree in Education from University of London. He served in various capacities in the educational institutions in China, including principal of

Sihui Secondary School (四会中学), head of academic affairs at Guoguang Secondary School (国光中学) in Guangzhou, administrative head at the Institute of Educational Research in Zhongshan University, associate professor and head of discipline at a teachers training college, professor and academics director at Nanning Teachers Training College (南宁师范学院), etc.

On his return from England in 1951 after completing his Ph.D., he continued his involvement in the field of education, but this time in Malaya and Singapore. In the fifteen years that followed, he served as head of academic affairs at Han Chiang High School (韩江中学) in Penang, vice-principal at Chung Hwa High School (中化中学) in Muar, Johor, principal of Huaqiao High School (华侨中学) (now known as Chinese High School 华仁中学) in Batu Pahat, Johor, and dean of the Faculty of Arts and head of the School of Education at Nanyang University in Singapore (now Nanyang Technological University). In 1965 he went to Hong Kong to teach at the School of Educational Studies in the Chinese University of Hong Kong. He retired in 1970, but continued his research work on educational studies. From 1956 to 1963, he was educational adviser to the United Chinese School Teachers' Association of Malaysia (UCSTAM). However, due to his strong stand in fighting for the right to have Chinese education in Malaysia, he was permanently banned from entering the country by the Malaysian Government.

His entire life had been closely associated with education. Before he completed his Ph.D. in education, he had studied and served in various secondary and tertiary educational institutions in China. This was a period when he was able to acquire knowledge and accumulated experiences in teaching and educational management, which served to provide a strong foundation for his subsequent career in Chinese education in Malaysia and Singapore. In his fifteen years of service in Malaysia and Singapore from 1951 to 1965, his significant contributions were seen mainly in two aspects: teaching and educational management, as well as involvement in the struggle for the right to Chinese education.

In respect of teaching and educational management, he first served as head of academic affairs at Han Chiang High School in Penang for a year. When the school wanted to sack the principal, Dr Zhuang Zexuan, and engage Yen as the new principal, Yen felt this was not fair to Dr Zhuang and thus rejected the offer. Eventually he chose to leave the school. In 1953, he became the vice-principal of Chung Hwa High School in Muar. Two years later, he was engaged as principal of Huaqiao High School in Batu Pahat. While he was in Chung Hwa High School in Muar, he implemented a strict entrance examination and students who failed the examination had to go through a preparatory class for one year. Students applying to enter the senior classes had to take an oral test that he himself conducted. This measure was later withdrawn due to objections from certain quarters after he left the school. During his five-year service (1955–59) at Huaqiao High School, he was able to implement his education philosophy by introducing a series of effective measures, including a teacher specialization system, streaming of students based on results, honour-based examination system (with no teachers to supervise the examination), a results grading system, a student loan and bursary system, a working students system, etc. Under his administration, Huaqiao High School emerged from obscurity to become one of the top schools in the southern states of Malaya.

In 1960 Yen started teaching at Nanyang University in Singapore and began to publish many essays criticizing several reports that had

adversely affected the development of Nanyang University, such as the Prescott Report (Report of the Nanyang University Commission) and the Wang Gungwu Report. At the same time, he also presented his views on the future of Nanyang University. As the problems of this university were left unresolved, he resigned from the post of dean of the Faculty of Arts which he had held for four years, with the hope of attracting public concern for such problems. Subsequently he also resigned from the post of head of the School of Education and remained there only as a professor. In 1965, the Wang Gungwu Report proposed the conversion of Nanyang University by adopting the British system of university. Yen voiced his strong objections and fought hard to retain Nanyang University as an institution of tertiary Chinese education. However, his efforts were not successful and with deep disappointment he finally left Nanyang University for Hong Kong, thus ending his fifteen years' stay in Malaysia and Singapore.

His involvement in the Chinese education movement in fact began before he was invited to become the educational adviser to UCSTAM in 1956. By 1952, he had already represented UCSTAM to work on the revision of Chinese school textbooks. He was then the most prominent among the representatives from UCSTAM and was the first to propose the idea of revising school textbooks based on generally accepted vocabulary. While he was the educational adviser to the association, his most significant contribution was helping Lim Lian Geok, then chairman of the association, to establish the strong stand of UCSTAM in the struggle for the development of mother tongue education as a basic right. He had put his knowledge of education to good use and provided the theoretical support in the fight against suppression of mother-tongue education. He expounded his ideas about mother-tongue education in newspapers and magazines, as well as in whatever forums that were available. By arguing that the mother tongue was the best language medium for education, he had helped to establish a broad theoretical framework in support of mother-tongue education. When the conversion of Chinese secondary schools was proposed in 1961, he strongly voiced out his objections and argued for the continuation of Chinese secondary schools. He criticized the so called Chinese schools with only one third of its subjects taught in Chinese as "fake Chinese schools". When Lim Lian Geok was stripped of his citizenship and teaching permit by the government for opposing the Chinese school conversion, Yen went to Singapore to attend a gathering organized by USCTAM and spoke in defence of Lim. He had to pay a high price for his strong stand as he was thereafter permanently banned from entering Malaysia. It was not until 1993 that the ban was lifted. Yen died in Hong Kong in 1996.

Yen began teaching at Chinese University of Hong Kong in 1965. After his retirement, he continued with his study and research on education and completed two important books: *Discourses on Education* (教育论) and *Origins of Chinese Educational Thoughts* (中国教育思想源流). The former reflects his ideals and convictions about education, while the latter incorporates his own education philosophy in his discussion of Chinese educational thoughts to provide some guiding principles for educational reform.

Yen's entire life had been inextricably associated with education and it is not inappropriate to regard him as a major educationist. He had comprehensive experience in education work and this was complemented by his profound knowledge of education. More importantly, he was a man of noble character and unwavering determination. He was

dedicated in working for Chinese education and refused to have any close dealings with political parties. Despite a difficult life and a tough time, he persevered without grumbling. He had put into practice his educational ideas when he was managing several schools and these efforts had brought remarkable results. He had also substantiated his thoughts on education with practical experience to avoid indulging in mere unrealistic theories. His ideals about education have been aptly reflected in the lyrics he wrote for the school song of Huaqiao High School: "Learn to stay calm and know when to act; Aspire to become a holistic man and acquire competent skills; Strive for achievement and be accommodating." He is certainly an outstanding icon in the history of Chinese education in Malaysia and Singapore.

Lew Bon Hoi

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Yeng Pway Ngon

(英培安, Ying Pei'an, 1947–)
Poet, playwright, critic, Singapore

Yeng Pway Ngon is one of the leading literary figures in Singapore Chinese literature, with works in the genres of poetry, play, and essays. He is arguably one of the representative writers pioneering modernism in Chinese literature in Singapore and Malaysia. His works show a stunning concern for people from all walks of life in Singapore — with particular care about the group educated in the Chinese language — and are fraught with criticism and satire about political partiality and social imbalances. He is a home-grown writer who embarked on his literary career in the 1960s, with ascending capacity in churning out heavy works that have received international accolades.

Yeng Pway Ngon, or Ying Peian as spelt in Hanyu Pinyin, was born in 1947 in Singapore. By any measures and in terms of literary representation, he can be regarded as a genuine Singapore writer with a local orientation. Although his ancestral roots are traceable to the county of Xinhui, Guangdong, he has spent almost his entire life in Singapore. He received his primary and secondary education in Singapore and graduated from the Department of Chinese Studies, Ngee Ann Polytechnic. He started his creative writing in the 1960s, adopting styles and techniques of literary modernism derived from Taiwan, Hong Kong, and western countries. In the early stage of his literary career, he ran a number of literary magazines, including *Tea Table* (茶座) and *Contact* (接触).

In 1978 Yeng Pway Ngon was arrested and detained under the Internal Security Act. As no evidence was found about his subversive action against the government, he was released on terms and conditions that prohibited his travelling abroad, attending political activities, and expressing political comments, and that required him to inform the Ministry of Home Affairs should he relocate his home. These conditions and restrictions were removed two years later.

His dedication as a full writer began in 1990 when he wrote for columns in newspapers in Singapore and Hong Kong, including *Lianhe Zaobao* (联合早报), *Lianhe Wanbao* (联合晚报), *Wen Wei Po* (文汇报), and *Sing Tao Daily* (星岛日报). In 1994, he sojourned in Hong Kong, where he published literary works and wrote column essays for the local newspapers, including *Lianhebao* (联合报), *Ming Pao* (明报), *Sing Tao Daily*, and *Sing Tao Nightly*

(星岛晚报). He returned to Singapore in 1995 and opened the Grassroots Book Room, selling books on culture, history, philosophy, and also magazines of modern literature. His creative writings continued.

Yeng was featured in the Singapore Arts Festival many times, along with many other internationally acclaimed writers from other countries who wrote in Chinese as well as other languages. In 2002 he was invited by Taipei's Department of Culture Affairs to be an international writer stationed in the city for the year.

He is a prolific writer, with more than twenty published works of poetry, prose, novels, dramas, essays, and literary commentaries. Some of his works have been translated into English, Malay, and Dutch. In addition, he has been studied as one of the prominent Singapore Chinese writers by scholars and students. He received Singapore's Cultural Medallion in 2003 in recognition of his artistic excellence in literature.

His best received genre is fiction. His novel, *A Man Like Me* (一个像我这样的男人), was published in 1987 and won him the 1987/88 Book Award by the National Book Development Council of Singapore. The novel went for second printing in 2004 by one of the presses in Taiwan. His 2002 novel, *Turmoil* (骚动), won the 2004 Singapore Literature Prize. His *Me and My Affairs* (我与我的二三事) was voted by the magazine *Yazhou Zhoukan* （亚洲周刊）as one of the top ten Chinese novels of 2006, with the other nine being works by writers from mainland China and Taiwan.

Yeng Pway Ngon has been highly credited for his effort in breaking literary conventions and experimenting with new techniques in literature. While his sophisticated skills make him outstanding, his works focus predominantly on the subject of Chinese education and language, which is a seemingly perennial topic for most of the writers in the Chinese language in Singapore, as well as Malaysia. Most of Yeng's works, particularly his novels, depict in great detail how Chinese-educated individuals are marginalized by government policies and market mechanism in favour of English. This has inexorably positioned Yeng as an ethnic writer who speaks out from a certain standing with the Chinese diaspora, which upholds the Chinese language and education.

Yow Cheun Hoe

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Yeo Keng Lian

(杨景连, Yang Jinglian, 1864–1927)
Businessman, Singapore

Today, Yeo Keng Lian is still remembered as the patriarch and founder of the Yeo Hiap Seng (杨协成) food and beverage manufacturer and distributor. This remains so even though the company is no longer in the hands of the Yeo family. The Yeo Hiap Seng story is a remarkable one of hard work, determination and ambition. Ambition and political stability had been the

impetus leading to the immigration of Yeo Keng Lian's family to Singapore in the late 1930s, and ambition had been the result of the collapse of the company and its eventual sale into the hands of the property tycoon, Ng Teng Fong (黄廷芳).

From humble beginnings in China, Yeo Keng Lian managed to start a small soy sauce factory in Amoy near Changchow (now called Zhangzhou 漳州) in Fujian, China some time in 1900 or 1901. While this enterprise was mildly successful, it was not until 1935 that the factory became more successful. Yeo had eight children, five boys and three girls. Due to his ill health, Yeo handed the factory to his eldest son, Yeo Thian In (杨天恩). As Yeo Thian In was only aged twenty-two at the time, he worked under his father's wing and managed the business very carefully. He did so by undertaking the work of a travelling salesman, selling and inadvertently advertising the products from their sauce factory. This hard work and perseverance paid off and the sauce factory's product became very popular in Zhangzhou. This also enabled Yeo Thian In to send his younger siblings to colleges in China and Japan.

A few years after handing the factory to his eldest son in 1920, Yeo Keng Lian died. This meant that Yeo Thian In was left to helm the Yeo Hiap Seng factory and support the family. Owing to the turbulent political climate in China, the Yeo family soon left China and relocated to Singapore. The Yeo Hiap Seng factory in Singapore was started by Yeo's sons in 1935. His two sons, Yeo Thian In and Yeo Thian Kiew (杨天球), set up the factory at Havelock Road. The factory, in reality, a family controlled business partnership with a starting capital Singapore $51,000 proved itself to be very successful and was making profits by 1937. Naming the company, Yeo Hiap Seng Sauce Factory or Yeos United to Succeed, the Yeos appeared to high hopes for this new family venture. The large ethnic Chinese immigrant community took quickly to Yeo Hiap Seng's soy sauce. The Singapore success also marked the company's development and expansion in nearby Malaysia by the early 1940s, formally selling its products to people in Malaysia by 1942.

With the onset and the aftermath of the Second World War, the economy experienced many changes and the head of the factory jumped at the opportunity to expand and diversify Yeo Hiap Seng's product range by launching its first new product — canned chicken curry — which was considered an innovation in its time. When the canned chicken curry proved popular, the company relocated to a new and larger production facility in 1951, thereby becoming the first company became the first in the region to market a canned chicken curry product.

That successful launch was soon followed by the company's expansion into the production and bottling of beverages, as well as the launch of a wider range of canned foods. When the company's success in the bottle drinks, Yeo ventured to tap into public demand for soy milk by experimenting with methods for bottling soy milk. Prior to the invention of bottled soy milk, consumers made their own soy milk. By 1955, Yeo Hiap Seng had pioneered a method for producing and bottling soy milk. The launch of that product sparked a revolution of sorts in the Southeast Asia beverage market. The success in bottled soy milk sales led to company to attempt bottling chrysanthemum tea as well.

The success of Yeo Hiap Seng resulted in the conversion of the company from a family partnership to that of a limited liability company in 1955. This in turn led to Yeo Hiap

Seng's continued expansion of its product range throughout the 1950s and 1960s. The cornering of the beverage market in Singapore and Malaysia as well as the success of its canned foods, spurred the company on. It was around this time that the company expanded its product range to include instant noodles, chilli, tomato and oyster sauces as well as its flagship soy sauce.

Well ahead of its time with bottled drinks and canned foods, the Yeo Hiap Seng company produce yet another innovation — long-life UHT soy milk in disposable paper-based containers in 1967. The popularity of the new type of packaging type resulted in similar packaging for its chrysanthemum tea. In 1974, Yeo Hiap Seng adopted the Tetrabrik, which was then considered the latest paper-based packaging method. In support of its packaging conversion, the company acquired its own tetrabrik packaging machine in 1974. At the same time, the company sought to try its hand at the global market by launching exports of its canned curry in 1967.

By the time the company came under the control of Yeo Keng Lian's grandson, Alan Yeo Chee Yeow (杨至耀), the company went public on the Singapore Stock Exchange in 1969, at which time Alan Yeo, son of Yeo Thian In, took over as CEO. The company by then also had gained the bottling franchise for Pepsi Cola in Singapore and Malaysia, boosting the company among the region's top beverage groups. During the 1970s, Yeo Hiap Seng launched a variety of new tetrapak beverages. In 1976, the company became the first to introduce herbal teas in tetrapaks. The company continued to expand its drink range in the 1980s to include soft drinks.

However, the family business that Yeo Keng Lian had started in China was beginning to fall apart in the mid 1980s. The many members of the Yeo family were fighting among themselves for control of the company. Tensions further rose when Alan Yeo attempted to break into the US market in the 1980s by purchasing the Chun King brand of Chinese food from Nabisco. The purchase proved to be a big mistake, and was to prove Yeo Hiap Seng's and Alan Yeo's downfall. Lacking the experience, adequate funds, and necessary ability to market Chun King in the American market, the problems of marketing Chun King soon spilled over to Yeo Hiap Seng proper and resulted in a schism within the family, so much so that the company had to be sold to the property tycoon Ng Teng Fong.

Under the new management, Yeo Hiap Seng has limited its economic ambitions to Asia and continues to supply people in Singapore and Malaysia with its soft drinks, herbal teas and canned foods.

Sharon Loo

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Yeo Kuei Pin

(杨圭斌, Yang Guibin, 1954–)

Pianist, professor of music, Indonesia

Kuei Pin Yeo is a world-class pianist and professor of music. She is the first Indonesian to receive a doctorate in piano performance. She is also the pioneer of the Jakarta School of Music and the International Music Conservatory of Indonesia.

Yeo is the first Indonesian to achieve a Master of Music Education and a doctorate in piano performance from the Manhattan School of Music in New York in the United States. Born in 1954 in Jakarta, she was awarded full scholarship from the John D. Rockefeller 3rd Fund/Asian Cultural Council and the Helena Rubinstein Foundation to pursue her degrees.

She is also a dedicated educator whose unceasing efforts to bring world-class music education to Indonesia culminated in the establishment of the Jakarta Music School (Sekolah Musik Yayasan Musik Jakarta) in 1983 and the International Music Conservatory of Indonesia (Sekolah Tinggi Internasional Konservatori Musik Indonesia), in 2008.

Yeo is committed to producing high quality young musicians who are well prepared in music performance and equipped with skills. The Jakarta Music School was set up as an institution for the appreciation and education of music, with special emphasis on the cultivation of young musical talents in Indonesia. Under the leadership of Yeo, the Jakarta Music School has promoted a modern education system that is highly successful in nurturing and directing musical talents from the age of two and a half years onwards.

The school is also among the first in Indonesia to adapt the latest music education from the United States. Integrating practical and theoretical curricula, the Jakarta Music School trains its students' mental preparations and discipline optimally. Participating in concerts is a routine requirement for the students, with ensemble recitals emphasized as training for their future orchestral performances.

Yeo is acutely aware that an excellent music school must have outstanding teachers. In order to provide a music education that is recognized internationally at the Jakarta Music School, Yeo has succeeded in recruiting and retaining teachers who graduated from music schools that are based in countries such as the Netherlands, France, Germany, and the United States. The teachers' understanding of an effective music education is acquired through their dedication, skills, and experiences from abroad. Besides teaching, these teachers are also active performers in the international music circuit.

For the International Music Conservatory of Indonesia, Indonesia's first international school of higher education in music, Yeo has moved a step further by putting together an impressive list of musical luminaries to serve on its advisory board. One of these luminaries is Gary Graffman, the recipient of an honorary doctorate in music from the University of Pennsylvania and the Juilliard School. He is the former head of the Curtis Institute of Music at Philadelphia, Pennsylvania, the United States. Dr Paul Pollei, Professor of piano from Brigham Young University at Provo, Utah, the United States, also serves as an adviser. Dr Pollei is the founder and music director for the Gina Bachauer International Piano Competition.

Apart from the advisory council, the conservatory is supported by talented teaching staff. Dr Artem Konstantinov, a Russian cellist who attained his doctorate in music from the Guildhall School of Music, and is the winner

of the national cellist competition in Russia, is one of the teachers. Other teachers at the conservatory include: Leanne Nicholls, oboist at The Adelaide Chamber Orchestra and The State Opera Orchestra of South Australia, and Jap Tji Kien, FRSM. Jap Tji Kien, Yeo's husband, is the first Indonesian recipient of the FRSM (Fellow of the Royal School of Music), the highest degree from the Royal School of Music in London. He is the only Indonesian who has studied under the tutelage of renowned American violinist, Dorothy DeLay. In 1971, he became the youngest member of the Jakarta Symphony Orchestra (or the Orkes Simfoni Jakarta/OSJ). He currently serves as the conductor of the OSJ and teaches violin at the Jakarta Music School and the International Music Conservatory of Indonesia.

Like her peers who teach at the Jakarta Music School and the International Music Conservatory of Indonesia, Yeo's academic accomplishments in music education and piano performance are complemented by international recognition of her achievements as a musician. She has won various international piano competitions and received many international awards in music, such as the Harold Bauer Award. She is also included in the books, *International Women Who's Who*, and *Asian Who's Who*.

Her concerts have drawn praise in Europe, America, and Asia. *The New York Times*, on the occasion of her Carnegie Hall recital debut, hailed her as "both a polished technician and responsive musician", and praised for her "elegantly detailed, immaculate and musically direct interpretation".

Yeo's success in her career is built on her belief in "always striving for the better". She attributed her conviction in maximizing her potential to her own parents, who encouraged her to achieve the highest possible degree. The only girl in a family of four children, she had supportive parents who backed her in her love for music and her decision to use music as a platform to realize her visions and duties as a musician and educator.

Her parents also encouraged Yeo to use Mandarin throughout her life, even though she only had formal education in the language during her elementary school years. Up to this day, her parents converse with her in Mandarin and her father encourages her to write letters in Chinese during her sojourns aboard. As a result, Yeo speaks fluent Mandarin and is able to read and write Chinese characters.

She is also active in the Jakarta Fuqing Association, which brings together Chinese-Indonesians whose ancestral hometown is located in Fuqing, China. Her piano performance has become one of the most anticipated highlights at the Jakarta Fuqing Association's annual function.

A firm believer of equality who is keenly aware of the social tensions facing ethnic Chinese in Indonesia, Yeo asserts that, "We should encourage the breakdown of segregation in Indonesian society. It is only when the walls of segregation have fallen that we can better contribute to our country." Through the universal language of music, Yeo plays a significant part in penetrating the walls of segregation and lifting Indonesia's name up in the realm of international music.

Aimee Dawis

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Yeo Liat Kok, Philip

(杨烈国, Yang Lieguo, 1947–)
Civil servant, Singapore

Since joining the Singapore civil service in June 1970, Philip Yeo, who was born in 1947, has garnered two seemingly contradictory reputations. On the one hand, he is well known for encouraging Singaporean study efforts in engineering, information technology, molecular biology, biochemistry, medicine, scientific research and development, as well as technological advancement. This he did through the distribution of government funded scholarships, closely watching the academic performance of these scholars, and developing a friendly relationship with them. Conversely, he is also widely criticized for spending billions in taxpayers' money to develop the biomedical industry in Singapore, as well as his trenchant outspokenness against recipients of government scholarships who choose to disregard the scholarships' attendant bonds, duties, and obligations. Indeed, it is difficult for the observer and analyst to decide what to make of Philip Yeo in light of the Singapore media coverage over both the projected efficacy of his biotechnology/biomedical development strategy, and the issue of bond-breaking, government funded scholars. The observer and analyst may be too overwhelmed by the public fracas engendered by his fervent emphasis on pushing Singapore to compete with Western countries in cutting edge biotechnology/biomedical research, as well as his strongly worded criticisms against the Singapore government funded bond-breaking students, to see the man behind the remarks.

On closer examination, the man behind the controversies has, at his heart, an energetic character dedicated to promoting scientific research and development of all kinds. This trait may be traced back to his education history of having studied engineering and business administration. Within a span of ten years, his educational endeavours culminated in his receiving a degree in applied science in industrial engineering from the University of Toronto in 1970, a Master of Science in systems engineering from the University of Singapore in 1974, and a master's in business administration from Harvard University in 1976. His tertiary educational background shows that his main areas of interest lay in developing new infrastructural projects in new areas of business, as well as in conceptualizing innovations in the fields of science and technology. His awareness of the need for constant improvement in science, technology, and business can most clearly be seen between 1970 and 1987 when he contributed to the development of the infrastructural landscape in Singapore during his tenure as permanent secretary for logistics technology research and development and defence industries in the Ministry of Defence (MINDEF); first chairman of the National Computer Board; and chairman of the Economic Development Board (EDB). Under his leadership, the EDB changed its focus from investment in traditional areas of business to internationally exportable services, developing high-tech industries such as biomedical science, developing the production of semiconductors, aerospace, and specialty chemicals, nurturing local small and medium-sized enterprises, and encouraging Singapore companies to make direct investments abroad. He is touted to have pioneered Singapore's participation in overseas infrastructure development projects in China. Similarly, Yeo was instrumental in bringing Singapore to the information age through the National Computer Board (now known as the Infocomm Development

Authority of Singapore) between 1980 and 1987 by conceptualizing and promoting a national computerization plan for the country so as to provide it with a competitive and infrastructural edge in business, science, and technology. His quest to modernize and reinvent Singapore's technological, scientific, and business capabilities continued unabated when he was made chairman of the Agency for Science Technology and Research (A*STAR), a government statutory board created for the development of science and technology in Singapore. At A*STAR, he continued to oversee public sector research activities in the biomedical sciences through the Biomedical Research Council (BMRC), oversee public sector research activities in the physical sciences and engineering through the Science and Engineering Research Council (SERC), as well as manage the intellectual property of research institutes in Singapore, and facilitate technology transfer to the industry.

His successes in developing Singapore technologically, scientifically, and infrastructurally have been honoured several times in his long career. For instance, he was twice awarded the Public Administration Medal. He was also awarded the Meritorious Service Medal in 1991, and the Order of Nila Utama (First Class) in 2006. His achievements in the Singapore science and technology arenas have also been honoured by other nations and various internationally renowned education institutions.

Many detractors lament and criticize his tenures as chairman of the EDB and A*STAR as one marked by his harsh words against government scholarship bond-breakers and the resultant disturbance it caused in parliament in 1998 when he came to points with Member of Parliament (MP) Chng Hee Kok. This, in turn, sparked off a debate as to whether a government-funded scholarship is merely a contractual agreement that could be broken so long as the stated penalties are repaid. The debate continued until MP Chng questioned Yeo for publicly humiliating the scholars. Chng's apparent opposition to his view and methods led Yeo to call for Chng to resign his seat in parliament, thereby sparking another fracas over Yeo's temerity in directly challenging a Member of Parliament. The matter was only resolved when then Deputy Prime Minister Lee Hsien Loong informed Yeo that he should not have called for Chng's resignation, and told Chng that it was not right of him to suggest that scholarship bonds were mere legal contracts and that scholars could break their scholarship bonds if they chose to precisely because they were mere legal contracts. Yeo's outburst against bond-breakers is in line with his energetic character and his education history. Two of his academic degrees (his bachelor's in applied science and his master's in business administration) were funded by the Colombo Plan scholarship and the Fulbright Plan scholarship respectively. His understanding of the terms of the scholarship may have contributed to his vociferous attacks on Singapore government-funded scholarship bond-breakers. It is clear from Yeo's reaction that he regards recipients of scholarships as morally obliged to serve society, and that recipients of government scholarships were morally obliged to serve the government for six years, according to its stipulations. Thus, when the issue of these government-funded scholars breaking their bond arose, Yeo chose to name them publicly as a means to shame them.

Philip Yeo's energetic character and strong attachment to the issues he felt strongly for were once again responsible for the criticisms against his strategy to develop the biotechnological/biomedical industry in Singapore through A*STAR. Both he and his

policy of investing taxpayers' money heavily in biomedical manufacturing and research incurred the public disapproval of critics who expressed fears that the investment of public money in a broad range of biotechnological/biomedical research at the cost of other kinds of research would not be sustainable in the long term. This, however, was refuted by both Yeo and Minister Mentor (MM) Lee Kuan Yew who defended the investments. MM Lee has also spoken of Yeo as a rare breed of civil servant with the verve, clarity of vision, and ability to get things done.

While it is admirable that Yeo is a man of strong feelings and vigour who would stand up for his belief system, he could have chosen to defend his principles with more finesse and tact. While it cannot be denied that his trenchant remarks as chairman of the EDB and A*STAR placed both government statutory boards under a great deal of public scrutiny, it must be acknowledged that his energetic and enthusiastic personality has greatly benefited the development of science, technology, and biotechnological/biomedical research in Singapore. Indeed, since the implementation of his biotech strategy, Singapore's biomedical manufacturing output had quadrupled from S$6 billion in 2000 to S$23 billion in 2005, and the biomedical industry grew to account for over 5 per cent of Singapore's GDP, and 10,600 high value added jobs within the same period. This could account for MM Lee's defence of A*STAR's investment.

Yeo looks set to continue using his energy, verve, and experience to develop scientific and technological research and development in his new positions as chairman of the Standards, Productivity and Innovation Board (Spring Singapore); senior adviser on science and technology to the minister for trade and industry; and special adviser for economic development in the Prime Minister's Office. In coming into these positions on 1 April 2007 on leaving his chairmanship of A*STAR, it was expected that the colourful Philip Yeo will continue to encourage scientific and technological research, and through that, foster new economic ties and strategic partnerships between Singapore and other nations.

Ho Khai Leong

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Yeo Weiling, Joscelin

(杨玮玲, Yang Weiling, 1979–)

Sportswoman, swimmer, Olympian, Singapore

Joscelin Yeo is Singapore's foremost present day foremost competitive swimmer. She has won accolades from both the Singapore Government as well as international bodies for her contributions and efforts in swimming. She is currently a non-elected Nominated Member of Parliament (NMP) in Singapore, and is most famous for her total medal haul

of forty gold medals at the Southeast Asian Games in which she competed.

Born on 2 May 1979, she is the middle child of her family and the only daughter. Due to her mother's influence, Yeo and her siblings all excelled in sports and music. Yeo credits her mother, Yeo Lee Choo, as the person who nurtured her swimming talent. As she always encouraged her children to play outdoors, it was soon discovered that the young girl had an aptitude for swimming. By the age of seven, Yeo was a natural in the water and winning at swimming meets. As a result, her parents nurtured her natural talent in the sport by encouraging her interest in swimming rather than pushing her to excel in it. While Yeo's parents were delighted with her talent, they did not want to push her into competitive swimming if she did not wish to take it up.

Due to the love, understanding, and encouragement she received from her parents, Yeo decided to take up swimming as a competitive sport. Having made the decision herself at a young age, Yeo constantly strove to improve her techniques in the sport. Her coach at the time, Kee Soon Bee, fondly recalls that the young Yeo was a joy to train because she was highly disciplined. Consequently, Yeo began competing seriously at swimming meets at the age of nine. Her training sessions were tough for they began at 4.30 am, and she also had ten two-hour sessions weekly. After some time at Methodist Girls' School, she moved to Australia in 1995 where she studied at the Melbourne Girls' Grammar School and the Royal Melbourne Institute of Technology. While a student at the Royal Melbourne Institute of Technology, she continued swimming. She also trained with Bill Nelson. Thereafter, she pursued her studies at the University of California, Berkeley, from 1999 to 2000, where she trained with Michael Walker, who was, at the time, acting in his secondary capacity as coach for the Singapore Olympic Team. Under Walker's guidance, Yeo was rigorously trained for competition at the 2000 Sydney Olympic Games. When Walker transferred to the University of Texas at Austin in 2001, Yeo followed him there so as not to interrupt her training in competitive swimming. Whilst at the University of Texas, Yeo majored in education and graduated with a grade point average of 3.68 in 2003. This was no small achievement, for Yeo made it to the Dean's List in the College of Education's Department of Kinesiology and Health Education. Owing to her fine academic performance and her status as an ethnic minority athlete, she was the recipient of the 2002-03 Arthur Ashe Jr. Sports Scholar Award.

Since deciding to swim competitively, Yeo has trained very hard. Her craft was so well honed that by the age of eleven, she was able to make her debut at the Beijing Asian Games. After doing moderately well there, she continued to develop her craft and participated in every major international meet. To be precise, she participated eight times in the Southeast Asian Games, four times in the Asian Games, four times in the Olympics, and three times in the Commonwealth Games. After seventeen long years of competitive swimming, she finally retired in early 2007 to establish a swim school called Yeo's Aquatics, with her elder brother.

She is best remembered for her winning streak in the Southeast Asian (SEA) Games between 1991 and 2005. From her first SEA Games in 1991 in Manila to her last in 2005, also in Manila, she did exceptionally well. In fact, her first SEA Games foray was the only one in which she did not win a gold medal, clinching instead several silvers and bronzes. In the 1993 SEA Games, she managed to bag a total of nine gold medals, seven of which were for individual events, and two for relay races.

Her second foray into the SEA Games was remarkable for the fact that she only ever lost one race, the 400 metre, to fellow Singaporean May Yufen Ooi. By 1995, Yeo was beginning to feel the stress of being the only swimmer on the Singapore team who could deliver golds — so much so that she only won three golds in the 1997 SEA Games after being besieged by threats of witchcraft and personal illness. Despite the fact that Yeo managed to regain her footing and her form in the 1999 SEA Games when she won six gold medals, the strain of the competition, as well as the strain of shouldering the responsibility to win gold medals for the country, was beginning to show.

Thus, it was no surprise that she did not perform up to expectations at the Olympics. She may have actively competed in the 1992 Barcelona Olympics, the 1996 Atlanta Olympics, the 2000 Sydney Olympics, and the 2004 Athens Olympics, but her performances there were lacklustre. She and the Singapore team were derided by the Singapore media and even by their coaches for their poor performances in the 2000 Sydney Olympics and the 2004 Athens Olympics.

By 2001, the pressure on Yeo for winning all the golds had passed and she began to pass events on to fellow Singaporean swimmers. This more relaxed pace allowed Yeo to regain her self-confidence and her previous excellent form when she entered the 2005 SEA Games and won six gold medals, as well as completing the 100-metre butterfly event in under one minute at 59.91 seconds. This led the press to dub her the queen of Southeast Asian swimming for the first time since 1993.

Yeo was also given the Singapore's Sportsgirl of the Year award in 1994, and the Sportswoman of the Year awards in 1993, 1995, and 1999. She was prevented from winning thereafter due to a rule preventing athletes from winning more than three times. This rule has since been lifted. If the rule never existed in Yeo's time as a competitive swimmer, she most likely would have won the 2003 and 2005 Sportswoman of the Year awards too.

Her swimming talents have brought her to the attention of several international sporting and educational bodies. During her seventeen-year career in competitive swimming, she was also the recipient of the Anne Broussard Spirit Award in 2002. In 2004, she also a won a Rhodes Scholarship (valued at USD$30,000 per annum) to study at Oxford University. However, she elected not to take up the offer.

At present, Yeo holds the record for the most medals won by a female Singaporean swimmer, surpassing even Pat Chan's total medal haul of thirty-nine golds. Yeo continues to hold national records in six individual events — the 50-metre freestyle, 50-metre butterfly, 100-metre freestyle, 100-metre butterfly, 200-metre individual medley, and the 400-metre individual medley. She also published a candid autobiography in 2004 titled, *On the Move: My Career, My Story*, about the milestones in her life, her swimming career, as well as the reasons she is perceived as media-unfriendly.

Yeo is presently active in running the swimming school, Yeo's Aquatics. She is particularly active in church work and serves the youth ministry at New Creation Church as a counsellor and programme coordinator. In 2009, she also received the honour of becoming an NMP.

Sharon Loo

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Yeo Yong-Boon, George

(杨荣文, Yang Rongwen, 1954–)
Civil servant, politician, Singapore

George Yeo, Singapore's minister for foreign affairs (2004–11), is known as the first Singaporean minister to blog, albeit in a guest capacity, at <http://ephraim.blogspot.com> and on "Beyond SG". Commonly perceived by the public as affable and approachable, Yeo seems to have acquired quite a following among younger Singaporeans. While this may be due in part to the society-centric tone of his public speeches and addresses such as the one he made at the Raffles Institution lecture on 16 August 2007, it is likely that this has more to do with his writings online. In all his public speeches and addresses, Yeo advocates cooperation, humility, and a spirit of inquiry, instead of following leader figures blindly. As evidenced from his blog entries, he does seem to have the common touch. The fact that he is willing and able to blog indicates his desire to be seen as just an ordinary Singaporean, like his constituents and the average Singaporean voters. It also reflects his personal style, which is open, consultative, and informal.

Yeo's personal style is indicative of the new third-generation Singaporean leaders, and has its roots in his education experience, as well as his stint as a serviceman in the Singapore Armed Forces. George Yeo was primarily educated at Saint Patrick's School, Saint Stephen's School, and St Joseph's Institution. In these Catholic mission schools, he learnt the importance of hard work, humility, a spirit of inquiry, and the meaning of public service. It is with those principles in mind that Yeo strove to achieve the best he could, and he did so by being the top student in the "O" level examinations in 1970, and becoming both a President's scholar, as well as a Singapore Armed Forces (SAF) scholar in 1973. He later studied engineering at Cambridge University and was awarded a double first in 1976. He then served the SAF as a signals officer before attending the Singapore Command and Staff College and graduating at the top of his class. His dedication to hard work paid off when he was transferred to the Air Force and made head of the Air Plans Department. While with the SAF, Yeo attained the rank of brigadier general.

In 1988 Yeo resigned from the SAF to pursue a career in politics. It is plausible that given his sense of public spiritedness, he wanted to do more for the people at the grassroots level. His desire to serve and his earnest manners ensured his successful election to parliament as one of the three Members of Parliament (MPs) for the Aljunied Group Representation Constituency (GRC). It was a seat that he retained in the 1991 general election, following which, he became minister of state for finance, and minister of state for foreign affairs from 1988 to 1990.

Out of the belief that a vibrant arts scene is central to the economic and social development of Singapore, George Yeo is a strong patron of the arts. Accordingly, he was appointed acting minister for information and

the arts, and senior minister of state for foreign affairs in November 1990, and then minister for information and the arts, and second minister for foreign affairs in 1991. He was reappointed to these posts on 7 September 1991. It was during his term as minister for information and the arts that a Singapore performing arts centre, the Esplanade, often known as "Durian" because of its shape, was eventually built. The idea of building the Esplanade was mooted in 1989 in the Ong Teng Cheong (then deputy prime minister) report but it was carried out by George Yeo. The project was almost killed as the budget was too large, but George Yeo succeeded in convincing the Ministry of Finance that it was a worthwile project and the capital would be recovered. The Esplanade proved to be a resounding success. It has now become the icon of performing arts in Singapore, attracting both national and international leading artists to perform there. In 1999, Yeo relinquished his portfolio of information and the arts to become minister for trade and industry. Following the 2001 election, he was returned as one of the five MPs for Aljunied GRC and was reappointed minister for trade and industry. In 2004, he was appointed minister for foreign affairs. It was a position to which he returned after the 2006 elections.

Throughout his political career, he has served the public in many capacities such as minister for health (1994–97), second minister for trade and industry (1997–2004) and continues to remain a patron of the arts. This patronage could perhaps be tied to Yeo's strong belief in young Singaporeans. Indeed, his emphasis on reaching out to the Singaporean youths is most telling. As young Singaporeans are the future leaders of the country, Yeo firmly advocates giving them every opportunity to prove themselves artistically, academically, and politically. This not only accounts for his patronage of the arts, but for his being a patron of LASALLE-SIA College of the Arts since 1988, as well as chairman of the Young PAP from 1991 to 2000. As evidenced by his many public speeches and addresses, his chairmanship of the Young PAP, and his patronage of the arts, Yeo believes in nurturing young Singaporeans to take their future responsibilities seriously so as to make the world a better place and prepare themselves for the future. Yeo lost his GRC seat to the Workers' Party in the 2011 general elections.

Ho Khai Leong

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Yeoh Chu-Kheng, Michelle

(杨紫琼, Yang Ziqiong, 1962–)
Actress, producer, Malaysia

Leading Malaysian-born actress Michelle Yeoh, as "Bond Girl" Wai Lin in *Tomorrow Never Dies* (1997), achived great success at Western stardom. She also acted in the extraordinarily successful *Crouching Tiger, Hidden Dragon* 《卧虎藏龙》(2000), which was directed by Ang Lee (李安), and was

nominated Best Actress in the BAFTA Film Awards 2000. Her impressive performing talents and abilities, showcased in Hollywood and other international films include Asian martial arts. American producer-director, Oliver Stone, called her his all-time favourite actress.

Born Yeoh Chu-Kheng in Ipoh in 1962, she spoke English and Malay well before she learned Cantonese. She was a ballet dancer from the age of four. Inspired by the movie, *Fame* (1980), she moved to London at the age of fifteen to enrol in a boarding school there. Afterwards she attended the London Royal Academy of Dance, majoring in ballet. After a spinal injury, she switched to choreography and other arts, earned her Bachelor degree in Creative Arts, with a minor in drama. She returned to her home country to be crowned Miss Malaysia 1983, and also won the Miss Moomba title in Melbourne, Australia.

From there, Yeoh moved to Hong Kong and appeared in a television watch commercial with Jackie Chan in 1984 which caught the attention of Hong Kong's D&B Films. At first she only played small parts in action comedies such as *The Owl vs. Dumbo*《猫头鹰与小飞象》(1984), *Twinkle, Twinkle Lucky Stars*《夏日福星》(1985). Her breakthrough came playing the character of the fearless policewomen in the action-comedy *Yes Madam!*《皇家师姐》(1985), directed by Correy Yuen (元奎) with Jackie Chan. After that, she made *Easy Money*《通天大盗》, directed by Stephen Shin (冼杞然) and *Magnificent Warriors*《中华战士》, directed by David Chung (钟志文), both in 1987. Never having been trained in martial arts, she relied on her on-set trainers and her earlier dance discipline for the preparation of action scenes.

Yeoh took the traditional route of retiring from marrying movie mogul, D & B Films executive Dickson Poon. After their marriage was dissolved in 1992, she returned to stardom with her surname changed from Kahn to Yeoh. As the mainland policewoman in *Supercop — Police Story III*《警察故事 3：超级警察》(directed by Stanley Tong 唐季礼, 1992), she was involved in both acting and impossible stunts. She appeared as the "Invisible Woman" in *The Heroic Trio*《东方三侠》(directed by Johnny To 杜琪峰, 1993) with two other Hong Kong cinematic divas, Anita Mui and Maggie Cheung. She then took part in the dark sequel, *The Executioner*《现代豪侠传》(directed by Joony To, 1993) and also repeated her mainland law enforcer role from *Supercop* in *Project S*《超级计划》(directed by Stanley Tong, 1993). In 1993, under the direction of Yuen Woo-Ping (袁和平), Michelle matched Jet Li's performance in *The Tai-chi Master*《太极张三丰》and in *Wing Chun*《咏春》revealed her delicate acting talent as a martial arts innovator wearing a male costume, a character based on a legendary figure. Additionally, she was involved in *Butterfly and Sword*《新流星蝴蝶剑》(1993), which was directed by Michael Mak Dong (麦当杰) and released a single CD, *Love Quite Like a Comet* from this film.

Before she left for the United States, two of Hong Kong's talented female directors invited Michelle to star in their films. In *Stunt Woman*《阿金》(1996), Ann Hui (许鞍华) gave her the opportunity to play a more naturalistic, drama-flavoured role and show off her athletic skills. Mabel Cheung (张婉婷) featured her as Soong Ai Ling in *The Soong Sisters*《宋家皇朝》(1997), set during the fall of Qing dynasty. She was nominated in the 1997 Hong Kong Film Festival as "Best Supporting Actress" for her remarkable performance in this film. In 1997, she was named by *People* magazine as one of the "50 Most Beautiful People in the World".

Yeoh next moved into international film productions, becoming known to western audiences through the James Bond film,

Tomorrow Never Dies (1997), and as the action heroine, Yu Shu Lien, in *Crouching Tiger, Hidden Dragon*. She turned down the role of Seraph in the two sequels to *The Matrix* and accepted a guest starring in the Hong Kong action romance, *Moonlight Express*《星月童话》. She was a member of the jury at the Berlin International Film Festival in 1999.

In 2001, Yeoh was awarded the "Darjah Datuk Paduka Mahkota Perak" (DPMP) honour by Sultan Azlan Shah, in recognition of the fame she had brought to the state of Perak. She was honoured as one of The Outstanding Young Persons of the World (Cultural Achievement) by the Junior Chamber International in 2002. The same year, she headed her own production company, Mythical Films, and produced her first English-language film, *The Touch*《天脉传奇》(2002). Yeoh starred as an acrobatic circus performer in the romantic action adventure. *The Touch* represented Hong Kong as the official entry in the Academy Award category for the Best Foreign Language Film in 2002. The film was named the "Best Co-Production Film" at China's Huabiao Awards, and she received the Producers of the Year award at the CineAsia Awards 2002. In January 2004, Michelle starred as a comic-book style heroine in her second film from Mythical, *Silver Hawk*, which won the "Best Co-Production Film" again at the Huabiao Awards.

In 2005, Yeoh acted as Mameha who taught Zhang Ziyi mysterious ways to become a geisha in the Hollywood-produced drama, *Memoirs of a Geisha*, and appeared in the director's cut version of Jet Li's film *Fearless*《霍元甲》in 2006. She continued her English-language work, *Sunshine*, with British director Danny Boyle in 2007, as the character Carazon, giving a powerful feminist performance as an astronaut-biologist on a mission to save our planet. She was awarded the "Knight of the Legion of Honour of France" by President Jacques Chirac in April 2007. In *Far North*, a psychological dark romance set in the Arctic, directed by Asif Kapadia, Yeoh played. This premiered at the Venice Film Festival in August 2007. After that, she acted in *The Children of Huang Shi*《黄石的孩子》, as a proprietress who helped an English journalist rescue sixty orphaned children in war-torn China with Brenda Fraser and Jet Li. She played in *Babylon AD* with French director Mathieu Kassovitz who filmed in the Czech Republic for five months at the beginning of 2007. Another film she starred in which hit the big screen is *The Mummy: The Tomb of the Dragon Emperor*, was filmed in Canada and China. In April 2008, Jelly Bean Films & Distribution, of which Yeoh is a partner, sold its first production *Remembering History*, a five-reel high-definition documentary about aspects of Chinese history at Hong Kong's FilMart. Michelle ranked by the film critic website Rotten Tomatoes as the greatest action heroine of all time. In 2009, People magazine listed her as one of the "35 All-Time Screen Beauties" and she is the only Asian actress. Michelle also featured in 48 minutes documentary film *Turning Point — A Journey on the World's Killer Roads* after she travelled around the world about a year with the road safety project. *Turning Point* premiered in Rome on May 2009 when lauched the "Call for a Decade of Action for Road Safety" and it broadcasted on BBC under the title "Dying To Go To School". She also took part in National Geographic documentary Among the Great Apes with Michelle Yeoh and starred Sister Yu in Yuen Woo-ping's film *True Legend*《苏乞儿》.

In 2010, she starred as Drizzle in *Reign of Assassins*《剑雨》which directed by Su Chao-pin and co-directed by John Woo. With this film, Michelle was nominated Best Actress in 5th Asian Film Awards. In 2011, she lent

her voice for the goat character known as Soothsayer in *Kung Fu Panda 2: The Kaboom of Doom* and portrayed Aung San Suu Kyi, Burmese Prodemocracy leader in French Director Luc Besson's film *The Lady*. Michelle combined skills like talents in languages, both in Suu Kyi delivered thrilling speeches and stayed calm under fire to fight for the Myanmar freedom from the Myanmar's authoritarian military regime. In October 2011, French cosmetics company Guerlain chose her as the new skincare ambassador for playing a role in enhancing their relationship with Asia.

Yeoh is currently engaged to Jean Todt, the previous French CEO of Scuderia Ferrari. She has been the cover girl and cover story of the American magazines such as *Time*, *Premier*, *Vogue*, *Metropolitan*, etc. several times. In addition to her acting career, Yeoh vigorously supports organization such as AIDS Concern Hong Kong, the American Foundation for AIDS Research, the Brain Centre Foundation, the Force of Nature Foundation, the Hong Kong Cancer Fund, the Institute of Cerebral and Medullary Disorders, Save China's Tigers, the Active Conservation Awareness Program, and WildAid. She has been known for years as the "queen of martial arts". Up until recently, she still maintains her status as the hightest paid Chinese-language star in the world and the highest paid actress in Asia. She has cemented her status as a commercial superstar and a remarkable, elegant action star with her unusual ability to give mature, dramatic performances.

Kho Tong Guan

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Yeoh Ghim Seng

(杨锦成, Yang Jincheng, 1918–93)
Surgeon, politician, longest-serving Speaker of Singapore's Parliament, Singapore

Yeoh Ghim Seng was born on 22 June 1918 in Ipoh, Perak. He was educated at St Michael's Institution in Ipoh and then at the Penang Free School before leaving for London where he pursued medicine at the University College, University of London. He then went on to do a natural science tripos at Trinity College, Cambridge before returning to London where, in 1944, he completed his examinations for the Licentiate of the Royal College of Physician (LRCP), Member of the Royal College of Surgeons (MRCS), and MBBChir (Bachelor of Medicine, Bachelor of Surgery) (Cambridge). When he completed his studies in 1944, Britain was in the throes of war and London was constantly being bombed by the Germans. Working in London in those conditions, Yeoh decided to become a surgeon.

Between 1944 and 1949, he served as house surgeon to a Mr Robinson, senior surgeon at St Thomas' Hospital and was later placed in charge of the Emergency Medical

Service Hospital at Cobham. Yeoh then went on to serve as resident orthopaedic officer at the Sedgefield General Hospital and then as resident surgical Officer at the Victoria Hospital in Accington, Lancashire. Armed with these experiences, he completed the finals of the fellowship examination of the Royal College of Surgeons (FRCS) of England in May 1950, becoming one of the first Asians to obtain this qualification.

Yeoh came to Singapore in 1950 and joined the colonial service as surgical registrar, Government Medical Service, and was posted to the Singapore General Hospital under Professor D.E.C. Mekie. Mekie was so impressed by Yeoh's skill and learning that within a year, the young man was promoted to Consultant Surgical Specialist and remained in this post till he became professor of surgery in 1955. His promotion raised many eyebrows, especially among the European staff, who did not think any Asian could possibly be that good.

Yeoh was an outstanding surgeon. Quick, extremely skilful, and leaving very little scars on the patient, he was much sought after and served as a major inspiration to younger Asian doctors. In the early 1950s, most institutions in Singapore were still run by Europeans, some of whom lorded their perceived superiority over the locals. Dr C.G. Thevathasan remembered how Yeoh Ghim Seng inspired them all by performing the complicated Whittle's procedure on a patient suffering from pancreatic cancer, astounding his boss, Professor Mekie, and all his other European colleagues. He was famous for being able to extract an appendix in under fifteen minutes, leaving a scar measuring just 2.5 cm. On 12 December 1961, together with Dr Choo Jim Eng, he successfully performed the first separation of Siamese twins (Karen and Kate).

Yeoh was much respected by the junior doctors, but found the pervasive colonial attitude very stifling and demeaning. He was on the verge of leaving for Hong Kong to join one of the private hospitals already established there, but was persuaded by a number of influential locals to remain while they worked something out. In 1955, when D.E.C. Mekie retired as professor of surgery, the chair was offered to Yeoh, who became the first Asian to occupy this post. One of the first things Yeoh did was to commence discussions with Sir Douglas Miller, vice-president of the Royal Australasian College of Surgeons to consider the possibility of holding the examination for its fellowships in Singapore. Yeoh preferred the Australian mode of qualification and training and was able to persuade the college to hold its primary FRACS examinations in Singapore in 1957, the first time such an event was held outside Australasia. In 1958, Yeoh became the first Asian to be elected as fellow of the college.

In 1957, together with Professors Gordon Arthur Ransome and Benjamin Henry Sheares, Yeoh founded the Academy of Medicine. That year, Yeoh was also appointed honorary consultant in surgery at the British Military Hospital. In 1962, he resigned the chair to establish a lucrative private practice with Earl Lu. Nonetheless, he continued to train medical graduates at the university. At 1.8m, Yeoh was a tall man and was dubbed "the biggest but fastest Asian surgeon".

Yeoh's political career began in 1966, when the People's Action Party (PAP) recruited him to stand in the Joo Chiat by-election. He was returned unopposed. He continued to practise and teach actively and in 1968 was made deputy Speaker of Parliament. Two years later, in 1970, he was elected Speaker of Parliament, and took over the chair from Punch Coomaraswamy,

who became Singapore's high commissioner to India, Sri Lanka, and Pakistan. In 1977 he was elected the first president of the ASEAN Inter-Parliamentary Organization (AIPO).

Yeoh was to serve almost two decades as Speaker — the longest term of any single Speaker in Singapore's history — before retiring in 1989. As a Speaker, Yeoh was gentlemanly in his handling of parliamentary debates and was generally acknowledged to have "infinite patience", even though he was not beyond being tough on members for unparliamentary language or behaviour. In 1979 he oversaw the renovation of Parliament which saw better facilities put in place for members. This was the first time Parliament was renovated since 1954, when it was transformed to accommodate Singapore's first-ever Legislative Assembly.

Outside politics and medical practice, Yeoh was an active Rotarian, a justice of the peace, and served as chairman of several boards, including the Detainees' Aftercare Association (DAC) and the University of Singapore Council. As the first chairman of the DAC, he made many impassioned pleas to employers not to penalize former political detainees. In 1971, when the Warren Golf Club became the first British service golf club to throw its doors open to Singaporeans, Yeoh was elected president.

Yeoh was made honorary fellow of the Academy of Medicine in 1977 and, in 1981, was conferred the honorary degree of doctor of letters at the first convocation of the National University of Singapore (NUS), for his public service and contribution to the former University of Singapore where he served for twelve years as chairman of the University Council. He was made pro-chancellor of NUS in 1986.

He died on 3 June 1993 after a long battle with lung cancer. He was seventy-four years old. He was survived by his wife, five daughters, and fifteen grandchildren. Shortly before his death, the National University of Singapore had created the Yeoh Ghim Seng Professorship in surgery in his honour.

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Yeoh Sock Ping, Francis

(杨肃斌, Yang Subin, 1954–)
Leading businessman, Malaysia

Yeoh Sock Ping is a prominent, second-generation Malaysian Chinese businessman. Reputed to have close relationships with influential Malay politicians, he significantly benefited from the government's privatization policy. Under his stewardship in 1988, his family's construction company was turned into one of the biggest conglomerate in Malaysia, with major interests in utilities, retailing and office, property development, hotel and resorts, and transportation.

Born on 23 August 1954 in Kuala Lumpur to a prosperous businessman family, Francis Yeoh Sock Ping is the eldest of seven children. A Hokkien from Fujian, China, his father, Yeoh Tiong Lay, founded Yeoh Tiong Lay Corporation (YTL Corp.), a medium-size construction and property development company, in 1955. Although his father was Chinese-educated, typical of many urban Chinese families in the 60s, he enrolled his children in English-medium schools in order to increase their career and economic opportunities. Yeoh had his secondary school education at Victoria Institution in Kuala Lumpur, one of the premier secondary schools in Malaysia, where he was school captain. Subsequently, he obtained a degree in civil engineering from Kingston University, United Kingdom, in 1978.

Yeoh is one of a handful of Malaysian Chinese businessmen who linked their business successes to their Christian faith. He claims that he converted to Christianity in his teens in the 70s when it helped him to overcome a major personal crisis. It was during this time that his father's construction business was on the verge of closing down and Yeoh was considering dropping out of school to help him, but his father's business was "miraculously" saved when the company's employees pitched in financially to help the elder Yeoh out. Initially Yeoh's siblings strongly objected to his conversion, but eventually they also embraced Christianity; his parents however remain Buddhist. The close-knit family even built a chapel in the family's 3,000 sq.m. residence in Damansara Heights.

When he returned to Malaysia after completing his university education, Yeoh started work with his father's company and, at the latter's insistence, had to work under the hot sun at construction sites. For his father this was a necessary experience to help the young Yeoh understand the business. Indeed all his other brothers too had to go through this as well. In the mid-80s, when the Malaysian economy was in depression, Yeoh's father decided to pass the stewardship of the company to his eldest son. Yeoh became the managing director of YTL Corporation in 1988 and gradually turned it into one of the biggest conglomerates in Malaysia.

Yeoh is reputed to have close relationships with influential politicians, especially Mahathir Mohammed (prime minister from 1981–2004) and thus benefited from the privatization policy pursued by the government. In the early 90s, the company was awarded a series of government projects; designed and developed twelve hospitals nationwide, built a low- and medium-cost housing project and light industrial park in Perak, and built an airport in Sibu, Sarawak. But it was his being awarded the first independent power plant concession that brought him prominence, notoriety, and lucrative profit. In 1997 the Malaysian Government granted YTL and partner companies a thirty-year concession to build, maintain, and control an express railway form Sentul, Kuala Lumpur, to the new Kuala Lumpur International Airport. Taking five years to complete, the project had its funding badly hit by the 1997 Asian Financial Crisis, but was nevertheless completed in 2002. In part because of the lucrative concession terms, the express railway was already profitable in 2003 after only a year of operations.

By the early 90s, the surging need for power as a result of rapid economic expansion was severely taxing the limits of the nation's electricity supply capacity. In 1992, when Malaysia experienced a massive blackout which shut down much of the country for up to forty-eight hours, the government quickly acted to grant concessions to companies to build independent power plants to supply power to Tenaga, the national electricity

company. YTL was one of five companies awarded concessions with very favourable, guaranteed long-term supply contracts with Tenaga. Also, PETRONAS, the national petroleum company, was obliged to sell oil to YTL at heavy discounted prices. On the financing aspect, YTL received soft loans from local institutions, thus protecting it from foreign currency fluctuations, and its bond was bought by the Employee Provident Fund under favourable terms for the company. As such, Yeoh's power generation business was extremely profitable and became the main cash cow which enabled YTL to grow into one of the biggest conglomerates in the country.

In the utilities sector, Yeoh has transformed the company into a global player. Its first two international projects were: a contract to supply electricity to Singapore in 1994 and a deal in Zimbabwe to acquire and expand a power plant in 1996. In 2000, the company entered the Australian utilities sector through its acquisition of ElectraNet Pty. Ltd., which owns and operates the power transmission network in South Australia. Four years later YTL acquired P.T. Jawa Power, the second largest independent power producer in Indonesia, and in 2008, it bought PowerSeraya, the second largest power generation company in Singapore. Back in 2004, YTL had also bought Wessex Water, which is a regional water and sewerage operator in the United Kingdom.

The 1997 Asian Financial Crisis presented Yeoh's cash-rich YTL with opportunities to expand and diversify its business in Malaysia. In 1997 the company took control of financially strapped Taiping Consolidated, a move that was loudly criticized by some segments of the Malay community precisely because Taiping Consolidated was regarded as a Malay company. But the deal went through because Yeoh had the support of influential Malay politicians, especially then Prime Minister Mahathir. Through this move, YTL acquired the five-star J. W. Marriot Kuala Lumpur, the Lot 10, and Starhill shopping centres located in central Kuala Lumpur's shopping and entertainment district, and the 294-acre piece of land in Sentul, which YTL turned into its largest residential and commercial development project. This acquisition essentially launched YTL into the property development, hotel and resort, and retail and office businesses.

Through Starhill Global REIT, Yeoh and YTL have expanded their property development and retail and office businesses globally. In Singapore YTL has interests in Wisma Atria and Ngee Ann City, which are located in Orchard Road. In Australia it acquired the David Jones Building which is located in the central business district of Perth, and in Japan YTL owns seven properties in the prime areas of Tokyo. In the hotel and resort sector, YTL owns seven hotels in Malaysia, one each in Shanghai, China, and Saint-Tropez, France, as well as resorts in Malaysia (three), Indonesia (one), Thailand (one), and Japan (one).

Thus since becoming managing director in 1998 Yeoh has developed the YTL Group from a single, medium-size construction company into a conglomerate with interests in several business sectors. Like in the case of the majority of Malaysian Chinese-founded corporations, Yeoh's siblings and relatives are actively involved in the group's businesses.

Lee Hock Guan

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Yip Cheong Fun

(叶畅芬, Ye Changfen, 1903–89)
Photographer, Singapore

Much may be learned about Singapore's long gone days from the photographic studies of Yip Cheong Fun. Touted as Singapore's foremost documentary photographer, Yip Cheong Fun, or Old Man Yip as he was called in his fifties, used the medium of photography as a form of social commentary. A unifying theme in all his photographs was the unflagging adaptability of the human spirit. His studies sought to juxtapose life and its changes with the manner in which people negotiated their personal identities. Indeed, his photographs depicted the changing times and lives of Singaporeans. In so doing, he highlight of the simple beauties of commonplace events and experiences. The overarching theme of the adaptability of the human spirit in his photographic studies may have stemmed from the trials and tribulations of his early life.

Born in 1903 in Hong Kong, Yip arrived in Singapore with his migrant parents when he was seven months old and the city state was still a British colonial outpost. Times were hard then and his father passed away when he was four. As his mother was unable to support both her son and herself, she sent the six-year old Yip to Dongguan in China where relatives could care for him. Unfortunately, his relatives neglected him. He languished for a while until neighbours contacted his mother and brought his plight to her attention. Soon afterwards, he rejoined his mother in Singapore and lived with her in Sago Lane in Chinatown. These experiences must have imbued him with the idea of how he must necessarily adapt to his different situations in order to survive. He would also have been in a position to observe other migrants around him who adapted to the new environment and situations in different ways, and that such changes and adaptability for them were ongoing. Therefore, it would not be too absurd to suggest that Yip's later photographic studies sought to capture this same theme.

However, he did not start out as a photographer. On completing his education in a private school in Singapore's Chinatown, he became a mechanic and eventually worked for United Engineers as a technician and engineering supervisor. While working with United Engineers, he developed an interest in photography as a hobby. This was in the mid-1930s and he was in his twenties. Accordingly, he saved money to buy a Rolleiflex camera to take photos for his family album. His acute observations of life and the changes in it meant that he kept many pictorial records of Singapore's landscape and scenery prior to the post-war urbanization of the country. In those early years, he took many photographs of harbours, plantations, and *kampung* or villages. He even took weekend trips to Johor in neighbouring Malaysia (Malaya at the time) to take pictures of the scenery there. However, the onset of the Second World War in the Pacific heralded a disruption to his hobby. Not only did he discover that United Engineers manufactured arms for the Japanese military, but he also had his camera confiscated by the Japanese occupational forces. Because of that which he discovered about United Engineers, he resigned in 1943 and started his own

engineering workshops in Kreta Ayer Road and Kallang. During this period, he concentrated on keeping himself and his family solvent. In his later years, he was an engineering supervisor for Tien Wah Press.

It was not until the war was over that he armed himself with a new camera and took up photography again. This time, Yip had to overcome a new set of problems, specifically, an unsympathetic environment, scantiness of reference material, inadequate equipment, and a lack of guidance and direction. However, these problems did not deter him and he chose to adapt through experimentation and playing around with a picture's content, composition, light, and timing. His *modus operandi* was to avoid sophisticated darkroom techniques and rely solely on his own judgment, experience, and intuition. Thus, his style became one associated with cropping and enlarging rather than making photograph through the photo manipulation techniques.

Despite finding his personal style, Yip did not pursue photography seriously until 1954 when he became a member of the Photographic Society of Singapore at the age of fifty. At this point, he started sending his photographic studies abroad for competitions and exhibitions in overseas salons. His work won much praise, and he collected many awards. Yip's seascapes became one of his trademarks, most notably, his "Rowing at Dawn" (1955). It was his first entry for a salon competition, and subsequently became his most locally and internationally awarded photo. It has won six gold medals and awards since it was first entered for competition. In 1957, he became an associate of the Royal Photographic Society in the United Kingdom. By 1969, he was listed in "Who's Who" of international photography by the Photographic Society of America. Singapore too acknowledged his prowess and keen photographic eye when it awarded him the Merlion pewter award for "Fishermen's Hurry" in 1971 for the 29th Singapore International Salon of Photography. He was honoured that year with the "Honorary Excellence Distinction" conferred by the Federation Internationale de l'art Photographique; an honour that was given to him again in 1983. Three years later, in 1974, the Photographic Society of Singapore conferred on him an honorary fellowship. His seascape studies resulted in him winning the internationally acclaimed title of "Outstanding Photographer of the Century" (Seascapes) from the Photographic Society of New York in 1980. That same year, he was elected as honorary outstanding photographer of the Century by the Photographic Society of New York. In Singapore, he was awarded the Cultural Medallion for his outstanding achievements and contributions to photography in 1984. This honour was in acknowledgement of his photographs recording a present reality for future generations. In all, Yip won more than fifty international awards since entering his photos for competitions in the 1950s. The Photographic Society of Singapore even named a memorial award after him. However, he remained unswayed by these awards and stayed an amateur all through his life.

After retiring from his job as an engineering supervisor at the age of seventy, Yip worked at a sundry shop with his wife in Chinatown. In his later years, his skill as a photographer came to interest not only photography enthusiasts, but also those interested in the preservation of Singapore's memory of the past. To this end, he taught his craft at both the Photographic Society and the Kreta Ayer Camera Club for decades. Amongst his students are former Deputy Prime Minister and Foreign Minister

S. Rajaretnam, and former Chief Architect of the Housing and Development Board Tony Tan. Even after his death in 1989, his style and the emphasis on the theme of the adaptability of the human spirit and personal identities continue to influence Singaporean photographers such as Tan Yik Yee and Low Soon Leong.

Sharon Loo

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Yong Chee Shan

(杨志善, Yang Zhishan, 1895–1970)
Community leader, Brunei

In the oil town of Seria, Brunei, Yong Chee Shan was a Chinese leader, well respected by the population in the area, and the unofficial "kapitan". He willingly bore the responsibility of leading the Chinese community in the managing of associations, education, and charities; dealing with marriages, funerals, official document verification and registration, settling local disputes, and also acted as a channel between the government and the community by conveying information relating to Chinese rights and interests to the people. He was later appointed by the government as a member to the Consultative Committee of Chinese Community.

Yong was born in Jieyang (揭阳) of Guangdong Province, China, in 1895. Due to poverty, he went to Malaya and started working in a rubber plantation at the age of nineteen. A year later, he went to Singapore, then to Kuching, the capital of Sarawak. A few years later, he went to Miri, the fourth division of Sarawak.

Oil was discovered in Miri in 1911, and Yong worked diligently in this oil city until 1930, when he journeyed to Seria, an area located in the Belait Dsitrict of Brunei. Oil was discovered in Seria in 1929, and when Yong arrived in Seria, he became a contractor for British Shell Petroleum Co. Ltd.

Yong was very conscientious in his work, and also a man of his word. He soon gained the trust of the company and his business flourished. Several years later, he went back to his hometown in China and got married. One year after this, the couple returned to Miri. After the birth of his eldest daughter, he then relocated his family to Seria again, and continued his work as a contractor for Shell. He also started his lifelong service to Seria's Chinese community.

The number of Chinese in Seria was increasing consistently, and in 1937, Yong initiated a motion to build a school in Seria. Despite not being very highly educated himself, Yong was well aware of the importance of education for the people, and he started contacting the local Chinese and launching a fund-raising campaign. In 1938, Chung Ching School was built in today's western Seria. At the time, the school consisted of three wooden classrooms with attap roofs, one meeting room, and one staff hostel. Yong was elected chairman of the twenty-one-men board of directors.

In December 1941, Japan invaded Southeast Asia and occupied Brunei. Chung

Ching School was bombed and destroyed in the process, and had to close down. Yong then had to move his family into hiding, 18 kilometres away, in the woods of Sungai Liang.

Born into a farming family, Yong had a farming instinct and had already bought a piece of land in this area before the war begun. The area was full of forestry and was still undeveloped at that time. He and his wife cultivated a small piece of land for growing fruits and vegetables. During that chaotic era, Yong also learned to produce salt from seawater, and he used the salt in exchange for rice from the natives. As there were always wild boars scouring the area, Yong was able to hunt quite often, and even though life was difficult, his family was able to enjoy wild boar meat and not starve.

In 1945, after the Allies liberated Brunei, Yong returned to Seria and resumed his work as a contractor for Shell. In 1950, he started a business dealing in food and groceries named, Kong Fatt Seng. At the same time, he started growing pepper and green oranges on his Sungai Liang farmland. After the Korean War, the prices of pepper kept falling, and he switched to running a hennery and growing bananas. Yong's purchasing of this piece of land in Sungai Liang enabled his descendants to develop farms and farmlands in the later years.

After the war, Yong again started contacting the local Chinese on rebuilding Chung Ching School, and the directorate was reinstated, with Yong reappointed as chairman. Due to the joint efforts of Chinese leaders who provided both money and resources, the school was rebuilt in 1946.

Brunei's British Shell Petroleum Company developed quickly after the Second World War and Seria's population also grew rapidly, thus increasing the student intake of Chung Ching School. In 1953, Yong started another fund-raising campaign to build more classrooms. Two years later, he went one step further and started a junior high school section, and the school was renamed Chung Ching Middle School. In 1957, Chung Ching started its senior high school section.

Due to the sharp increase in the number of students, Yong applied to the government for a piece of land to expand Chung Ching, and the government allocated 4 acres of land for the planned expansion. Yong took up the post of head of committee for the School Building Design Committee.

On 4 September 1960, a grand and solemn completion ceremony was held for the brand new school building, and Sultan Omar Ali Saiffuddin was present on that day for the ribbon-cutting ceremony. For Yong, who had more than twenty years of outstanding contributions to Chinese education in Brunei — organizing kindergarten classes to a complete high school, which grew from having a mere twenty-seven students to having more than a thousand that moment was testimony to his remarkable achievements towards, and his unreserved dedication to, Chinese education.

For more than thirty years, Yong was always appointed chairman of the school directorate. In the mid-1960s, he became deputy chairman, and in 1968, he withdrew from the Chung Ching Middle School directorate due to health reasons.

In the mid-1950s, there was a Consultative Committee of Chinese Community managed by the deputy British resident in the Belait District. This committee represented the Chinese population in Belait by submitting suggestions and recommendations on Chinese matters, and replaced the duties previously held by a "kapitan". Yong was appointed its deputy head.

In 1955, Yong and the committee's head initiated a move to form the Chinese Chamber

of Commerce for Kuala Belait, and in 1957, this was officially established. Yong, as the representative of Seria's Chinese businessmen, took the position of deputy chairman. Even though there were several changes to the leadership of the chamber, Yong remained the symbolic person for representing Seria's Chinese businessmen, and in the course of his service, helped lay a strong foundation for the chamber. In 1970, Yong died at the age of seventy-five.

Chiew Chee Phoong

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Yong Pung How

(杨邦孝, Yang Bangxiao, 1926–)

Lawyer, banker, chief justice, Singapore

Yong Pung How has led a distinguished career in law, banking, and public service in Malaysia and Singapore. Probably his most outstanding contribution was as Singapore's chief justice in which he succeeded in rejuvenating the judiciary and legal system at a critical time in Singapore's development. In driving change, Yong appreciated the need for Singapore's legal system to remain relevant, responsive, and adaptable — qualities important in Singapore's quest to be a key economic node.

Yong was born on 11 April 1926 in Kuala Lumpur, the only son among the six children of Yong Shook Lin, a prominent Malayan lawyer. After an early childhood in Hong Kong, he completed his Cambridge School Certificate in 1940 at Victoria Institution in Kuala Lumpur when he was merely fourteen. The fact that he was underaged for university admission, coupled with the Second World War, resulted in his starting his tertiary education only in 1946. Yong read law at Downing College, Cambridge University, between 1946 and 1950. He qualified as a barrister-at-law of the Inner Temple in 1951 and was admitted as an advocate and solicitor of the Federation of Malaya, and of Singapore in 1952 and 1964 respectively. Between 1952 and 1970, he practised law at Shook Lin & Bok, the law firm his father had co-founded in 1918.

While building his legal career, Yong participated in Malayan politics under the Malayan Chinese Association (MCA) banner. A prominent member within the MCA between 1956 and 1959, he was part of the multiracial coalition Alliance Party's National Executive Committee in 1957. However, Yong abruptly ended his political involvement in 1959 when strong communal attitudes and emotions began to crop up between the MCA and the Alliance's anchor member, the United Malays National Organization.

During this period and following his withdrawing from politics, Yong maintained an active public life. He chaired the Malayan Public Services Arbitration Tribunal (1955–60) and the Malaysian Industrial Court (1961–67). Between 1964 and 1969, he was chairman of Malayan Airways (later the Malaysian-Singapore Airlines). He was also the deputy chairman of the Malayan Banking Berhad from 1966 to 1971. Yong also expanded the legal practice of Shook Lin & Bok, and established a Singapore branch in 1964.

In 1970 Yong left legal practice, and attended the Harvard Business School's Advanced Management Programme. This marked his transition from law to banking and

finance. During this time he and his family relocated to Singapore, where he founded the Singapore International Merchant Bankers Ltd. and the Malaysian International Merchant Bankers Berhad in 1971. He served as chairman and managing director of both companies until 1976 and 1974 respectively and in 1976, joined the Oversea-Chinese Banking Corporation (OCBC Bank).

In 1981, Yong was seconded by OCBC Bank to the Singapore Government to form and head the Government of Singapore Investment Corporation (GIC), Singapore's soverign wealth fund tasked with managing Singapore's foreign reserves. In 1982, he was concurrently appointed managing director of the Monetary Authority of Singapore, Singapore's de facto central bank, as well as deputy chairman of the Currency Commissioners, and Singapore's alternate governor at the International Monetary Fund. Yong then returned to OCBC Bank as its chairman and chief executive officer from 1983 to 1989. Besides these high-profile public appointments, Yong served in various leadership capacities in the Mass Rapid Transit Corporation, the Securities Industry Council, the Singapore Press Holdings, the Singapore Broadcasting Corporation, the Institute of Policy Studies, the Singapore Symphony Orchestra, and Temasek Holdings.

In July 1989, Yong returned to the field of law as a High Court judge. According to former Singapore Prime Minister Lee Kuan Yew, Yong agreed to serve "out of a sense of duty; Singapore had given him his second home". Since he had been away from this field for a long while, this initial appointment was but a necessary way station for Yong before his elevation as chief justice. During his fifteen years (September 1990–April 2006) at the helm, he was instrumental in shaping and transforming the Singapore judiciary into an institution, "with a world class reputation for efficiency, integrity and competence" in Prime Minister Lee Hsien Loong's words.

Yong effected needed changes swiftly and decisively, bringing to bear in the judicial reform process the system building, managerial and administrative acumen, and adroit problem solving ability that he was known for in the private sector. He appreciated the intimate interaction and workings of the judiciary as an integral part of the legal system and paid particular attention to the Subordinate Courts, which handle more than 90 per cent of the cases within the legal system.

The wide-ranging, holistic reforms involved hardware, software, and personnel. Information technology was rigorously harnessed to enhance efficiency. A no-nonsense, innovative case management system not only cleared the significant five-to-six-year backlog of cases, but also reduced the waiting time for the disposal of cases at all levels of the court system. Court processes were constantly reviewed and changes made to rationalize proceedings, reduce delay and costs. Alternative dispute resolution was promoted aggressively to reduce the courts' case load and to discourage litigiousness.

Yong worked closely with the government to raise the quality of the judiciary through regular revisions of judicial salaries and a conscious effort to attract lawyers and academics of the highest level of competence and temperament. He established the Senior Counsel scheme to recognize and promote excellence in the Singapore Bar. During his tenure, Singapore's Supreme Court decisions have been cited and adopted in major common law jurisdictions such as England and Australia, marking its growth from a parochial, common law legal jurisdiction to one that has acquired

international standing and respect. As president of the Legal Service Commission, Yong focused on attracting, and retaining legal talent within the government legal service. He introduced the Justices' Law Clerk scheme which inducts the best legal minds at the formative stage of their careers.

For Yong, outmoded practices and procedures were an impediment to a progressive judiciary. He did not hesitate to scrap inherited custom and practices that stood in the way of progress and the forging of a unique legal identity. During his tenure, the forms of address used for judges, and the dress code for both judges and lawyers (men and women) saw significant departures. More importantly, this helped to generate a mindset shift within the legal fraternity and demonstrated an abiding commitment to progressive and rational practices that were not unduly constrained by tradition. Yong was deeply conscious that the development of Singapore law needed to be sensitively attuned to changing socio-economic, political and cultural norms, and the fundamental values of Singaporean society.

By the time Singapore completely abolished appeals to the Judicial Committee of the Privy Council in London in 1994, the country was well on its way to developing an autochthonous legal system and jurisprudence. Yong noted in 1995 that, "Our approaches to the law must reflect our own Asian values, such as consensus and respect for authority and the group. . . . we cannot be Luddites, forever fearful of the new."

The development of an autochthonous legal system requires the development of local case law and the growth of local legal literature and scholarship, and these were accorded importance by Yong. He introduced the "Singapore Law Reports" to facilitate legal reporting of local cases and saw to the large-scale expansion of LawNet, the electronic legal database and portal of legal information and research in Singapore. As president of the Singapore Academy of Law, he oversaw its expansion of services offered to the legal community and promoted continual legal education.

Yong believes that the law functions not only for the public good, but can also promote Singapore's economy ambition and standing. He sought to develop and disseminate Singapore law, and actively promote its use as a governing law of choice in regional commercial transactions by Singaporean and non-Singaporean parties. The increasing confidence in Singapore's dispute resolution system has prompted the government to promote Singapore as a major dispute resolution hub.

On his retirement in April 2006, Yong had written 882 judgments, the biggest number of judgments in the history of the Singapore judiciary. Many of them are now landmark judgments in areas ranging from commercial to constitutional to criminal law.

Since the mid-1990s, Singapore's judicial system has won numerous international accolades for its wide-ranging reforms, including being recognized by the World Bank as a viable model for other countries facing similar challenges. Probably the most significant contribution as chief justice was the attitudinal and mindset changes unleashed by his judicial reforms, which have resulted in the quiet confidence that Singapore can be the leading legal hub in Asia. Today, Singapore's judicial system is a revitalized and forward-looking institution, alive to the demands of globalization.

In recognition of his services and achievements, he was decorated with the "*Darjah Utama Bakti Cemerlang*" (Distinguished Service Order) in 1989 and the *Darjah Utama Temasek*

(Order of Temasek, First Class) in 1999. The Inner Temple made him an honorary bencher in 1997. He was awarded honorary Doctor of Law degrees by the National University of Singapore in 2001 and the Singapore Management University in 2007. The La Salle University of the Philippines awarded him an honorary PhD in the Management of Financial Institutions in 2003.

In retirement, Yong continues to be involved in public service and philanthropy. He is a member of the Council of Presidential Advisers. He also maintains an active interest in the corporate world and holds directorships in Unicorn Holdings Pte. Ltd., and k1 Ventures Limited. He is also Chancellor of the Singapore Management University. Yong is actively involved in the Yong Loo Lin and the Yong Shook Lin Trusts, which have donated generously to the cause of higher education in Singapore.

Yong is married to Cheang Wei Woo and they have a daughter, Ying-I.

Eugene K.B. Tan

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Yong Shook Lin

(杨旭龄, Yang Xuling, 1896–1955)

Lawyer, politician, businessman, Malaysia

Yong Shook Lin was a founding member of the Malayan Chinese Association (MCA), and its founding secretary general from 1949 to 1952. He also played a key role in the short-lived experiment with multiracial politics in the Independence of Malaya Party (IMP), of which Yong was a member of its central liaison committee. A well known Cambridge-trained lawyer, Yong was a successful businessman as well.

Yong founded the law firm, Messrs. Yong Shook Lin (later Shook Lin and Bok) soon after he was called to the Bar of the Federated Malay States in 1918, the first Malayan Chinese lawyer to be admitted to the local Bar there. In 1919 he was admitted to the Bar of the Straits Settlements. The law firm was the oldest, locally incorporated legal practice, with "the distinction of being first established by a local advocate and solicitor". In 1938, Tan Teow Bok, a Queen's scholar, joined the firm which then became Shook Lin and Bok. When Yong died in 1955, Tan and his only son, Yong Pung How, managed the firm.

Yong, a Hakka, was born to Yong Ngee Chai, a prominent Chinese leader on 7 December 1896 in Kuala Lumpur. His mother was Hong Kong-born Yu Tak Fong and he had four sisters. His son Yong Pung How became the chief justice of the Supreme Court of Singapore from 1990–2006. The junior Yong had practised law in his father's firm in Kuala Lumpur from 1952 to 1970, and was also actively involved in the MCA. Yong had a *de facto* second wife, Loke Wai Sang, with whom he lived since 1949, and had a daughter.

Yong studied at the Victoria Institution (VI) in Kuala Lumpur, before he pursued his law degree at the Cambridge University's Emmanuel College in 1910 on a Nugent-Walsh scholarship, which was "founded at the VI in 1909 as a memorial to a prominent Kuala Lumpur 'citizen' to be awarded annually to the boy who stood second in the Junior Cambridge Examination". Yong was the first recipient. He also won the Rodger Medal "founded in 1895 in honour of Sir J. P. Rodger, British Resident I Selangor and President of the VI Board of Trustees from 1896 to 1901", and "awarded to the boy who had the best School Certificate results". He obtained a Bachelor of Arts (B.A.) degree and a Bachelor of Law (LL.B.) degree in June 1914, after which he qualified for a Masters degree. The English Bar admitted him in December 1919. He was chairman of the Federated Malay States Bar Council Committee from the 1930s to 1954.

Aside from his lucrative legal practice begun in 1919, Yong, a millionaire rubber magnate, was an active business leader, having been the president of the Chinese Chamber of Commerce from 1935 to 1937. He was the vice-president of the Selangor Chinese Assembly Hall; chairman of the Rubber Producers' Council; council member of the United Planting Association; and council member of the Estate Owners' Association from 1939 to 1941.

Yong gave his time to various voluntary social and educational services: as president of the Selangor Discharged Prisoners Aid Society; as council member of the Federal Housing Trust; and of Raffles College, Singapore.

Yong also played a significant part in public service: he was a member of the Mines Department Commission of Enquiry from 1940 to 1941; a member of the Selangor Chinese Advisory Board; an unofficial member of the Federal Council from 1939 to 1941; an unofficial member of the Selangor State Council from 1934 to 1955; Federal Legislative Council from 1950 to 1952; and Federal Executive Council from 1953 to 1955.

For his public service, Yong was awarded the CBE (Commander of the British Empire) honour in 1950; the Selangor Meritorious Medal (Pingat Jasa Kebaktian [PJK]) by the sultan of Selangor in 1954. He was also appointed a Selangor Justice of the Peace (JP). A road in Petaling Jaya, Selangor is named after him: Jalan Yong Shook Lin.

By the time the Japanese invaded Malaya and Singapore in early 1942, a few thousand Malayans, especially the Chinese, had fled the country to India, Australia, China, and elsewhere. Yong and his family stayed behind. The Japanese identified prominent Chinese leaders and professionals who had played important community roles during the pre-war colonial period and Yong, being one of their unfortunate victims was coerced into cooperating with the Japanese military administration by, for example, raising and contributing funds to support their military campaigns to purchase air planes and related equipment, for instance. Yong had to help top up $10 million from the state of Selangor to the sum of $50 million demanded by the Japanese from all the states, through a massive fund-raising effort led by other Malayan Chinese leaders such as Tan Kah Kee, Lee Kong Chian, and Dr Lim Boon Keng.

The Japanese also appointed Yong to the Selangor Advisory Council, an advisory council they had set up in every state. The Chinese leaders were compelled to make flattering statements and gestures, about them as most had little choice, especially after the Japanese had indiscriminately slaughtered a few thousand Chinese in Singapore on 15 February

1942 in the so-called Sook Ching massacre. This was extended to the rest of the peninsula from 18 February to 4 March 1942. In all more than 40,000 Chinese were estimated to have been killed. The Japanese were at war with China, and treated the Chinese everywhere they occupied with contempt, as they deemed them to be anti-Japanese.

News of the "cooperation" of the Chinese in Malaya (including Singapore) with the Japanese alarmed the Malayan Chinese in exile in India. Members of the Malayan Association, Bombay, India, passed a resolution on 16 November 1942 to banish these Chinese from Malaya whenever the British took Malaya back — labelling them *Quislings*, after Norwegian politician Vidkun Quisling, who had "assisted Nazi Germany to conquer his own country". However another Malayan Chinese leader, Tan Cheng Lock — who later became the founding president of the MCA — objected strongly to the unjust accusation and penalty in a memorandum to the honorary secretary of the association. Tan in exile in Bangalore, India, at the time, argued that the reign of terror perpetrated by the Japanese had forced the submission of those living under its tyranny. He admitted that had he and his family not evacuated in time by sheer luck and providence, they would have been subjected to the same fate, as would all the others who had escaped the Japanese tyranny. He postulated that "half, if not all, of the population of Malaya, including the Sultan[s] and their families, would have to be banished forever; for every one there must be compelled somehow to work in order to live and thereby assist the Japanese whether directly or indirectly in the governance of the country".

No such exercise of vendetta was initiated by the British after they returned to resume their colonial administration at the end of 1945; in fact many of the Chinese leaders were coopted into, or resumed, their public services, as can be seen in the case of Yong. However, although they returned to mainstream society, for some time the negative image somehow did taint these Chinese leaders, who were perceived to have acquiesced to Japanese coercion. This prejudice though was never shown to Malay "collaborators", even overt ones such as the Malay sultans, many of whom saw the Japanese as liberators from the yoke of British imperialism.

In post-war politics, Yong who had already established firm ties with the British colonialists previously, played a prominent role in galvanizing the Malayan Chinese away from Chinese nationalism and Malayan Communist propaganda, towards Malayan independence. He was coopted by Malcolm MacDonald, commissioner general for Southeast Asia, into the informal, elite multiracial group of leaders to discuss and diffuse rising ethnic tensions in 1949. There, through the Communities Liaison Committee (CLC), he became firm friends with Onn Jaafar, the founding president of the United Malays National Organization (UMNO). Onn, who subsequently resigned from UMNO after it had rejected his call for it to be transformed into a multiracial party, went on to found the Independence of Malaya Party (IMP), of which Yong was a staunch supporter.

Yong, who resigned as MCA secretary general (but remained an ordinary member) in 1952 due to differences with MCA president Tan Cheng Lock, became deeply involved with the IMP, espousing a multiracial platform. After it was severely trounced in the 1952 Kuala Lumpur municipal elections, Yong, with Onn, contemplated the formation of a new multiracial political party. This did not materialize and Onn went on to found the Malay-based Party Negara (National Party) to rival UMNO. Yong's interest in politics waned

after this and he was no longer involved by 1954. He died soon afterwards at the age of fifty-nine.

Ch'ng Kim See

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Yong Sooi Nghean, Gregory

(杨瑞元,Yang Ruiyuan, 1925–2008)
D.D., D.C.L., the Roman Catholic archbishop emeritus of Singapore, Singapore

Archbishop Gregory Yong was the first Asian-born clergy to head the archdiocese of Singapore. In the twenty-three years of his tenure, he became the well respected and widely known public face of the Roman Catholic Church. He was born on 20 May 1925 in Taiping, Penang. With a reputation for wit and friendliness, he received his early education at St George's Institution and St Michael's Institution in Ipoh. He entered the seminary when he was sixteen and was ordained in 1951.

His first significant association with Singapore was his posting to the Church of the Nativity of the Blessed Virgin Mary following his ordination. He did not stay there for long — just two years later he was sent for further studies in Rome. There, he achieved the distinction of being the first local clergy from Malaya to obtain a doctorate in Canon Law. At a time when the Church sought to train and promote locals to leadership positions in its dioceses around the world, it is not surprising that after his training in Rome he would play a significant role back in his home diocese.

On his return to Singapore, he took up the position of assistant parish priest at the Church of the Sacred Heart. His impressive intellectual ability and academic qualifications led him to take up a teaching position at the St Francis Xavier Minor Seminary. His further rise in the church hierarchy happened in 1968 when he was consecrated as the new bishop of Penang. He returned to Singapore again in 1977 to succeed the archbishop of Singapore, following the death of the previous incumbent, Archbishop Michel Olçomendy. Those were the early days of Singapore as an independent nation, when the government pursued rapid industrial development and modernization as intensely as its effort to socially engineer a sense of nationhood out of a diverse ethnic and religious mix in the young country. In this context, the challenges Archbishop Yong had to face as the head of the Catholic community included not only pastoral matters of the church, but also the negotiation of complex political and social terrains in the wider Singaporean society.

One of the first important tasks for the archbishop was to put the relationship between the Holy See and Singapore on a more secure footing. This he did by facilitating the eventual establishment of diplomatic ties between the two sides in 1981. Among other early tasks was the setting up of the Archdiocesan Catechetical Commission as well as the Singapore Pastoral

Institute for the strengthening of faith among the Catholics. He also oversaw the implementation of recommendations of the Second Vatican Council in the structuring of the local church organizational structure. In addition, Archbishop Yong supported and pushed for the founding of the St Francis Xavier Major Seminary in Singapore so that local aspirants to the priesthood could receive their advanced training in the country without having to relocate to the College General in Penang, which had been the previous arrangement before Singapore's separation from Malaysia. This would also ensure that Singaporean seminarians could continue to receive close support from the local congregation. In time, the major seminary has itself become an important centre for religious studies in the region, offering courses such as theology and philosophy for clergymen and lay people alike. Another significant legacy of Archbishop Yong is the Family Life Society. Sensing that the family unit was coming under threat from modernization and secularization, he hoped this society would help strengthen the family unit in Singapore by providing services such as information on family planning, conflict resolution, and counselling. The mission of the Family Life Society thus dovetailed with the Singapore Government's ideological focus on emphasizing the family as the "building block" of society.

In conjunction with the social doctrines of the Roman Catholic Church, the Singaporean Catholic community has a long history of providing a wide range of social services to the underprivileged and needy. In 1987, the government alleged that a number of lay Catholic organizations, through their social activism, were plotting to subvert the Singapore political system. It was one of the most serious crises faced by Archbishop Yong as the Catholic Church in Singapore and his leadership came under intense media and political scrutiny over the affair. In May 1987, the Internal Security Department, under the codename, "Operation Spectrum", arrested a number of Catholic priests and volunteers in church groups, active in providing social assistance to workers and championing their rights. The government's allegations were that these individuals and groups, inspired by "liberation theology", were closely associated with Filipino left-wings groups. They were accused of involvement in a "Marxist plot" to turn Singapore into a communist state. The government did not have to prove their case in the courts, as the Internal Security Act allows for the indefinitely detention without trial of suspects deemed to threaten national security.

After a tense meeting with then Prime Minister Mr Lee Kuan Yew, the archbishop — in a nationally televised press conference with Lee at his side — expressed his satisfaction with the government's evidence against the accused. Most of those arrested were subsequently released. However, the matter continued to plague the Catholic Church when some of those released later said their original confessions of the alleged plot had been obtained under duress, and retracted them. This resulted in the re-arrest of some of people involved. Throughout the matter, Archbishop Yong came under intense political pressure to control the activities of his priests and church organizations. He and some of his priests unwittingly became embroiled in a court case as witnesses in a libel suit brought by Lee Kuan Yew against the journal, *Far East Economic Review*, which Lee accused of suggesting in an article that he was against the Roman Catholic Church.

The "Operation Spectrum" affair highlighted the intricate political negotiations that Archbishop Yong had to contend with in Singapore, particularly with regard to issues

involving religion and politics. Partly as a result of the affair, the government proposed the Maintenance of Religious Harmony Bill, aimed at curbing the involvement of religions in politics, and preventing interreligious conflicts. After the Bill was first proposed, Archbishop Yong got actively involved in the consultation process. Together with the leader of the Muslim community, he called for clearer clarifications of the terms "religious" and "politics", as these were considered rather vague in the Bill's original formulations. The archbishop's two further recommendations — one relating to the way restrictions were to be imposed, the other to the composition of the Presidential Council for Religious Harmony — were accepted by the government. Due to his suggestions, at least two thirds of the council would comprise representatives from the major religious groups, and there would be greater transparency in the council's decision making process. Archbishop Yong was one of the members appointed to the first council. The Maintenance of Religious Harmony Act is today an important law that draws the boundary between religion and politics, and ensures the continuing cordial relations among the different religions in Singapore.

Under the leadership of Archbishop Yong, the Catholic community in Singapore continued to grow, and sought to incorporate new arrivals to the archdiocese as Singapore welcomes more foreigners to the country. These days, weekend masses are conducted in a number of languages such as English, Mandarin, Tagalog, Bahasa Indonesia, French, Burmese, and German, reflecting the diversity of ethnic and linguistic groups in contemporary Singapore. After heading the Catholic Church in Singapore for almost a quarter of a century, Archbishop Yong retired in October 2000, on his seventy-fifth birthday. He had been suffering from heart problems at the time of his retirement, and died of heart failure on 28 June 2008, aged eighty-three.

Francis Lim

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Yong Yin Fatt, Roderick

(杨仁发,Yang Renfa, 1932–)
Educator, diplomat, Brunei

Dato Yong Yin Fatt has made considerable contributions to the development of education in Brunei, and also as a diplomat in ASEAN countries.

Unlike the ancestors of most Chinese Bruneians who came from Southern China's Fujian and Guandong provinces, Yong's ancestors were from Ruijin city of Jiangxi province located in the Yangtze River valley in Eastern China, which is best known as the "Red Capital", the holy land of the Chinese Communist Revolution that is highly significant in the development of modern Chinese history.

Yong's father, the youngest in a family of four boys, was brought to Brunei in 1927

by a cousin, who had prospered in Brunei, to look after his rubber estates. He worked hard and after some years was able to buy a rubber holding and some land in Kampong Subok, about three miles from Brunei Town (present-day Bandar Seri Begawan), to start making a living on his own as a rubber and vegetable farmer. He later married a Hakka girl from Labuan who bore him ten children, four boys and six girls. Yong, who was born on 6 November 1932, is the eldest.

Yong attended the Chung Hwa Primary School, a Chinese medium school, for a year and later joined a cousin to study at the Chi Wen Chinese Primary School in Labuan in East Malaysia. With the impending approach of the invading Japanese Armed Forces in 1941, Yong had to return to his family in Brunei. He stopped going to school for the whole period that Brunei was under Japanese occupation.

It was not until 1947 that he joined the St George's School in Brunei Town, an English-medium primary school run by the Catholic Mission. He completed his primary education after three years and had to continue his secondary education in Jesselton, British North Borneo (present-day Kota Kinabalu, Sabah, Malaysia) as there was no secondary school in Brunei then. He managed to acquire his Cambridge Senior School Certificate after three years there. He started working after this and his subsequent college and university education was all achieved through the government's in-service training scheme.

Yong benefited greatly from the political developments that were taking place at this point in Brunei's history. The country was on the road to achieving internal self-government and eventual full independence. It had been a British Protectorate since 1888. Since 1906, Brunei was administered by a British official called the "British resident", who ran the country on behalf of the Brunei ruler. In 1951, Sultan Omar Ali Saiffudin, father of the present sultan, ascended the Brunei throne. He was the catalyst that propelled the march towards full self-government in 1959, and independence as a sovereign state in 1984. One of his top priorities was to educate his people so that they were able to run a country when the time came. This policy has been continued and intensified by the present sultan.

On completion of his secondary school education, Dato Yong joined the government service. After six months of work as a clerk he joined the education service as a trainee teacher. This involved teaching full-time under the supervision of the school principal and officers from the Education Department.

The first school he was posted to was the Government English School, the only English-medium government school in Brunei Town at the time. As a small-scale school, there were only five teachers of whom Yong was the only local teacher. Apparently, Yong was the first and only local English-medium teacher with a secondary school education.

After a year as trainee teacher, Yong was sent by the Brunei Government to the Singapore Teacher Training College to pursue a two-year full-time course and was awarded the Certificate in Education at the end of the course. This was at the time the highest, non-graduate teacher qualification in Singapore.

On his return to Brunei, he was posted back to his old school and found that the school had now moved into a new modern school complex and its name had been changed to Sultan Omar Ali Saiffuddin College. It is still in operation today, but the building complex has been greatly expanded to accommodate for a library, science laboratories, a sports hall, and even a hostel annex for out-of-town students.

In 1958 he was transferred to the Anthony Abell College in Seria to continue teaching English Preparatory classes. Another objective

of the transfer was for hims to understudy the chief Chinese schools supervisor stationed at the Education Office in Kuala Belait, so that he could take the job when the supervisor retired.

In 1960, the Australian Government offered Yong a scholarship under the Colombo Plan for Brunei for a trained teacher to go to the University of Sydney to do a specialized course on the Teaching of English as a Foreign Language, an area Australia was very strong in because of its special programmes for teaching English to its large intake of immigrants from various parts of the world. Yong was selected to go and he successfully completed the course, returning to Brunei in 1961.

Soon after this, he was transferred to the Chinese Schools section in the Education Department to assist the chief supervisor to oversee the running of Chinese schools. He remained in this position until his departure for Canada to pursue a full-time degree course on East Asian Studies, specializing in Chinese History and Civilization.

On his return from Canada in 1969, he was promoted to head of the Chinese School Division in the Education Department. In this position, Yong was responsible for all affairs related to Chinese schools, such as the registration of teachers and school management boards, the choice of curricula and textbooks, and the compliance by Chinese schools to regulations and rules set by the government. He also served as chairman of the board for the National Junior and Senior Middle Common Examinations. This examination was recognized by most Chinese-medium universities in Singapore and Taiwan since many students who passed it gained entry into these universities and a good number of them managed to graduate and go on to graduate studies in other countries, and to successful careers in various fields.

In the reorganization of the education service in 1983, a new entity, named the independent Inspectorate of Schools, was established to be the sole authority to inspect, report on, advise, and guide all teachers and schools in their work. Yong was initially posted to this division as a specialist inspector. He was promoted to director after the existing holder was promoted to head another government department.

In 1985 Yong was transferred to the ASEAN Division in the Ministry of Foreign Service. He spent a year here familiarizing himself with the workings of ASEAN, chiefly by attending the many meetings as a member of the Brunei delegation, and in the process, meeting all the officers from other member countries involved in ASEAN operations. He also attended the United Nations Annual General Assembly as a Brunei delegate in 1985 for three months.

When it came to Brunei's turn to nominate a candidate to fill the post of secretary-general of the ASEAN Secretariat located in Jakarta, Yong was nominated by the Brunei Government. He was formally appointed in 1986 and moved to live in Jakarta for the next three years.

The functions of the ASEAN Secretariat has been increasing and evolving over time. During the three years (1986–89) Yong was the secretary general, his work included servicing the many meetings in ASEAN, such as the annual foreign ministers meeting, the bi-annual meetings of the sectorial ministers, such as ministers for the economy, agriculture, labour, energy, law, and others. In addition to the Intra-ASEAN meetings, the secretary general was also required to attend the meetings with the dialogue partners. There were six at the time, namely the United States, the European Union, Japan, Canada, Australia, and New Zealand. These efforts enabled the ASEAN countries to

get trade concessions and assistance in many other areas, such as help in improving human resources in the form of training, acceptance of students into universities, and so on. The intangible benefits included enabling Brunei, a new and small country, to develop and emerge in a relatively short span of time as a country whose voice and influence in the international community can be heard and felt.

For his thirty-six-year of service, Yong was presented with a number of awards, including the Darjah Seri Paduka Makhota Brunei Yang Mulia Darjah Ketiga (SMB), the Darjah Seri Paduka Makhota Brunei Yang Mulia Darjah Kedua (DPMB) (this carries the title of Dato Paduka).

Yong still leads an active life, keeps himself fit, plays golf, and travels regularly with friends. He reads avidly on a wide range of subjects and follows current affairs in the print and electronic media. He still serves on the board of directors of Telekom Brunei Berhad of which he has been a member since this government owned company was first corporatized in 2002. At home, though his marriage has not produced any children, he is often surrounded by his siblings, their children, and grandchildren.

Chiew Chee Phoong

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Author's interview with Dato Yong.

You Jin

(尤今, 1950–)
Writer, Singapore

You Jin can claim to be one of the most prolific writers in Singapore. Her literary works, particularly travelogues and essays, are not only well received in Singapore, but also enjoy wide popularity among readers in mainland China. Her works are included in school textbooks in Singapore. In addition, she herself as a writer, and her literary works have been studied as an academic subject at both local and foreign universities.

You Jin is a famous pseudonym name for Tham Yew Jin (谭幼今), who was born in Ipoh, the capital of the state of Perak in Malaysia, in 1950. Her ancestral roots can be traced to Taishan, a Cantonese-speaking county in Guangdong, China. At the age of eight, she moved with her family to Singapore, where she has since settled as a citizen. In 1973, she graduated from the Department of Chinese Studies, Nanyang University, with first-class honours for a bachelor of arts degree.

After graduation, she worked at the Singapore National Library doing indexing for three years. In 1976, she landed a job in one of the major local Chinese newspapers, *Nanyang Siang Pau*, where she worked as a journalist, and also an editor of supplements. In 1981, she left the newspaper to pursue a career in education. One of the schools in which she taught is the Pioneer Junior College. She is currently a freelance writer.

Basically her literary works are in four genres — short essays (*xiaopinwen*, 小品文), novel, travelogue, and prose. As one of the most prolific writers in Singapore, she has some 140 books to her name, published in Singapore, Malaysia, mainland China, Hong Kong, and Taiwan. Scholars and readers comment that while her prose and short essays are filled with inspiration to overcome difficulties in life, her novels shows her social responsibility, and her travelogues are exotically appealing.

The major novels You Jin has published are *Mo* (模, Mode, 1979), *Shamo li de emeng* (沙漠里的噩梦, A Nightmare in the Desert, 1987), *Fengzheng zai yun li xiao* (风筝在云里

笑, A Kite Smiling in Clouds, 1989), *Ranshao de shizi* (燃烧的狮子, The Burning Lion, 1990), *Jinse de weixiao* (金色的微笑, A Golden Smile, 1991), *Tiaowu de xiangrikui* (跳舞的向日葵, A Dancing Sunflower, 1992), *Guili de xuanwo* (瑰丽的旋涡, A Pretty Spiral, 1996), *diesui de caihong* (跌碎的彩虹, Rainbow that Fell Apart, 1996), *Nage xiang bao de nüzi* (那个像豹的女子, A Girl Who Looks Like a Leopard), *Yangguang bijing shi tian de* (阳光毕竟是甜的, The Sunlight is After All Sweet, 2000), and *Yixiang qingyuan* (异乡情缘, Exotic Connections, 2001).

You Jin's collections of prose include *Shehui linzhao* (社会鳞爪, Social Snapshots, 1978), *Yi he shoushi* (一盒首饰, A Box of Jewellery, 1988), *Nangua qing* (南瓜情, The Pumpkin Love, 1997), and *Xiaosheng man taoyuan* (笑声满桃园, A Peach Garden Filled with Laughs, 2003). Anthologies of her short essays include *Linglong rensheng* (玲珑人生, A Lovely Life, 1987), *Niren shijie* (泥人世界, The World of Clay Figurines, 1988), *Xiangyata wai* (象牙塔外, Outside the Ivory Tower, 1990), *Chenshi fudiao* (尘世浮雕, Embossing the World, 1990), *Shan wai you shan* (山外有山, There Are Mountains beyond these Mountains, 1991), *Dadi de zhubao* (大地的珠宝, Jewellery of the Earth, 1997), *Rensheng zhi lü* (人生之旅, The Journey of Life, 1998), *Yueliang zai weixiao* (月亮在微笑, The Moon is Smiling, 2001), and *Shangxin de shui* (伤心的水, The Sad Water, 2002).

The collections of her travelogues include *Shamo li de xiaobaiwu* (沙漠里的小白屋, A Small White House in the Desert, 1981), *Yuan* (缘, Reasons that Bind, 1982), *Nanmeizhouzhilü* (南美洲之旅, Travels in South America, 1985), *Shitoucheng* (石头城, The Stone City, 1992), *Huo zai yangqun li de ren* (活在羊群里的人, People Who Live in Lambs, 1993), *Yihu cha xi xiangfeng* (一壶茶喜相逢, A Happy Encounter over Tea, 1995), *Meili de taiji* (美丽的胎记, Beautiful Birthmark, 1996), *Huanggu* (荒谷, A Deserted Valley, 1997), *Heise de daomi* (黑色的稻米, The Black Paddy, 2000), and *Qiangying nei de wenqing* (枪影内的温情, Love in the Shadow of Guns, 2003).

You Jin's literary works have won her many prestigious awards and acclaims. In 1982, her travelogue, *Shamo li de xiaobaiwu*, won a Book Award from the National Book Development Council of Singapore. In 1991, with her novel, *Ranshao de shizi*, winning the same Book Award, she became the first writer to receive the inaugural Singapore Chinese Literary Award from the Singapore Literature Society. In 1996, she clinched the first Montblanc-NUS Centre for the Arts Literary Award.

You Jin's foreign reputation was embodied in 2000 by the establishment of You Jin Research Centre by the Chongqing University, China. Seven years later, she was invited to the city of Chongqing for its inaugural writer-in-residence project, which resulted in the publication of her book, *Binfen chengshi* (缤纷城事, The Colorful City), in 2008 in China and Singapore. Also in 2008, her book, *You Jin xiaoshuoxuan* (尤今小说选, Short Stories by You Jin) was picked up as one the titles for Read! Singapore, an annual reading campaign organized by the National Library Board. In 2009, she was honoured with Singapore's Cultural Medallion.

Yow Cheun Hoe

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Young, Fifi

(Tan Kiem Nio, 陈金娘, Chen Jinniang, 1912–75)

Pioneer actress, Indonesia

Fifi Young was a well known actress who lived through four eras: before World War II, the Japanese Occupation period, the Soekarno period, and the Soeharto period.

She was born Tan Kiem Nio (陈金娘), nicknamed Nonie Tan, on 12 January 1912 (variously given in two other sources as 1914 and 1915) in Sungai Liput, Aceh, North Sumatra, to a French father and a Peranakan Chinese mother. As her father left her mother before she was born, it was not surprising that she took her mother's surname. She grew up in a single-parent family and received only four years of formal education at the Dutch School for the Chinese (HCS) in Batavia (Jakarta). In 1927 she married a well-known Peranakan writer and drama director, Nyoo Cheong Seng (杨众生, Yang Zhongsheng). This was the first marriage for Tan, but the second for Nyoo.

Tan studied Indonesian dances under Abdulhadi. In the late 1920s she followed her director-husband, who led "Miss Riboet Orion", a travelling drama troupe, on tour in West Malaysia (Malaya) and Singapore. When her husband led the "Moonlight Crystal Follies" troupe in Penang, she began appearing on stage and became a lead dancer. By 1933 she had emerged as a leading actress in the plays directed by her husband. She then started to use Fifi Young as her stage name. "Fifi" was chosen after a leading French actress at that time, "Fifi D'Orsay", while "Young" came from her husband's surname, pronounced "Yang" in Mandarin. However it was Anglicized to "Young" as she had a Eurasian face. Fifi Young was a great success with the audience who always wanted her in the performances. She followed the travelling troupe in the Dutch East Indies and British Malaya. One of the performances that made her a star was in *R.A. Morhia*, written and directed by her husband. Young played a Javanese girl who married a European man who then forsook her for a Dutch girl. It is believed that as the story was similar to that of her own mother's encounter, she was able to portray the character with feeling.

In 1934 she and her husband joined Dardanella, a well known travelling drama troupe in which Miss Dja, a legendary figure from Java, was one of the actresses. Young herself became one of the leading stars in the drama troupe which travelled widely in Indonesia, Singapore, and India. The group eventually formed their own travelling drama troupe called Fifi Young's Pagoda. In the 1930s, however, the movie industry began to develop in colonial Indonesia, and many actors and actresses gradually moved away from travelling drama troupes to the silver screen. Young's husband was asked to write screenplays while she acted in movies as the leading star. In 1940 alone, she starred in three movies: *Kris Mataram* (The Dagger of Mataram), *Zoebaida* (A Woman called Zoebaida) and *Pantjawarna* (Colourful). The following year, she starred in a movie entitled,

Air Mata Iboe (Tears of a Mother), which was directed by Fred Young, a leading movie director then.

During the Japanese Occupation, all the film companies were closed down so Young and her husband returned to the stage. They, together with Dahlia, an Indonesian movie queen before World War II, founded Sandiwara Surabaya (Surabaya Drama).

After World War II, Fifi Young and her husband formed another drama group called Sandiwara Pantjawarna (Colourful Drama). Her husband recruited a beautiful young actress, Mipi Malenka, to strengthen the drama group. He then fell in love with the young actress who eventually became his third wife. It is interesting to note that the marriage had the consent of Young who even allowed her to live under the same roof. But Nyoo and Malenka eventually split up. As for Fifi Young's relationship with Nyoo, there were two reports. One said that she also left Nyoo, but another noted that she remained Nyoo's wife until he passed away.

After Indonesia gained independence, the Indonesian film industry started to recover, especially in the 1950s. Young then returned to the silver screen and remained very popular despite her age. By 1973 she had made at least fifty-five movies. Her most successful role on screen was as a mother, first played in 1940. In 1954, she again played the role of a mother in *Tarmina* (produced by an Indonesian film company, Persari), and won the best actress award in the first Festival of Indonesian Films (FFI, 1955). In 1957 Fred Young remade his 1941 movie, *Air Mata Ibu* (Tears of a Mother), and invited Young to play the lead role again. From then on Young became the symbol of the Indonesian mother on screen. Her last movie, *Ranjang Pengantin* (The Bride's Bed), made in 1973, still portrayed her as a mother. She also played a leading role in the movie, *Wajah Seorang Pembunuh* (The Face of a Murderer, 1972) and received good reviews.

Some of her other successful movies include *Djembatan Merah* (Red Bridge, 1950), *Tiga Dara* (Three Girls, 1956), and *Mei Lan, Aku Cinta Padamu* (Mei Lan I Love You, 1974).

Young first learned to act from her director-husband, Nyoo Cheong Seng. A drama actor and movie star of the same generation, Tan Tjeng Bok, said that he taught her acting for two years. Tan noted that she had a special charm that made her different from other actresses; besides, she was able to get along with people easily. This eventually brought her success. Tan did not say much about her acting skills.

In 1971, during an interview with *Tempo*, a well known news weekly in Jakarta, Young was asked about "bed scenes", which were popular in Indonesian movies at the time. She criticized the censors for allowing the sex scenes and commented: "Would the movie not be popular if there were no such scenes?" She also admitted that if she were young and were asked to play these scenes, she would have refused.

On 5 March 1975, Young died in Jakarta and her body was cremated.

Leo Suryadinata

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Young, Grace

(杨慕恩, Yang Mu'en, 1962–)
Bowling champion, Singapore

Best known as an international champion at ten-pin bowling, Grace Young has also created a reputation for working selflessly in promoting important social initiatives.

A relative latecomer to the world of bowling, Young was to become known as one of the most committed and elegant of Singapore's sportswomen. After retiring from sporting competition, she focused her attention on media work, and assisting a range of groups concerned with human and social welfare.

Born on 19 December 1962 in Singapore, Young was the sixth child in a family of seven. Her father, Young Kim Kai, a general manager of a car company, came from Xinghua (兴化) in Fujian Province, China. He had been brought up by a Japanese family. Young's mother, known as Mary Choo or Mary Chu, was an Indonesian Chinese of Hakka descent who was born in Malaya and lived in Johor.

Young developed a strong interest in sport, notably as a pupil at Raffles Girls' School. She played badminton and represented Singapore Combined Schools at softball, but was also a committed tennis player and swimmer. She worked for Singapore Airlines for a period, and then in early 1984, a visit to a bowling alley stimulated a new interest. She met the national coach, Victor Tham, who was working with a squad of young bowlers. After she was provided with a few quick guidelines, Young was invited to join in the regular training sessions. Such was her rapid progress that before the end of the year she had become the graded champion at the Singapore National Championships.

A meteoric rise is difficult to sustain, but Young maintained high standards during a fifteen-year career of high-level performances. She achieved national and international sport celebrity status and remains an icon of Singapore sports. She was a three-time "Sportswoman of the Year" (1990, 1992, and 1993) and might have won more often, but three titles were the maximum number permitted at the time. In the history of the award there have only been five other Singaporean women who have achieved that level of elite performance. Pat Chan (swimming) and Li Jiawei (table tennis), both active when multiple victories were permitted, both won five awards. Joscelin Yeo and Junie Sng (both swimming), and Jing Jun Hong (table tennis) are the others who achieved the accolade three times. In 1999, when about to retire, Young earned a coveted place on the Straits Times 50 Greatest Athletes list.

During her first two years of international representation, she was a frequent prize-winner. However she had to wait until 1987 to make her mark in the SEA Games. During the next eight years she became one of the most prolific medal winners for Singapore. In Jakarta (1987) she won one gold (in the women's fives team event) and one bronze medal (in the Trios). In Kuala Lumpur (1989) she added two golds, one silver, and two bronzes. This success came after suffering a back injury. She won the masters title and also took the gold in the women's fives event. Grace went on to win the Taipei International (masters) several weeks later.

In 1989 Young scored a "hat-trick" of wins at the Singapore Open. She dominated the field in the singles, all-events and the grand masters. She followed this up with further wins in 1992, and two firsts in 1993. Her achievements in the Asian Fédération Internationale des Quilleurs (FIQ) competitions were impressive.

In 1990 she clinched the gold medal. Two years later there were two bronze medals and, in 1994, she won a silver and a bronze medal. Young also achieved major success in the Taiwan Open Championship where she took first place.

When Singapore hosted the SEA Games in 1993, expectations were running high. Young won a single gold in the doubles, partnering Adelene Wee. And finally in Rayong, Thailand (1995), she compiled a complete collection — one gold, one silver, and one bronze. Between 1987 and 1995, she won a total of seven golds, two silvers and four bronze medals at the SEA Games.

In 1991 Young was a member of the five ladies team that set a one-game world record at the FIQ Tournament in Singapore. There were many other successes within the region. In the wider Asian context, Young was also a top performer. She won an Asian Games bronze medal on two occasions. The first came in the women's singles in Hiroshima (1994) and the second in Bangkok (1998) in the women's trios. This later success was all the more notable as it followed a protracted period of tendonitis.

On the world stage, Young again proved her mettle. The nature of the competition demands sustained concentration through the preliminary rounds, round robin, and position rounds, which lead to the stepladder finals. In 1989, in her debut performance in the World Cup, she was placed eleventh in the competition held in Dublin, Ireland. Three years later Young fought her way through to the stepladder finals in Le Mans, France, before taking fifth place. And in 1994, when the AMF World Cup was held in Hermasillo, Mexico, she improved further and took fourth place. In the exhibition games which preceded this competition, Young teamed up with countryman Chan Shen to win an "unofficial mixed pairs title". She outscored all her male and female contemporaries on that day with a total of 264 pins.

Young received a National Day Award for her contribution to sport in 1995. She became an increasingly well known television personality, reading the sports news as well as hosting a leisure entertainment programme. In 1996, she reported on the Singapore performances at the Olympic Games in Atlanta. She also found time to represent Singapore in bowling as a demonstration sport at the games. The following year the SEA Games were held in Jakarta and she again played an important role in presenting sports news on television.

Outside the world of sports, Young has also spent time working with organizations such as the National Council of Social Services, the Singapore Red Cross Society, and the sports advisory subcommittee of the Singapore Broadcasting Authority. She is also a volunteer at the Assisi Home, Hospice and Children's Centre. In 1999 she became a strong advocate for the new Women and Sport movement, leading the Sports Excellence group and producing support material for young athletes.

In 2002, she was nominated for the Asian "Women Inspire Award".

Most recently Young participated in a fund-raising venture in Thailand. In 2009 she joined a group concerned with providing underprivileged women in Thailand with pap-smear tests. The Tour of Hope group of twenty-five riders cycled nearly 700km through Thailand in eight days, and managed to raise US$20,000 riding from Isan (in north-eastern Thailand) to the capital, Bangkok. The following year, with a larger contingent of thirty-five cyclists, the focus of the fund-raising venture was on helping midwives to administer screening tests in the most isolated rural areas of Thailand. The Tour of Hope rode from Kanchanaburi to Bangkok.

Young has been a member of various sporting committees in recent years. She has served on the board of management of the Singapore Sports School and the First Tee Golf Foundation. Her talents also extend to public musical performances. She is a member of Celebration Chorus, which is an Ecumenical Community Chorus, and has performed Handel's Messiah amongst other works. In June 2010 Young again revealed her virtuosity by singing *The Lady is a Tramp* with squash player Belinda Foo, at the Esplanade Concert Hall during the Association for Women of Action and Research (AWARE)'s superwomen gala.

Young is married to Roy Diao Wei-Chien, and they have one son, Kenneth Diao Yun-Kai, who was born in 2004.

Nick Aplin

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Yu Chin Chai

(俞庆在, Yu Qingzai, 1943–)
Lawyer, calligrapher, Brunei

Yu Chin Chai is a well known lawyer, as well as one of the best Chinese calligraphers in Brunei. He established a calligraphy school to indulge in his desire to teach calligraphy to interested learners. He is also an ardent participant of the activities in the Chinese community. As a lawyer, he has always been a legal adviser to Chinese organizations. He served several terms as chairman of the Taiwan Graduates Association of Brunei Darussalam, and has concurrently been on the directorial board of Chung Hwa Middle School in Brunei for over twenty years.

Yu was born in Sarawak, and educated at Chung Hwa Middle School in Kuala Belait and subsequently, at Chung Ching Middle School in Seria for his college education. He enrolled at the National Taiwan Normal University, Department of Education, for his degree in education in the autumn of 1963. After graduating in 1967 he returned to Brunei to serve his alma mater in Kuala Belait. In 1971, he studied law in England and received the barrister-at-law of Gray's Inn qualification in 1974. The following year, he became a professional lawyer in Brunei, and opened a law firm in the capital of Brunei that is still operating today.

Yu was not from a well-to-do family. From his primary school days to his university years in England, he took up part-time jobs, such as working as a gardener, and as a fisherman, as well as working full-time in a restaurant to pay for his studies. The self-reliant and assiduous spirit is exemplary for the young generation.

As a lawyer, Yu specializes in criminal law, especially on major cases, such as murder, firearms, major drug trafficking (all three of which carry the death sentence), as well as rape cases etc. He was well known for the successful appeal against the death sentence of someone convicted for illegal possession of firearms. This was the famous "Madtassan bin Lamat v Public Prosecutor" case in 1993, which was a major case at the highest judiciary level in Brunei, namely, the Court of Appeal. For this case he presented many defence arguments entirely backed by the points of law, with which the Court of Appeal agreed, and therefore allowed the appeal.

In this case, he won on four points of law, at the Court of Appeal level. It was an example of success against overwhelming odds. The facts left no room for debate, and the only thing he

could do was to find loopholes in the law to argue about — on points of law, and points in the construction of statutes. These two areas of advocacy were clearly demonstrated in this leading case fought by Yu.

As a calligrapher, his forte lies in the *kaishu* (楷书, regular script), *xingcao* (行草, semi-cursive script), and *caoshu* (草书, cursive script) style of Chinese calligraphy. He has been invited to represent Brunei at international calligraphy exhibitions on over eighty occasions in countries such as China, Korea, Canada, America, Singapore, Malaysia, and Taiwan. Some of his works are collected and preserved in the form of carving to be kept in China and he had won numerous prizes for his calligraphy art.

Yu has been vigorously promoting the learning of calligraphy and his enthusiasm has never waned over the decades. He created and established the Han Tang Calligraphy Society in the 1980s and later set up the Association of Writers, Calligraphers, and Artists. He was appointed instructor and put in charge of the Hua Ho Cultural Fund Calligraphy Centre. He also set up a training programme which provides regular weekly calligraphy classes taught by professional calligraphers. Every year, before the Spring Festival, members would write spring couplets on the spot in many places, and give them away free of charge. This is very welcomed by the people and his initiative demonstrates how important he is in the revitalizing and promoting the art of calligraphy in Brunei.

In 2003 Yu was invited to the "Majlis Ramah Mesra" event to demonstrate his calligraphy skills at the Tutong Park in the presence of His Majesty who was pleased and signed on the calligraphy. The government photographer captured this particular moment and the photo was then printed on the poster of the event and distributed all over the country.

Since the 1970s, Yu has been rigorously involved in the Chinese community. With his law background and being a Chinese university graduate who is familiar with the Societies Act, he naturally became the legal adviser to about twenty different Chinese organizations, including the Chinese Chamber of Commerce B.S.B., Chinese Chamber of Commerce K.B., Foochow Association K.B., Hainan Association K.B., Taiwan Graduates Association, Brunei Guang Hui Association B.S.B., Kwong Wai Siew Association K.B., Tokong (Chinese Temple) B.S.B., and Chinese Mechanical Association, Seria, etc. He provides free advisory service regarding rules and regulations pertaining to societies. Besides performing these duties, he was chairman of the Taiwan Graduates Association of Brunei Darussalam for four terms, president of the Rotary Club in Bandar Seri Begawan for three terms, and assistant governor of the International Rotary Club, district 3310, for one term. He has been one of the directors of Chung Hwa Middle School for over twenty years, making much contribution to the development of Chinese education.

Yu's involvements in community activities and contributions to the Chinese community are multifaceted, and manifested in the fields of legal consultation, cultural construction, and educational development. He is amiable and responsive and accedes to every request in terms of legal consultation, thus earning much respect from the leaders of various organizations. He is often invited to their directorial board's installation ceremonies. His law office is regularly patronized by the general public and enjoys a booming business.

Yu's wife is currently working in the academic field and she specializes in art and painting, and various Chinese musical instruments. They are planning to publish a book on calligraphy and art collection,

and Yu is also presently occupied with the Chinese translation of the Brunei Societies Act, Nationality Act, and the narratives of the "Madtassan bin Lamat V Public Prosecutor" appeal case mentioned above.

Niew Shong Tong

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Yu Khe Thai

(杨启泰,Yang Qitai, 1896–1983)
Community leader, business leader, Philippines

Yu Khe Thai was a respected Chinese community leader, a staunch defender and leader of the anti-Japanese movement, and an active supporter of Chinese education in the Philippines.

Yu was born in Bihu, Longxi, Fujian Province in 1896 of a wealthy businessman father, Yu Tiong Yee (杨忠懿), the fourth son of Yu Ti Vo (杨知母). His mother was Lim Kiak (林局). As a young boy, Yu joined his father at Gulangyu in Xiamen and studied at the Anglo Chinese School there. They later moved to the Philippines where Yu graduated from the Catholic Saint John College. After he graduated, he worked in his grandfather Yu Ti Vo's hardware, known by the Chinese trade name Sui Liong Hing (瑞隆兴铁业公司). Yu rose from the ranks to become chairman and general manager of Sui Liong Hing, which later became more popularly known as Yutivo Hardware.

Yutivo Hardware started as a single proprietorship hardware store in 1884 but later expanded and was incorporated into Yutivo and Sons Hardware in 1917, involved in hardware trading, import-export and merchandising. The corporation became a spare parts distributor of US-based General Motors Corporation in 1940. Despite the 1942–1945 Pacific War which crippled several businesses in the Philippines, the company managed to recover and expanded its operations as a distributor of GM trucks and later assembly rights for cars and trucks for General Motors.

Yu was very active in Chinese community organizations. Since its foundation in 1931, he was president of the Philippine Chinese Educational Association, a position he held for 40 years. The association was crucial in supporting high quality Chinese-language education in the Philippines. When Japan invaded China, he and fellow Chinese mobilized support for China and he became the vice chairman of the Federation of Overseas Chinese National Salvation Association (华侨救国联合会) and chairman of the Philippine-Chinese Anti Japanese Society (菲律宾华侨援助抗敌委员会), popularly known as the Kong Tiak Hue (抗敌会). Yu was likewise one of the leaders of the China National Salvation Committee, called Kiu Kok Sia (救国社) for short, and the Philippine chapter of the Boycott Japanese Goods Movement.

Like the rest of the overseas Chinese in Southeast Asia, the Chinese in the Philippines found the urgent need to modernize China's air force. Yu was made chairman of the Philippine chapter of the Association for Development of Aerial Defense of China (中国航空建设协会菲支会) organized by the Southern Chinese. The Association devised a scheme to sell aviation bonds to buy airplanes for China, to put up the Fujian aviation school and train pilots to fight the war.

When the Japanese aggression was brought to the Philippines, then a territory of the United States, the Huaqiao Anti-Japanese Movement was organized. Because of his active participation in the anti-Japanese movement even before the outbreak of war, Yu was among the first arrested when the Japanese occupied the Philippines in January 1942. But he did not succumb to the Japanese enticement for him to surrender. The Japanese were aware of the high stature he enjoyed in the Philippines and they did not dare physically harm him. However, his wealth and properties were all confiscated. He was given amnesty and released on April 1943.

At the end of World War II, Yu was tapped to be chairman of the Committee for the Huaqiao Business Revival and Development Movement (华侨商会复兴促进会) and the Huaqiao Welfare Committee (华侨福利促进委员会会) of the Chinese Chambers of Commerce (中华商会). Both committees were tasked to help their fellow Chinese get back on their feet, without waiting for government help or for reparations payment after the war. They especially helped care for the orphans whose parents were either arrested and killed by the Japanese or died in the war.

Due to his hard work and compassion for the welfare of the ethnic Chinese community, Yu was elected chairman of the Chinese Chambers of Commerce, where he participated all out in the rehabilitation of businesses destroyed by war. In the 1950s, Yu founded and became chairman of the Anti-Communist League and the Philippine chapter president of the Cultural Revival and Promotion movement. He was also president of the Yu and the Tang-Yu family associations.

As chairman of the Board of Trustees of Chiang Kai Shek High School, he was responsible for raising funds to make the school one of the best in infrastructure and facilities. From 1953 to 1954, during the crucial and conflict-ridden years that preceded the formation of the Federation of Filipino-Chinese Chambers of Commerce and Industry, Inc. (菲华商联总会), Yu became a significant unifying factor behind the successful organization of the Federation (商总) as the lead organization in the Chinese community.

The often acrimonious debates in the organizational meetings between the then Chinese Chambers of Commerce and the Federation were overcome when Yu was chosen as the neutral and mutually acceptable person to be the first president of the Federation in March 1954, a position he continuously held for four terms, until 1962. Concurrently, he was Chairman of the Board of Chiang Kai Shek High School, Chairman of the Anti-Communist League and a member of the Overseas Chinese Affairs Bureau of Taiwan (侨务委员会委员).

Being at the helm of these key organizations in the Chinese community, Yu played an active and leading role in the political, social, cultural, educational and charitable work of the Chinese community. All these he was able to pursue and support due to the solid economic base established by his family. Besides his wealth, his prestige with the Chinese community, Yu Khe Thai became Chairman of the Board of the Philippine Bank of Communications (交通银行) and General Manager to represent Taiwanese investors, primarily from 1955 to 1974 until the bank became all Filipino-owned in 1974 under Ralph Nubla. The bank played a crucial role in promoting investments from Taiwan to the Philippines and from Chinese Filipinos to Taiwan.

Throughout the presidency of the late Ferdinand Marcos, Yu Khe Thai was presidential consultant on national policy. A staunch anti-Communist leader who

headed many of the Kuomintang-led organizations in the Philippines, Yu was one of the most respected leaders and protectors of the Chinese community who worked for the welfare of the Chinese community continuously for close to 40 years. At the same time, he was also a key figure in promoting unity, friendship and mutual understanding between the Chinese community and the mainstream Philippine society.

Despite the 1942–1945 Pacific War, which crippled several businesses in the Philippines, Yutivo and Sons managed to recover and expand its operations, not just because of the post-war demand for steel and construction supplies but also as a distributor of GM trucks. The following years saw Yutivo Corporation establishing an assembly plant to locally assemble GM cars and trucks. The Yutivo plant served as a pilot operation to develop low-volume GM completely knocked-down assembly procedures for a subsequent network of GM assembler-distributors worldwide. In 1972 Yutivo Corporation actively participated in the government's Progressive Car Manufacturing Program and was a major partner of General Motors Corp.

Today, Yutivo Corporation is one of the most technology-driven companies in the Philippines, dealing with computers, information technology, system design, engineering and integration, training, and equipment leasing.

Teresita Ang-See

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Yu, Lily Monteverde

(杨莉华, Yang Lihua, 1939–)

Movie producer, Philippines

Lily Yu Monteverde, known as "Mother Lily" to Filipinos all over the country, is considered the mother of Philippine cinema, or, more popularly, the "Queen of Philippine Cinema". As the person behind one of the top three movie outfits in the country Regal Films — she has helped shape the lives of countless Filipinos. Believing that movies reflect life's causes and mirror an image of the struggles ordinary Filipinos deal with each day, she makes movies that serve to educate, inform, and somehow transform the lives of the movie-going public.

In promoting and championing Filipino movies, Mother Lily is unique in the relatively more conservative Chinese-Filipino community. Like many early Chinese immigrants, her father, Domingo Yu Chu (杨翼注), went to the Philippines from Nan'an (南安) in Fujian at a young age to seek better livelihood. He was happy to find that in this tropical country, coconuts were abundant and pursuing copra production held a big promise. Hence, he started to learn about coconuts and became one of the early entrepreneurs in the coconut industry. After several years of hard work and struggle, he accumulated enough wealth to establish the Mao Fa (茂发) Company, through which he earned more profits. Following the Chinese tradition

of always being grateful for whatever bounty one has received, and also believing that the key to a secure and promising future lies in society's youth and their education, he established a school, Uno High School, for the Chinese in the Philippines. He wished the best for Chinese-Filipino youth, hence the name "Uno", which is Spanish for number one.

Mother Lily was born on 19 August 1939, the youngest of twelve children. As a child, she was headstrong and quite spoilt. Her parents were normally quite strict, but as she was the youngest, they were more patient with her, and her siblings were gentler with her as well. Mother Lily credits her family for igniting the passion she has for her chosen field. A critical inspiration was her father, Yu Chu. His courage, hard work, and perseverance were the values that contributed to his success in the business world. Her parents instilled independency and the sense of responsibility in her since she was young, and also the virtue of honesty that ensured the integrity of the financial dealings in her work involving millions of pesos. Another person who motivated her to do what she liked best was her brother, Dr Jose Yu Siek Pong (杨式榜), principal of Uno High School. A medical doctor by training, he had sacrificed a lucrative medical practice to continue his father's lifelong commitment to education, and pushed the school to produce upright and accomplished students. Jose Yu shaped the dynamics of Uno High School, which he led for more than thirty years until he passed away in 1997. Although he was a strict disciplinarian, his determination to get to know all his students, and his unfailing concern for their welfare, have earned him not only the respect and awe of students but their love as well. This leadership style might have inspired Mother Lily in her movie productions.

The Japanese Occupation was also a valuable learning experience for Mother Lily, and also served to test her family's enduring faith in one another. She was four years old at the time, and the whole family fled to Marinduque in south-western Luzon, to hide from the invaders. Here, she learned to work for her own meal – no rice meant they had to buy palay and mill this into rice themselves and the young girl was not exempted from this task. Thus already at that young age, she learned that she needed to work for what she wanted.

As she grew into her teens, Mother Lily got hooked on movies. She would even travel to where filming was taking place and this inspired her to get a movie-like life and work towards that goal. After finishing her secondary education at St Scholastica's College, she went on to pursue an associate in arts degree at Maryknoll (now Miriam) College. University life wasn't appealing to her because she felt there was so much more she wanted to do, so she left after only two years. While still at university, she got to know the Mao Fa Company's basketball team leader, Leonardo Monteverde (李旋国), who was from San Beda College, and who was not only excellent in basketball, but was also an effective organizer. They got married in 1961 and, to people who know the couple well, Mother Lily's success in the movie industry was in part because of the full support and encouragement of her husband.

Having dreamt of being in the movies, Mother Lily had initially wanted to be an actress, but was not too confident about her looks. So, with all she saved from working as a clerk at her in-laws' Montemart Department Store on a monthly salary of 600 pesos, she took her first step into the film industry in 1961 by buying two popcorn machines and stationing them at two movie houses. Following her heart, Mother Lily worked hard and became a movie producer at the Regal Films, from which she shaped the lives of countless Filipinos through

her work. Her first offering in 1976 — *Kayod sa Araw, Kayod sa Gabi* (Hark Work in the Morning, Hard Work at Night) — became a smash hit. Forty years later, with many local and international awards still being reaped, Mother Lily is known throughout the country. While movies are mostly for entertainment, she believes that they should educate and inform as well, by reflecting the struggles of ordinary Filipinos.

During the martial law years, Mother Lily was afraid that the Marcos Government would arrest her when she produced *Manila By Night* (1980). She recounted that Imelda Marcos was upset because the movie showed an image of Manila different from her vision of it as good and beautiful. Director Ishmael Bernal was brave enough to show the country's poverty, prostitution, drug addicts, and the squatters (the homeless) instead. So not only did Imelda censor major portions of the movie, she also forced them to change the title to *City After Dark*. Four years later, Mother Lily had another run in with the Marcoses when Mrs Marcos ordered all copies of *Sister Stella L* (1984) confiscated. Fortunately, one copy had already been smuggled out to Hong Kong and was then screened at the Cannes Film Festival in France, where it received a standing ovation. *Sister Stella* is a nun who became involved in labour strikes after learning of the government's neglect of the poor and working classes. Her sworn duty to fight for the poor became complicated when her journalist friend was tortured and a union leader was kidnapped and killed. The plot reflected real conditions in the country during the dictatorship of Ferdinand Marcos.

Making movies does not mean being cooped up within the confines of a movie studio. Mother Lily puts up bazaars and supervises them closely. She says, "By putting up bazaars, I am able to feel the pulse of the ordinary people. I am able to experience and remain sensitive to their needs and wishes. In doing so, I am able to enrich and sharpen my instinct for my choices of the kinds of films that will click."

Under her stewardship, Regal Films has made more than 1,000 movies to date and has launched the careers of countless superstars in Philippine cinema. She also launched the careers of several outstanding directors from various professional backgrounds, such as production designer Mel Chionglo, screenwriter and university professor Jose Javier Reyes, production designers Don Escudero and Jeffrey Jeturian, screenwriter Jose Carreon, entertainment editor Lav Diaz, film editor Toto Natividad, to name a few. These names resound strongly in the Philippine cinema industry, all thanks to Mother Lily, who is now a legend in the history of Philippine cinema. She leaves a legacy of reviving the erstwhile moribund Philippine movie industry which now has many participants who owe their livelihood and careers to her.

Carmelea Ang See

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Yuchengco, Alfonso T.

(杨应琳, Yang Yinglin, 1923–)

Entrepreneur, business leader, philanthropist, diplomat, Philippines

Alfonso T. Yuchengco's career has seen him establish a financial empire with business that range from insurance to banking, education, culture, and philanthropy. In his senior years, he heeded the call of his country and became a sterling diplomat, serving as ambassador extraordinary and plenipotentiary to the People's Republic of China, then Japan, before being designated the Philippines' permanent representative to the United Nations.

Born on 6 February 1923, Alfonso T. Yuchengco is one of the most successful Filipino businessmen in the Philippines. He runs his businesses on the core values of discipline, diligence, honesty, and pride in being a Filipino citizen. Yuchengco has often said, "I won't go into any business that isn't good for the country or may tarnish the company's reputation. A good name is more important than a successful business." He acquired the foundations of business, work ethics, and values from his father, Enrique Yuchengco (杨仲清), as he trained under the companies the family established when they migrated to the Philippines from Nan'an in Fujian, China.

Enrique Yuchengco first went into a construction business and became a partner with prominent Filipino architect Tomas Mapua. By 1912, he and his wife, Maria Hao Tay, owned several lumber stores and had begun to make a name for themselves in the construction business. Later, Enrique engaged in other enterprises such as rice milling, tobacco trading, and wine making. In 1930, the Yuchengco patriarch realized that there were too few insurance companies in the Philippines, and thus decided to venture into fire and marine insurance as the springboard of the many businesses they were to establish later. The China Insurance and Surety Company was established the following year, with just seven employees, yet in the Chinese-Filipino community, the Yuchengcos are recognized as the pioneers of the insurance industry. Enrique Yuchengco was able to build up the insurance business based on integrity and trust. His other ventures did not cease operating and he was still doing rice trading in Northern Luzon, and construction and lumber trading in Manila. These enterprises became the trademark of the early Yuchengco conglomerate, built on a solid reputation of integrity, which spurred the growth of his companies.

Enrique Yuchengco nurtured his enterprises and continued to groom his only son, Alfonso, to take over. The younger Yuchengco completed his bachelor's degree in commerce from the University of the Philippines, and did a graduate course in accountancy from Columbia University in the United States. He taught accounting for a while at the Far Eastern University and the University of the East. When the Japanese invaded the Philippines, they liquidated the biggest of the Yuchengco's holdings, China Insurance Company. The family survived with the money that the senior Yuchengco had saved up, and relied on the rice mills in the north to sustain their income. At that time the younger Yuchengco took it upon himself to augment the family savings by buying and selling soap. This entrepreneurial spirit that he displayed encouraged his father to send him to Pangasinan to oversee their rice mill. During this dark period, the younger man found ways to contribute money, medicine,

and food to student fighter groups in Manila and the provinces. He felt it his duty to help in the war efforts against the Japanese in any way he could, as his father had been teaching him to be thankful to the Philippines, to which the family owed their luck and success,

Upon Liberation, Yuchengco went back to university and took the licensure examinations for certified public accountants. He then slowly took on the management of his father's enterprises, but instead of reopening the China Insurance Company, he formed a new enterprise — the Malayan Insurance Company, Inc. Over the years, Yuchengco had developed lasting friendships with his classmates, whom he later recruited to join him in his various businesses. He joined the Manila Jaycees in 1950, and has remained a perennial supporter of their many civic projects. Friends he had made in the non-profit group were added to his network of contacts. He travelled extensively to the United States, Europe, and Asia, establishing close ties with foreign corporations. The valuable contacts and opportunities he developed through his social network helped his companies expand rapidly.

Yuchengco dynamically piloted the diversification of the family's businesses to what it is today. His business expansions include two of the country's firsts. In the 1970s, he pioneered the pre-need business through Pacific Plans Inc. He also brought the first credit card business into the country when he brought in the Diner's Card. The exponential growth of Yuchengco's business interests in insurance, banking, investments, and education, among others, was the result of his indefatigable efforts and dreams to succeed. Companies such as Rizal Commercial Banking Corporation, Malayan Insurance, Great Pacific Life Assurance, Malayan Colleges, and House of Investments, are the core companies under the umbrella Yuchengco Group of Companies, which Alfonso Yuchengco diligently expanded through the years.

Yuchengco moulded a distinguished life with various achievements. He has been recognized as business leader and nationalist over the years, and was even appointed ambassador to the People's Republic of China in 1986 by the late President Corazon Aquino. The task was quite difficult as he had to place the Philippine-China relationship on a track consistent with his country's status as a newly restored democracy. Engaging in economic diplomacy, he broadened the range of the Philippines' trade with China, and laid the groundwork for economic cooperation with that booming country. In 1995, former President Fidel Ramos appointed him ambassador to Japan. As with what he did in China, Yuchengco helped increased direct Japanese investments in the Philippines. Yuchengco was then appointed by President Gloria Macapagal Arroyo as the permanent representative to the United Nations Headquarters in New York. During his stint at this body, Yuchengco secured a commitment for a U.N. Security Council seat for the Philippines, a first for the country. He resigned after fourteen months of service when he turned eighty. For his sterling performance as a diplomat, Yuchengco was tapped as presidential adviser for foreign affairs, a cabinet rank.

While Yuchengco served in the diplomatic corps, the Yuchengco Group of Companies was ably run by the next generation of Yuchengcos who, like their father, were trained as managers at an early age. Yuchengco's wife, Paz Sycip, is the daughter of Albino Sycip, one of the founders of China Bank. Despite his traditional Chinese-Filipino family background, Yuchengco's own family is considered unconventional. He accepted his eldest son's decision not to involve himself in

the family business, and allowed his daughters to run the businesses' major operations. In 2005, he announced that his eldest daughter, Helen Yuchengco Dee, would succeed him. Helen Yuchengco is married to another banker, Peter Dee, a scion of the renowned Dee C. Chuan family, the key founder of China Bank. Helping Helen Dee in overseeing the Yuchengco Group of Companies is another daughter, Yvonne Yuchengco. These days, the fourth generation, Yuchengco's grandchildren, helps to oversee daily operations of the different businesses. Yuchengco also depends heavily on professional managers to help run his business, and he has never restrained them, granting them room instead to realise their ideas of growth and expansion.

While riding high in the successes of the family's many businesses, Alfonso Yuchengco has always reminded his kin and his business executives to share their bounty with the community. In 1970, he established the AY Foundation for his philanthropy, charitable donations, and long-term civic projects. The foundation's beneficiaries represent a broad range of activities that hold personal significance for Yuchengco, such as education, the arts, and the environment. In addition to the AY Foundation's spearheaded community outreach, cultural heritage sponsorships, scholarships, health care caravans, leadership training, and awards programmes, Yuchengco also opened the Yuchengco Museum in 2005 in the landmark business complex, RCBC Plaza, at the heart of the financial district of Makati.

In 2011 the conglomerate he leads celebrated its 100th anniversary. The group now includes fifty other companies engaged in education, information technology services, travel and tourism, and real estate.

Carmelea Ang See

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Information provided by Yuchengco Museum.

Yuyitung, Quintin and Yuyitung, Rizal

(于长城,Yu Changcheng, 1917–90)
(于长庚,Yu Changgeng, 1922–2007)
Publisher, journalist, Philippines

Quintin and Rizal Yuyitung are hailed as champions of press freedom in the Philippines. The passion for truth as expressed in a free and independent medium was what Quintin and Rizal Yuyitung shared with their father Yu Yi Tung (于以同). It was this passion that led these three men to a common destiny that demanded the greatest sacrifice during the darkest periods in the history of their adopted country.

The Yuyitung family saga began in the 1900s when Yu Yi Tung arrived from China to teach in the only Chinese school in Manila during the early years of the American occupation of the Philippines. On Christmas Day of 1919, he began publishing the *Chinese Commercial News* or *CCN* (华侨商报), a monthly newsletter of the Manila Chinese Chamber of Commerce that was meant to keep Chinese businessmen informed on

important events and the trends in trade and commerce.

The *CCN*'s last monthly issue appeared in February 1922 after more than two years of publication. In April the same year, the *CCN* was reorganized as a publishing corporation and became a daily newspaper with Yu Yi Tung as owner-publisher. Its first issue had only two pages and a print run of fewer than a thousand copies. Gradually the *CCN* was recognized as a non-partisan Chinese daily reporting on important public events.

Yu Yi Tung married Kak Sui Kok (葛蕤谷) and their union produced two sons and a daughter. Quintin was born at the Mary Johnston Hospital in Tondo, Manila, on 30 October 1917. His father named him after Senator Quintin Paredes. Rizal, who was named after the Philippine national hero, Jose Rizal, was born on 16 September 1922 in the same hospital. He spent his early years in Xiamen, China, before returning to the Philippines.

While raising a family, Yu Yi Tung continued running the *CCN*, which was anchored on his steadfast belief that "the truth will prevail in a free and independent press and that false propaganda and cover-up will not stand the test of time". Because of this belief, Yu constantly found himself in the proverbial hot water, which was probably why he did not encourage his sons to join him in the family business, unlike other patriarchs of the the typical early twentieth-century Chinese families. Quintin took up business administration, while Rizal studied agriculture in Los Baños, Laguna.

In the 1920s the paper was accused of being pro-British when it published news that seemed favourable to the British at the height of the May thirtieth incident, where eleven Chinese student-protesters in Shanghai were gunned down by British troops on 30 May 1925. In the latter part of that decade, the *CCN* published both the good and bad news on the Koumintang and the Chinese Nationalist Army. But it became the foremost advocate of anti-Japanese sentiments when Japan invaded China and occupied Mukden in 1931. The paper called for the boycott of Japanese goods and raised funds to support Chinese resistance forces. The *CCN* reported both the victories and defeats of the Chinese against the Japanese so its readers would understand the war situation properly.

Quintin Yuyitung was working in a printing press when he met Yu Leng Suy (杨绫瑞), who was born and raised in Amoy, but had been a Manila resident since her high school days at St Stephen's High School. They were engaged in 1941 and married the following year. They had six children — four girls and two boys.

Yu Yi Tung closed down the *CCN* on New Year's Eve of 1941, before Japanese troops occupied Manila, which had been declared an open city. He quietly refused the Japanese demand for his paper to be used as a propaganda tool and was court-martialled and then executed on 15 April 1942.

On 15 April 1945, a few months after the war ended and on the occasion of Yu Yi Tung's death anniversary, the *CCN* resumed publication under the stewardship of the Yuyitung brothers. With Quintin as publisher and Rizal as editor-in-chief, the brothers decided to continue publishing the daily to honour their father's legacy.

Rizal Yuyitung married Veronica Lim in December 1958. Lim, of Chinese-Ilocano parentage, was a painter who hailed from Aparri. She completed her secondary education and a degree in fine arts at the University of Santo Tomas. They had four sons and three daughters.

The *CCN* flourished and became the leading Chinese daily in the Philippines under the Yuyitungs' leadership. The paper became the brothers' vehicle for their main advocacies: (1) genuine Chinese assimilation into Philippine mainstream society (2) repeal of the expensive, time-consuming, legal naturalization process, and (3) diplomatic recognition by the Philippines of the People's Republic of China as the legitimate government of the Chinese people, which was contrary to the largely American Cold War propaganda.

For continuously upholding truthful journalism like their father before them, the brothers caught the ire of powerful and influential people in the Chinese community and Philippine society, and gained their own share of controversies.

On 7 March 1962, Quintin and Rizal, together with nine *CCN* staff members, were arrested by intelligence agents of the Armed Forces of the Philippines and charged before the Deportation Board with publishing from 1949 to 1962 articles that were allegedly promoting the communist cause, and derogatory to the Philippine Government. Although born and raised in the Philippines, the Yuyitungs were Chinese citizens according to Philippine law. They were charged barely two months after Rizal Yuyitung had written a series of articles in which he pressed for the full integration of the Chinese resident minority into the national community through reorientation and re-education, and for which he was given an award by the National Press Club. Rizal Yuyitung was released after two weeks, but his brother was detained for six months.

The Philippine Government dropped the charges in 1968 since the evidence consisted mainly of news dispatches, all of which were translations of reports from international wire agencies. Quintin and Rizal Yuyitung complied with the government demand for a public apology and retraction which were published in the 14 May 1968 issue of the *CCN*.

But on 21 March 1970, the old charges against the Yuyitung brothers were revived through a letter that Defense Secretary Juan Ponce Enrile wrote to President Ferdinand Marcos. Two days later, immigration agents arrested Quintin and Rizal and detained them overnight at the Bureau of Immigration Commissioner's Office. The *CCN*'s office was raided and searched. The brothers each posted bail of 10,000 pesos in cash and another 10,000 pesos in bond the following day and were released. But there was no rest for the Yuyitungs after their release as hearings on their case were conducted daily except Sundays.

While their case was pending before the Supreme Court, the Yuyitung brothers were snatched on the night of 4 May 1970 outside the Manila Overseas Press Club. They were forcibly taken to Basa Air Base in Batangas and put on board a Philippine Air Force plane that flew them to Taiwan. They were not allowed to pick up and bring personal belongings, much less inform their lawyers and families. The brothers were shown a copy of the deportation orders that Marcos had signed on Labour Day only when they were already in prison in Taiwan.

The brutal and inhuman manner of the Yuyitungs' deportation drew widespread protests from the student, media, and legal sectors in the Philippines. The International Press Institute condemned the act as a "violation of the declaration of human rights and the principle of press freedom" during its General Assembly in Hong Kong On 18 May 1970. The case of the Yuyitung brothers would stay on the IPI agenda until their release. As a gesture of gratitude, Rizal christened his seventh and youngest child, who was born the

year he was arrested and deported, "Ipi" after the organization.

The *CCN* continued to operate even after the brothers' arrest through the efforts of its staff under their defence counsels, Juan Quijano and Joker Arroyo, who volunteered to help keep the paper running.

The Yuyitung brothers were tried in a military court in Taipei and sentenced after three-and-a-half hours of lopsided deliberations on 24 August 1970. Quintin was sentenced to two years of reformatory re-education; Rizal, three years. They were tried and sentenced in a country where they had never been for crimes they had allegedly committed in a country where they were born and raised.

The brothers' ordeal was a prelude to one of the darkest phases of Philippine history, where the press was silenced and journalists were jailed in Taipei so they could not exercise their freedom to tell the truth. Quintin was released from jail in Taipei on 16 August 1972. A month later, President Marcos declared martial law. This time, the *CCN* ceased operations. Rizal was released from prison exactly a year later. As both could not return to the Philippines, Quintin lived in exile in the United States, while Rizal lived in Canada.

While in exile, the Yuyitungs witnessed the vindication of their advocacies for which they had paid a heavy price. In 1975, the Philippines established diplomatic relations with the People's Republic of China. Also, the same year, President Marcos issued a presidential decree that granted Filipino citizenship to Chinese residents through the very procedure the Yuyitungs had championed in the past.

On 25 February 1986, the People Power Revolution toppled the Marcos regime. One of the first acts of the Aquino government on assuming office was to revoke President Marcos' deportation order for the Yuyitungs. Quintin and Rizal were thus able to come home to the Philippines after sixteen years of involuntary exile. On 12 June the same year, the *CCN* resumed publication after a break of fourteen years.

Quintin Yuyitung died of a stroke in San Francisco, the United States on 7 March 1990. His body was flown to Manila and later interred at the Manila Memorial Park on 14 March 1990. The Bantayog ng Mga Bayani Foundation honoured him as a hero on 30 November 1996. Rizal Yuyitung died in his home in Toronto, Canada, on 19 April 2007 after a five-year battle with cancer. He was cremated and his ashes were scattered in the Pacific Ocean. The Bantayog ng Mga Bayani Foundation also honoured Rizal as a hero on 30 November 2007.

The legacy of the Yuyitung brothers lives on. Democracy is strong as evidenced by the freedom the press rightfully enjoys.

Ana Esperanza Ong

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Zhang Jing Yun

(张景云, 1940–)

Poet, translator, journalist, Malaysia

Zhang Jing Yun is well known as an outspoken current affairs and cultural commentator in Malaysian Chinese newspapers. He has also achieved considerable success as a poet, writer, and translator, and has a reputation for being a paradox. Even though he is a well respected journalist, poet and writer, he does not consider himself an author. While he is affable and capable of communicating well with individuals from all walks of life, he is not a member of any club or association. Despite his excellent writing ability and the numerous articles and commentaries he contributes to Chinese newspapers in Malaysia, he has decided not to be a member of the Association of Malaysian Chinese Writers. This decision was not as much rooted in vanity as in humility, for Zhang does not consider himself a "true writer", because he believes a "true writer" ought to be creative. He feels his writings are not true literary creations because they are merely analytical comments on what is unfolding in the world.

While Zhang may be modest about his writing abilities, he is also pragmatic. For instance, he is a member of the National Union of Journalists in Malaysia only because he knows being part of the union would safeguard his career in journalism. Despite his eccentricities, he remains a respected writer in the Malaysian Chinese community. At present, he is the chief cultural and current affairs commentator at *Oriental Daily News* (东方日报). He has previously been the chief cultural and current affairs commentator for a number of Chinese newspapers in Malaysia, such as *New Bulletin* or *Xin Tong Bao* (新通报) and *Nanyang Business Daily*, better known by its transliterated Chinese name, *Nanyang Siang Pau* (南洋商报). He has also spent some time at the Centre for Malaysian Chinese Studies as a researcher.

Zhang's ancestors hailed from Tong'an in the Fujian province of China, but Zhang himself was born in Burma (now known as the Union of Myanmar) on 11 January 1940. By the time the Second World War broke out, he was in Penang, an island in Peninsula Malaysia. He received much of his early education in Penang, but dropped out of school at the age of sixteen. Soon after leaving school, he worked in various jobs in Penang, Perlis, and Singapore. Anxious to make a living, Zhang took a wide variety of jobs. Before he became a cultural and current affairs commentator, he worked as a part-time teacher, a clerk at a rubber plantation, a painting worker, and a band manager at a nightclub.

Despite leaving school at that early age, he never stopped trying to improve himself through reading. This may be gleamed from his experiences in Singapore soon after leaving school. During his first visit to Singapore in 1958–60, he sought to improve his understanding of art by working as a manager of an art gallery. He also took the opportunity to broaden his cultural horizons by immersing

himself in the political and social thought of the day. Intrigued by the different perceptions of the post-independence climate in Singapore, Zhang read books on modern literature, as well as social and political thought. During this time, he developed an interest in movies, cinematography, and art. He also attempted to pick up oil painting. While he was offered a chance to study in the Art Students League of New York in the United States at this time, a problem with his visa application meant that he could not enrol there. When he visited Singapore again in the 1970s, he started reading books on Buddhism, Taoism, as well as Indian and eastern religions. Eager to learn more, he also read books on science fiction and natural science.

Although Zhang lacked formal training in literary theory, his voracious reading appetite and analytical thought processes made him an able commentator and excellent writer. Because of the ideas he had picked up in reading and from analysing the socio-political and cultural environment around him, Zhang proved to be a prolific writer. Writing seemed to come naturally to Zhang, for he began writing short stories and novels in his secondary school days. He was only sixteen when he first tried his hand at poetry. His venture into poetry was a largely successful one, as his first volume of poems, *On Fragrant Grass* (言荃集), was published in 1977. As a writer, Zhang had many pennames, including Zhang Chen Yin (张尘因), Zhang Ya Lu (张哑侣), Yi Sha (一沙), Zhang Li Man (张里蛮), Zhang Guang Zhai (张光斋), Zhang You Jin (张友荆), Zhang Tianqi (张天器), Zhang Nai Guan (张乃管), Mr Wu Jie (芜阶先生), and Mr Bu Bi (补壁先生). Once he had made a name for himself as a poet and writer, he published several poems and art commentaries in English in the *New Nation Press* and in *Commentary* from the late 1960s to the early 1970s. It was an achievement for Zhang that his works appeared in *Commentary* because it was a bulletin published by the alumni of the National University of Singapore. Zhang's later publications were works of prose.

When he returned to Malaysia in 1976, he joined *Nanyang Siang Pau* as editor for the supplementary news column. By 1984 he was the newspaper's resident current affairs and cultural commentator. From then on, he also wrote special feature columns for the newspaper. In the late 1990s, Zhang regularly wrote a well received Sunday supplementary column in the *Nanyang Siang Pau* called "Jing Yun's Salon" (景云沙龙). He also published two volumes of prose in 2001 titled, *As the Clouds Lose Heart, the Waters Head East* (云无心，水长东), and *Looking at Vegetarian Tit bits* (见素小品).

In addition to "Jing Yun's Salon", Zhang also wrote a special column on culture, the arts, and the humanities in *Nanyang Siang Pau* in 1994–95. This column spanned 3,000 words and discussed a wide range of issues, such as social phenomena, western and eastern literature, the humanities, as well as the development and role of the intelligentsia. The popularity of Zhang's column lay in the fact that readers could write in to the newspaper to provide feedback or to discuss the issues it had highlighted. Zhang's articles in these columns were eventually compiled in the volume titled, *As the Clouds Lose Heart, the Waters Head East* mentioned above. Four of these articles also appear in the book, *History of Malaysian Chinese Prose*, edited by ZhongYiwen and Chen Dawei from Taiwan universities.

On top of being an excellent writer, Zhang is also a very good editor and translator. Although he had no formal education in English, he speaks the language fluently, and can translate from Chinese to English and

vice versa. This is because he worked hard at practising and learning the language. Even though he lacks a university degree, Zhang is acknowledged as a well read man with a wide range of knowledge.

Chiah Seng

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Addenda

Chua Thian Poh

(蔡天宝, Cai Tianbao, 1948–)
Community leader, leading businessman, Singapore

Getting the location right is commonly believed to be the key to success for property investment. To property developer Chua Thian Poh, however, nothing beats the importance of timing.

Chua Thian Poh has come to that conclusion having experienced the ups and downs in business over the years. Born in Singapore on 11 July 1948 in what he described as a "traditional Chinese family", Chua was the seventh child in a family of 14 siblings. His father sent him to a Chinese school in the morning and an English school in the afternoon for his primary education so that he could acquire two languages. Chua, however, was not academically inclined. He went to Serangoon Garden Technical School and left at 16 with O-level qualifications to help out in his father's business.

His father, Chua Tiong Yean, was a builder of *tongkang* (bumboats) and operator of a lighterage service. In 1969, Chua struck out by himself and set up a company, Ho Bee, with his brother to supply metal hooks and spikes for the logging industry. He made his first million at the age of 21 from property investment. In the wake of the oil crisis of 1973, however, timber prices fell and his business went bust. He then went into the trading business in Jakarta, sourcing household products, electrical appliances and stationery from China, Taiwan, Hong Kong, Korea and Japan, and re-exporting them from Singapore to Indonesia. He was based in Jakarta between 1973 and 1986 to look after the operations of his trading business. Riding on the Indonesian oil boom and strong domestic spending then, he said he ventured

into Indonesia at the right time. However, he suffered millions of losses again in 1978 after the devaluation of the rupiah.

Anticipating an upturn of the property market in Singapore in 1986, he returned home and ventured into the property business. In 1987, he set up Ho Bee Investment and acquired an industrial building at a distressed sale. As land prices were bottoming out at that time, he seized the opportunity to develop a condominium project in Newton Road. By the time the properties were launched for sale in 1989, there was an influx of Hong Kong money to Singapore following the Tiananmen incident in China. Time was on his side and he quickly expanded his property business by taking on a larger condominium project in Bukit Timah Road and acquiring industrial properties.

In 1994, Chua turned his attention to London. He developed Parliament View apartments opposite the Houses of Parliament. "So we escaped the Asian Financial Crisis," recounted Chua in a media interview. Instead, he rode on the rise in London property prices as well as the appreciation of the pound. At about the same time, he diversified his businesses into videotapes and laser discs, film making and petrol kiosks. In 1993, he set up Ho Bee Media and dabbled in the publishing business.

Property development, however, remains the mainstay of his business. His property company, Ho Bee Investment, was listed on the Singapore Exchange in 1999. The listed company got a big break in 2003 when it won the bid at the maiden land tender at Sentosa Cove. The first condominium at the high-end waterfront housing district, The Berth by the Cove, and the first terrace housing development, The Berthside, set benchmark prices when they were launched for sale the following year. Subsequent developments like The Coast and the villas on Coral Island were also well received. The successful bet on Sentosa's waterfront housing district distinguished Ho Bee Investment in the property market. For his achievement in business he was conferred The 2006 Businessman of Year in the Singapore Business Awards jointly organized by the *Business Times* and DHL. Asked why he was the first developer to venture into the new waterfront district of Sentosa Cove, he attributed it to good timing and said, "You have to do the right thing at the right time."

As the timing was on his side in the early 1990s and the business thrived, Chua started playing an active role in community work. He recalled: "By the mid-1990s, my business was on track and when someone asked me to play a more active role in the business community and clan associations, I responded to the call."

In 1993, he joined the Singapore Chinese Chamber of Commerce and Industry (SCCCI) as a council member. He became its deputy president in 2001 and president in 2005. He served as SCCCI President for two full-terms until 2009. A year later in 2010, he was elected in rapid succession as president of Singapore Hokkien Huay Kuan (a Fujian clan association) and president of the Singapore Federation of Chinese Clan Associations (SFCCA), an umbrella body for more than 200 clan groups. Wearing two hats in addition to being the immediate past president of the SCCCI, Chua thus became the leader of the Singapore Chinese community.

Chua is credited with inducting new, younger leaders and new immigrants into positions in the SCCCI and SFCCA. One of them is property developer Zhong Shengjian, a new immigrant from Guangdong and now a Singapore citizen. Asked in a media interview why he was shouldering the responsibility and

burden of leading the Chinese community, Chua replied: "It all comes from the sense of duty I learnt from my family who taught me the principle of 取之社会，用之社会 (after you have made it, you have to give back to society)."

Chua has also been a supporter of many other community activities. He sits on the board of numerous civic and business organizations. Among his other appointments, he is the chairman of Business China, Trustee cum Chairman of the Finance and Establishment Committee of the Chinese Development Assistance Council as well as the Chairman of Ren Ci Hospital. He is also the chairman of the Bishan East Citizens' Consultative Committee.

In recent years, Chua has turned philanthropist and donated money to various tertiary institutions. In 2008, he gave the Singapore Management University S$3 million to establish the Ho Bee Professorship in Chinese Economy and Business. In the same year, he donated S$5 million to the Nanyang Technological University to set up the Chua Thian Poh Entrepreneurship Education Fund. And in 2011, he donated S$5 million to the National University of Singapore to run the Chua Thian Poh Community Leadership Programme. These donations have been matched by government grants.

The donations to tertiary institutions are apparently motivated by his experience from the school of hard-knocks. "I did not continue my education after secondary school. I realized later that a formal education is important. You can see the vast difference between the secondary-school students and university graduates when you put them together," he recounted. With the funds he set up, he hopes the younger generation would further their education.

Chua's wife, Doris, is an executive director of Ho Bee Holdings, and the majority shareholder of the listed Ho Bee Investment. The couple has two sons and two daughters. Two are in the family business. Chua's family wealth is estimated by Forbes, a US financial magazine, at US$555 million. In view of the debt crisis in the US and Europe and the slow sales in the high-end property market, Chua is setting his sights on developing a commercial property project in One North, a business park in Singapore. He is also looking at residential projects in London and Australia. For a man who believes in getting the timing right, Chua appears to be staying ahead of the business cycle.

Yong Pow Ang

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Soeto Tjan

(司徒赞, Situ Zan, 1900–1978)

Educationist, community leader, Indonesia

Soeto Tjan was born in 1900 into a hawker's family in Kaiping 开平, Guangdong, China. In 1908 he lost his father and in 1911 he went to Kuala Lumpur to join his uncle who owned a small timber mill. Soeto went to a Chinese school in the morning and an English school in the afternoon. In

1915, at the age of fifteen, he graduated from primary school and returned to China for further studies, first in Shanghai and later at the Jinan Xuetang 暨南学堂, Nanjing, in the Teachers' Training Section. After graduation, he came to Indonesia in 1919 to take up the position of principal of a Chinese school (in Muntilan, Central Java) which was sponsored by the Guangzhao Huiguan (Cantonese Association). He was there for two years.

Between 1922 and 1934 he moved from place to place. When he was teaching in Palembang (Sumatra), he came to know a young teacher Liu Jin Duan 刘金端 who was a graduate of Nanyang Girls' Secondary School (Singapore) and the two got married in 1924. In 1925 he returned to China for a short while and was invited by Ang Jan Goan 洪渊源, a community leader, to go to Batavia (Jakarta) to be the principal of the Tiong Hoa Hwee Koan School, also known as Pa Hwa 八华, an engagement which lasted less than a year. Soeto then went to Central Java to work for an association lasting only a year. He returned to Batavia to take up the position of Chief Editor of *Gongshang Ribao* 工商日报. Not long after this, he went to Palembang again to become the principal of a school. Three years later (1932) he went to Singapore to work as the editor of a few Chinese newspapers. He eventually settled down in Jakarta in 1935 taking on the role of principal of Guang Ren School which was also sponsored by Guangzhao Huiguan. From 1935 to 1942 he was the chairman of Batavia's Federation of Chinese School Teachers Associations.

During the Sino-Japanese war, Soeto was active in raising funds for China as well as for Fuxing She 复兴社 which was an anti-Japanese organization. He and his two very young sons, Soeto Pasen and Soeto Meisen, were later detained during the Japanese Occupation of Java. Later, his wife was also detained. They were only released after Japan capitulated in August 1945.

During the Japanese occupation, only Chinese primary schools were allowed to hold classes. In 1945, soon after the Japanese surrender, Chinese teachers in Jakarta organized a meeting of various clan associations and decided to establish a temporary Lianhe Zhongxue 联合中学, also known as Lian Zhong 联中 (United Secondary School) in Jakarta. This Lian Zhong was an amalgamation of three schools: Guangren School (Cantonese), Huaqiao Gongxue (Hakka), and Fujian School (Hokkien). In the following year the school changed its name to Huaqiao Gongli Bacheng Zhongxue 华侨公立巴城中学 (Overseas Chinese Public Secondary School of Batavia), abbreviated as Ba Zhong 巴中, (Pa Chung in old spelling), and Soeto Tjan was appointed its principal. Under his leadership, Ba Zhong developed into one of the largest Chinese-medium secondary schools in Indonesia.

From 1945 to 1951 Soeto was the chairman of the Chinese School Teachers' General Association. He was not only active in the educational field but was also a socio-political activist. In November 1949, soon after the establishment of the People's Republic of China, Yang Xinrong 杨新容, a leftwing teacher who was the principal of Xin Hua School in Jakarta, formed and led a committee to "foster diplomatic relations between China and Indonesia" 促进中印建交工作委员会. In the following year, Indonesia and the PRC established diplomatic relations and the committee was renamed the Association for Fostering Overseas Chinese Unity in Jakarta 椰加达华侨团结促进会. Soeto Tjan and Yang Xinrong were both elected as vice chairmen. In April 1952 when the association changed its name to Yejiada Zhonghua Qiaotuan Zonghui

椰加达中华侨团总会, General Organization of Overseas Chinese Associations in Jakarta, abbreviated as Qiao Zong 侨总, Ang Jan Goan was elected chairman and Soeto Tjan continued to serve as deputy chairman. Ang who was an Indonesian citizen later resigned and was succeeded by Soeto Tjan.

Soeto Tjan was clearly pro-PRC and Qiao Zong was close to the PRC embassy; it eventually became the organization for citizens of the PRC. It often sent Indonesian Chinese delegations to visit the PRC led by Soeto himself. In 1959, while leading yet again a delegation of Indonesian Chinese to the PRC, he criticized the Indonesian Presidential Regulation No. 10 (1959) in Beijing which prohibited overseas Chinese from engaging in the retail trade in rural areas. When he returned to Indonesia in December that year, he was immediately arrested and in January 1960 was expelled from Indonesia.

From that year onward Soeto lived in the PRC, holding a number of positions: deputy director of the Institute of Southeast Asian Studies at Jinan University (Guangzhou), 1960–66?, committee member of China's Afro-Asian Association, member of the Guangdong Returned Overseas Chinese Association, and trustee of the Guangdong Overseas Chinese Investment Board. During the Cultural Revolution, he was unfairly treated due to his overseas Chinese background. However, after the reemergence of Deng Xiaoping, he was again appointed a committee member of the 5th CPPCC in February 1978. He died on 14 March 1978, a month after the appointment. His early publications include *Geography of Dutch East Indies* (南洋荷领东印度地理, Nanjing, 1922), *Textbook of Dutch East Indies Geography* (南洋荷印地理课本, Batavia, 1930), and *Travels in China and Japan* (中日游记, Batavia, 1935).

Soeto Tjan had five sons and two daughters. All of them left Indonesia.

Leo Suryadinata

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Tjahaja Purnama, Basuki

(钟万学, Zhong Wanxue, alias Ahok, 1966–)
Engineer, businessman, politician, Indonesia

Basuki Tjahaja Purnama alias Ahok was elected as Deputy Governor of Jakarta in a heatedly contested election on 20 September 2012. He is the first Chinese Indonesian in the history of the Republic of Indonesia to become Deputy Governor of Jakarta. Many political analysts are of the view that the victory of Basuki, an ethnic Chinese, who is also a Christian, in this direct election of the Jakarta governor signifies a change in Indonesian racial politics.

Basuki was born in Manggar, Belitung Timur, on 29 June 1966 into a businessman family. His father, Tjung (Zhong in Hanyu pinyin) Kin Nam, of Hakka origin, had four sons and one daughter. Basuki is the eldest. Basuki finished his primary school and SMP (junior middle school) education in his hometown but went to Jakarta to receive his SMA (senior high school) education. As his father wanted him to be a doctor to serve in Belitung Timur, he enrolled in the Medical School at the Universitas

Kristen Indonesia (UKI) in Jakarta. His interest was not in medicine but in technology. After a week, he left UKI and registered at the Faculty of Mineral Technology, Department of Geological Technics at the Universitas Trisakti, also in Jakarta, and graduated in 1990. In 1994 he obtained a Master of Management (M.M.) degree from the Sekolah Tinggi Manajeman Prasetya Mulia in Jakarta.

From 1992 to 1994 he served as the director of PT Nurindra Ekapersada. Between 1994 and 1995 he served as assistant president-director of PT Simaxindo Primadaya. In 1995 he decided to return to Belitung Timur to set up a company to process sand using American and German technology. It was after his return to his hometown that he began to be interested in politics as he wanted to improve the life of the local population. In 2004 he joined a minor party, Partai Pembangunan Indonesia Baru (PPIB) led by an Indonesian intellectual Dr. Sjahrir and became the chairman of the PPIB Belitung Timur Branch. He participated in the local parliamentary election and was elected as a local MP in 2004. In the following year, he stood for the regency election for the Regent (Bupati) together with Chairul Effendi who was a member of another minor party. Basuki was elected as Regent while Chairul his deputy (2004–2009). It was during the 16 months of his administration, the living conditions of the local population were improved. Basuki managed to introduce the scheme of free health care and free education for the Belitung Timur residents. He also practised clean government, rejected kickbacks and illustrated to the population that he was serious about changing old practices in politics. He is rather impatient in doing this.

In 2007, he resigned from the Regent position in order to contest the governorship of Banka-Belitung province and left the position to his deputy. Due to Basuki's reputation as a clean and effective politician, former president Abdurahman Wahid (Gus Dur) campaigned for Basuki but Basuki was defeated by his rival. Nevertheless, Basuki did not leave politics. He wanted to change the Indonesian political landscape: he was advocating *Bersih* (clean), *Transparen* (transparent) and *Profesional* (professional), which is abbreviated as BTP, which are also the initials of Basuki Tjahaja Purnama. In 2006 (2008?), Basuki was selected as one of ten Indonesian figures who had changed Indonesia (*Tokoh yang mengubah Indonesia*) by Majalah Tempo, a leading Jakarta news weekly. In 2007 he was also awarded the title of Anti-Corruption Leader (Tokoh Anti-Korupsi) by the Gerakan Tiga Pilar Kemitraan (a federation of three organizations which advocates the partnership between the private sector and the government in combating corruption).

Basuki joined Partai Golkar and participated in the 2009 general elections. Before the elections he published his autobiography entitled "Merubah Indonesia: The Story of Basuki Tjahaja Purnama" expressing his ideas and his strong desire to serve his country. In the 2009 elections he was elected as a member of parliament (2009-2014). However, as a member of parliament representing Golkar, it seems that he was unable to do much.

In July 2012 the Jakarta Governor election took place. President Susilo Bambang Yudhoyono's party, Partai Demokrat (PD), supported the incumbent governor Fauzi Bowo (known as Foke), a Muslim from Jakarta with his partner Nachrowi Ramli (known as Nara), to be the candidates for the governor and his deputy. These candidates were supported by five other parties, including Golkar. Nevertheless, those parties which did

not support the Foke-Nara pair proposed their own candidates. Megawati's Partai Demokrasi Indonesia-Perjuangan (PDI-P) and Prabowo's Gerindra Party agreed to join forces to put up their candidates. The PDI-P selected Joko Widodo (better known as Jokowi) , a mayor of Surakarta (Central Java), a Muslim and portrayed by the media as a clean and able administrator, and Gerindra selected Basuki who left Golkar in order to participate in this election. Interestingly, even former Vice President Jusuf Kalla (from Golkar) also supported Basuki. Six pairs of candidates contested in this Jakarta election, among whom two were strongest. During the first round of the election, the government-backed candidates (Foke-Nara) only gained 34 per cent while the Jokowi-Basuki pair obtained 43 per cent of the votes. As no candidates exceeded 50 per cent of the votes, a second round of election between these two pairs was scheduled for 20 September.

Soon after the unexpected first round results were announced, the smear campaign against Jokowi-Basuki began. A YouTube video entitled "Chinese Cowboy Leads Jakarta" attempted to incite racial hatred, attacking Basuki as representative of an ethnic group who could not be trusted. One popular indigenous singer and preacher Rhoma Irama also urged the people not to vote for the pair of non-Muslim leaders. In fact, Jokowi is a Muslim and only Basuki is a Christian. The authorities eventually moved in and removed the racist video. It is worth noting that ethnicity is still used and will continue to be used as a political weapon, but not against Indonesians of Arab and Pakistani descent where the issue of ethnicity was never raised. It seems that Indonesians of Arab and Pakistani descent are "automatically" accepted as "Indonesians", primarily due to their Islamic religion.

Regardless of this, the results of the second round of elections were still in favour of the Jokowi-Basuki pair. From the quick count they got 53 per cent of the votes while the Foke-Nara pair only obtained 47 per cent. Many analysts interpreted this to indicate that Indonesian voters are more mature and they are much more concerned with the ability of the candidates rather than their ethnicity and religion.

Basuki is married to Veronika ST, a Chinese Indonesian; they have two sons and one daughter.

Leo Suryadinata

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LAOS
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